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The Presbyterian historical
almanac and annual



MRS. WINSLOW,

An experienced Nurse and Female Physician, presents to the attention
of mothers her

SOOTHING SYRUP, FOR CHILDREN,

which greatly facilitates the process of teething, by softening the gums, reducing all inflammation; will allay ALL PAIN and spasmodic action, and is

SURE TO REGULATE THE BOWELS.

Depend upon it, mothers, it will give rest to yourselves, and

RELIEF AND HEALTH TO YOUR INFANTS.

This article has been put up and sold for over thirty years, and WE CAN SAY, IN CONFIDENCE AND TRUTH, of it what we have never been able to say of any other medicine—NEVER HAS IT FAILED IN A SINGLE INSTANCE TO EFFECT A CURE, when timely used. Never did we know an instance of dissatisfaction by any one who used it. On the contrary, all are delighted with its operations, and speak in terms of commendation of its magical effects and medical virtues. We speak in this matter "WHAT WE DO KNOW," after thirty years' experience, AND PLEDGE OUR REPUTATION FOR THE FULFILLMENT OF WHAT WE HERE DECLARE. In almost every instance where the infant is suffering from pain and exhaustion, relief will be found in fifteen or twenty minutes after the Syrup is administered.

Letter from a Mother, in Lowell, Mass.

DEAR SIRs:—I am happy to be able to certify to the efficiency of Mrs. Winslow's Soothing Syrup, and to the truth of what it is represented to accomplish. Having a little boy suffering greatly from teething, who could not rest, and at night by his cries would not permit any of the family to do so, I purchased a bottle of the Soothing Syrup in order to test the remedy, and, when given to the boy according to directions, its effect upon him was like magic; he soon went to sleep, and all pain and nervousness disappeared. We have had no trouble with him since, and the little fellow will pass through with comfort the excruciating process of teething, by the sole aid of Mrs. Winslow's Soothing Syrup. Every mother who regards the health and life of her children should possess it.

LOWELL, MASS.

MRS. N. A. ALGER.

Full directions for using will accompany each bottle. None genuine unless the fac-simile of CURTIS & PERKINS, New York, is on the outside wrapper.

Sold by druggists throughout the world.

PRINCIPAL OFFICES, 48 DEY STREET, NEW YORK,

And 205 HIGH HOLBORN, LONDON.



A Cough, Cold, or an Irritated Throat,
IF ALLOWED TO PROGRESS, RESULTS IN SERIOUS
PULMONARY AND BRONCHIAL AFFECTIONS,
OFTENTIMES INCURABLE.



BROWN'S BRONCHIAL TROCHES

reach DIRECTLY the affected parts and give almost instant relief. In BRONCHITIS, ASTHMA, and CATARRH they are beneficial. The good effects resulting from the use of the Troches and their extended use have caused them to be counterfeited. Be sure to guard against worthless imitations. Obtain only the GENUINE, "BROWN'S BRONCHIAL TROCHES,"

which have proved their efficacy by a test of many years. Public

Speakers and Singers should use the Troches. They are invaluable for allaying the hoarseness and irritation incident to vocal exertion, clearing and strengthening the voice.

Military Officers and Soldiers, who over-tax the voice and are exposed to sudden change, should have them.

Coughs.—Sudden changes of climate are sources of pulmonary, bronchial, and asthmatic affections. Experience having proved that simple remedies often act speedily and certainly when taken in the early stages of the disease, recourse should at once be had to "BROWN'S BRONCHIAL TROCHES," or Cough Lozenges, let the cold, cough, or irritation of the throat be ever so slight; as by this precaution a more serious attack may be effectually warded off.

Colds.—Few are aware of the importance of checking a cough, or "common cold," in its first stage. That which in the beginning would yield to a mild remedy, if neglected, soon attacks the Lungs. "BROWN'S BRONCHIAL TROCHES," or Cough Lozenges, allay irritation, which induces coughing, having a DIRECT influence on the affected parts.

Asthma, or Phthisic.—A spasmodic affection of the bronchial tubes, which are covered with a dry tenacious phlegm. "BROWN'S BRONCHIAL TROCHES," will, in some cases, give immediate relief. If of long standing, persevere with them; they will alleviate in time.

"An old lady friend, having tried many remedies for Asthma, with no benefit, found great relief from the Troches."—*Rev. D. Lells, Frankford, Ill.*

Catarrh.—A form of chronic throat disease, consisting in inflammation, which begins behind and a little above the palate, and extends up into the nose. "BROWN'S BRONCHIAL TROCHES" have proved very efficacious in this troublesome complaint. No sufferer from catarrh should be without them.

Bronchitis and Throat Diseases.—CLERGYMAN'S SORE THROAT.—A chronic inflammation of the small mucous glands connected with the membranes which line the throat and windpipe, the approach of which is often so insidious as scarcely to attract notice—an increase of mucus, and a sense of wearisomeness and loss of power in the throat, after public speaking or singing. It arises from cold, or any unusual exertion of the voice. These incipient symptoms are allayed by using "BROWN'S BRONCHIAL TROCHES," while, if neglected, an entire loss of voice is often experienced.

Whooping Cough.—"BROWN'S BRONCHIAL TROCHES," or Cough Lozenges, are efficacious with children laboring from this disorder, Hoarseness or other affections of the Chest; having a soothing influence, assisting expectoration, and preventing an accumulation of phlegm, which often causes a sense of suffocation so common with this cough.

"I have proved them excellent for Whooping Cough."—*Rev. H. W. Warren, Boston.*

Consumption.—In Consumption "BROWN'S BRONCHIAL TROCHES" will afford great relief. They promote expectoration and allay the hacking cough. For asthmatic, consumptive, and chronic coughs, which are more or less troublesome at night, great relief will be experienced by taking, at bed-time, one or two of the Troches, which will ensure ease and comfortable rest.

OBSERVE!

There are many imitations, represented to be the same as "BROWN'S BRONCHIAL TROCHES," which are in most cases productive of injury. Many dealers will recommend inferior preparations and lower priced articles, affording more profit to themselves. Be sure to obtain only "BROWN'S BRONCHIAL TROCHES," which, by long experience, have proved their value, having received the sanction of physicians generally, and testimonials from eminent men throughout the country.

FRAGRANT SOZODONT.

ONLY TRUE DENTIFRICE KNOWN.

THE public have long been in want of some convenient, safe, and beneficial Dentifrice, which could be relied on as having a healthy and preserving effect on the teeth and gums. Hundreds of worthless preparations have already been offered as such, in the form of powders, pastes, and liquids, when a trial has only proved them injurious to the enamel of the teeth, or else too inconvenient and unpleasant for daily use, so indispensable to the preservation of the teeth. The Sozodont is offered with all confidence as a Beautifier and Preserver of the Teeth, a scientific combination, every ingredient of which is known to have a beneficial influence on the teeth and gums, imparting a delightful and refreshing taste and feeling to the mouth, correcting all disagreeable odors arising from decayed teeth, use of tobacco, &c. Its fragrance and convenience make it a pleasure to use it: it is perfectly free from all acids or other ingredients having the least tendency to injure the enamel.

The Sozodont has been found a highly useful wash for the mouths of invalids, and particularly those who are suffering from Fevers, as a few drops added to a mouthful of water, and well agitated in the mouth, will relieve the tongue and surrounding parts of their dry and feverish coating, and will impart a sensation of coolness to the mouth, for several hours thereafter.

This popular Dentifrice is now used and recommended by many of the first Dentists in the country, as well as by many of the most eminent Divines, Physicians, Chemists, and Scientific Gentlemen of the day.

The following eminent clergymen and their families, of New York City, together with hundreds of others, having used the SOZODONT, are convinced of its excellent and invaluable qualities, and give it their most cordial commendation.

CLERGYMEN OF NEW YORK.

Rev. GEORGE POTTS, D.D.,
 " B. M. ADAMS,
 " SAMUEL COOK, D.D.,
 " E. H. CHAPIN, D.D.,
 " THOMAS DEWITT, D.D.,
 " WILLIAM F. MORGAN, D.D.,
 " HEMAN BANGS,
 " J. B. WAKELEY,

Rev. W. S. MICKELS,
 " J. P. NEWMAN,
 " SAMUEL OSGOOD, D.D.,
 " D. S. PARMELEE,
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The great unequalled Preparations for Restoring, Invigorating, Beautifying, and Dressing the Hair,

Rendering it soft, silky, and glossy, and disposing it to remain in any desired position; quickly cleansing the scalp, arresting the fall, and imparting a healthy and natural color to the Hair.

It NEVER FAILS to restore GRAY HAIR to its Original Youthful Color.

IT IS NOT A DYE.

But acts directly upon the roots of the Hair, giving them the natural nourishment required, producing the same vitality and luxurious quantity as in youth.

Rev. M. THACHER, of New York, in a letter says:

"My age is sixty. One year ago my hair was very gray, and falling. I used Mrs. S. A. Allen's World's Hair Restorer according to directions, and now my hair is restored to its natural color, and has ceased to fall.

"The Zylobalsamum I have found the best and most agreeable hair-dressing I have ever used."

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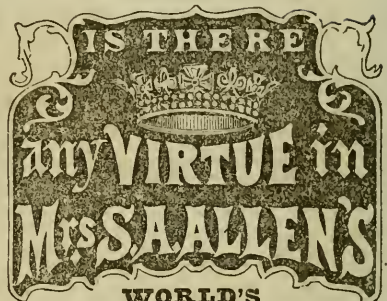
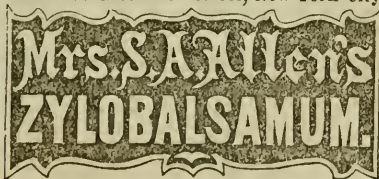
Whose Hair requires frequent dressing, the Zylobalsamum has no equal.

No lady's toilet is complete without it.

Sold by Druggists throughout the World.

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HAIR RESTORER

AND

ZYLOBALSAMUM?

CONVINCING TESTIMONY

FROM

DISTINGUISHED CLERGYMEN.

Rev. C. A. BUCKBEE, *Ass't Treasurer American Bible Union, N. Y. City*, writes: "I very cheerfully add my testimony to that of numerous friends, to the great value of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum."

Rev. J. WEST, Brooklyn, L. I.: "I will testify to their value in the *most liberal sense*. They have restored my hair where it was bald, and, where gray, to its original color."

Rev. A. WEBSTER, Boston, Mass.: "I have used them with great effect. I am now neither bald nor gray. My hair was dry and brittle; it is now soft as in youth."

Rev. H. V. DEGEN, Boston, Mass.: "That they promote the growth of the hair where baldness is, I have the evidence of my own eyes."

Rev. JOHN E. ROBBIE, Buffalo: "I have used both the Restorer and the Zylobalsamum, and consider them invaluable. They have restored my gray hair to its original color."

J. H. EATON, LL. D., President Union University, Tenn., writes: "I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. The falling of my hair has ceased, and my locks, which were quite gray, are restored to their original color."

Sold by Druggists throughout the World.

PRINCIPAL SALES OFFICE,

Nos. 198 & 200 Greenwich St., New York.

**WHO IS MRS. S. A. ALLEN?**

As this question is often asked us, we with pleasure give a little history of her. Some twenty years ago, a lady in New York City observed that her hair was rapidly losing its natural color, and getting quite grey, and, disliking the idea of becoming grey, and equally averse to using any dye, (knowing them to be injurious), concluded that she would try and invent something that would restore her hair to its original life color; and, by dint of study and perseverance in experimenting, she succeeded in finding that the article that she had compounded would not only restore the hair to its original color, but also render it pliable, and give it the natural moistness a healthy head of hair should have. This was even more than she had hoped for, and without the slightest intention at first of making a business of it, she was actually forced to commence making it for sale, by the number of persons of her acquaintance and others, whom her acquaintances had informed of the remarkable change in her hair, calling at her residence to procure the article; and she now probably does one of the largest cash businesses in the City of New York. Owing to the large demand from foreign countries, she has been obliged to establish a depot for the exclusive sale of her Hair Preparations in London, at 205 High Holborn. Principal Manufactory and Sales Office, 198 and 200 Greenwich Street, New York.

THE
PRESBYTERIAN
HISTORICAL ALMANAC,

AND

Annual Remembrancer

OF THE CHURCH,

FOR

1864.

BY

JOSEPH M. WILSON.

VOLUME SIX.

PHILADELPHIA:
JOSEPH M. WILSON,
NO. 111 SOUTH TENTH STREET, BELOW CHESTNUT STREET.
1864.

INTRODUCTION.

THE PRESBYTERIAN HISTORICAL ALMANAC, containing the *Annual Chronicles of the Presbyterian Church* for 1863, is submitted to the candid consideration of the Church and the public. Those having the preceding volumes, and who are thus familiar with the design and scope of the work, will find in this, an enlargement of my plan. Still retaining in all its integrity the basis of my work, (which is to preserve the Current History of the Church as shown in the Acts and Deliverances of her highest courts), I have added, when necessary to elucidate the text, and thereby render the Almanac more valuable, a number of foot notes, as an illustration of my meaning upon, page 44 the action of 1818, of 1845, and of 1846, are given concerning Slavery. "That baneful cause of all our woes."

The Historical Department of the work has received a valuable addition in *The History of the Union Theological Seminary in New York City*. This is the second of the series of Historical Sketches of the Seminaries of the Presbyterian Church. One of which will appear in each volume of the *Almanac*.

The Biographical Department gives, in addition to the memoirs of those who have died during the year, the memoirs of a number who rested from their labors several years ago. They have been introduced for various reasons, the leading one being my earnest desire to place upon permanent record every thing that can in any way illustrate the History of the Church. In writing these memoirs I have kept constantly in view the "parity of the Christian ministry," and have sought out with just as patient zeal the facts to illustrate the lives of those, who in the view of the world, were born in a lowly condition, as of those who have been surrounded with all the comforts of affluence.

In the Department of Illustration I have felt that the culture and intelligence of the Presbyterian Church would appreciate the highest degree of excellence in the Portraits, and under the skillful touch of the engraver's hand, they almost speak to us, from the pages

of the *Almanac*. This department of my labor is growing in interest and influence ; confined as it is, to the Portraits of those, honored with the Moderatorship, and to those whose Memoirs are given in the body of the work. When the people read the lives of their pastors and gather lessons of wisdom from the record, when each branch of the Church finds the tender remembrances of those they have loved brought together in a single volume, when they know that each and every one of those who have “ gone to be with Christ, which is far better,” fully believed in “ *one* Lord, *one* faith, and *one* baptism,” may we not all believe that the thin divisions erected in this sinful world, will be broken down, and whilst mingling our tears of memory, indulge in the blissful hope, that all the differences will be subdued, that have kept us so long apart, and under the shadow of Christ’s wing, seek to encourage that Christian charity that thinketh no evil, but each esteemeth his brother better than himself ?

The MANSE question is considered in a *third* article, placing some degree of stress upon the importance of LIBRARIES FOR MANSES. Owing to the resistance shown to the laws of the land, by the leaders of the slaveholders’ rebellion, the present time is not propitious to advise or suggest a plan for the consideration of the Church. I have therefore deemed it proper to make certain enquiries of the Churches, and thereby add to the collection of facts already recorded for that purpose. This circular containing said enquiries is set forth in the Manse article in this volume. When replies shall be received, collated, and published, and the reign of order shall return to our whole land, the Church may be ready to press forward in this good and great work with truly Christian zeal.

The Historical Sketches of the Churches where the annual sessions were held, are as usual, valuable additions to the general History of the Church, and the Statistics give the benevolent operations of the different branches with more or less fullness.

The New Alphabetical list of Ministers comprising a “ Clerical record of the brethren” is in the course of preparation. I have felt that the mere list of names published yearly have very few attractions, especially to my regular subscribers, who are the *friends* of the *Almanac*. I therefore issued a Circular to the ministers, making enquiries concerning their place of education, where they studied theology, the name of the Presbytery by which they were licensed and ordained, the year of ordination, and their present

position and post-office. These questions, it will be observed, are constantly made in private life, and do not go beyond what is of public interest. The returns to these circulars, (several thousand in number), are, of course, irregular, and I have been able to prepare such a record of one division of our Church only, viz: THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, which will be found on pages 377 and 378. Similar records of the other branches of the Church will appear when completed.

This volume has been prepared under influences more than usually adverse to such a work, and I trust that its friends will receive it kindly; the overshadowing influence of the Rebellion depresses all religious enterprises; the earnest desire of all who love their country to be with those, to whom the defence of righteous liberty has been delegated by God in his providence, renders the quiet and obscure labors of the author somewhat a burden; but "peace hath her victories" as well as war, and though "the pomp and circumstance" that surrounds her martial sister, attracts the gaze and admiration of the world, still, meek-eyed peace receives the love and affection of the good, the thoughtful, and the refined, and whilst we are thankful that God has put it into the heart of man to battle for human rights, we must not forget the interests of religion, for well we know that "except the LORD keep the city, the watchman waketh *but* in vain."

The object I had in view in establishing the *Almanac* still exists. The experience of years increases my devotion to the cause; my acquaintance and correspondence with the brethren confirms me in the value of the enterprise, and my own conception of what such a work ought to be, has not yet been reached, owing to circumstances I could not control. To make the *Almanac* what it ought to be, will require the aid and co-operation of the *Ministers* and the *Elders*, those called and appointed guardians of the Church in circulating these *Annual Chronicles* among the people of their care, and to them I hopefully look.

J. M. W.

PHILADELPHIA, PA., 1864.

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NAME.	EDITORS AND PROPRIETORS.	TERMS.	PLACE.	TIME.
<i>Presbyterian.</i>	W. S. & A. MARTIEN.	\$2 50	Philadelphia, Pa.	Weekly.
<i>Presbyter.</i>	J. G. MONFORT.	2 00	Cincinnati, Ohio.	"
<i>Presbyterian Banner.</i>	JAMES ALLISON.	2 00	Pittsburg, Pa.	"
<i>Presbyterian Standard.</i>	A. NEVIN.	1 50	Philadelphia, Pa.	"
<i>New York Observer.</i>	S. IRENEUS PRIME.	2 50	New York.	"
<i>True Presbyterian.</i>	STUART ROBINSON.	2 00	Louisville, Ky.	"
<i>Sabbath-School Visitor.</i>	PETER WALKER.	25	Philadelphia, Pa.	Monthly.
<i>Home and Foreign Record.</i>	SECRETARIES OF BOARDS.	50	Philadelphia, Pa.	"
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<i>Family Treasure.</i>	D. & J. MCKINNEY.	2 00	Pittsburg, Pa.	"
<i>Princeton Rev. and Bib. Reportory</i>	CHARLES HODGE.	3 00	Philadelphia, Pa.	Quarterly.
<i>Danville Review.</i>	R. J. BRECKINRIDGE.	3 00	Danville, Ky.	"
<i>Minutes of the Assembly.</i>	STATED CLERK.	75	Philadelphia, Pa.	Annual.
<i>Presbyterian Historical Abmonac.</i>	JOSEPH M. WILSON.	2 50	Philadelphia, Pa.	"

THE PRESBYTERIAN CHURCH, (O. S.)

THE SEVENTY-FIFTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, met according to appointment, in the First Presbyterian Church, Peoria, Illinois, on Thursday, May 21, 1863, at 11 o'clock, A. M.

CHARLES C. BEATTY, D.D., the retiring Moderator, opened the sessions with a discourse from Ephesians iv. 7: "But unto every one of us is given grace according to the measure of the gift of Christ." After the sermon the Permanent Clerk reported the following commissioners, who were enrolled as members of the

Seventy-Fifth General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Ainslee, George	Chippewa.	.....	Faries, Isaiah	Rochester City.	.....
Anderson, D. S.	Maumee.	.....	Fleming, John	Chicago.	Samuel Howe.
Andrews, John	Peoria.	W. P. Williams.	Frame, Reuben.	Chicago.	Allen Duffield.
Ash, George W.	Schuyler.	Thomas Candor.			
Baker, Lewis C.	Burlington.	G. H. Van Gelder.	Galbraith, R. C.	Baltimore.	J. N. Brown.
Barron, David H.	Huntingdon.	James Patterson.	Gilliland, A. B.	Oxford.	William Mixer.
Bates, J. H.	Londonderry.	.....	Giltner, Hen. M.	Missouri River.	Luther Hoadley.
Bayless, S. M.	W. Lexington.	G. W. Lewis.	Glen, Wm. R.	Raritan.	.....
Beatty, Chas. C.	Steubenville.	Thos. S. Milligan.	Goodale, M. S.	Albany.	.....
Beer, Robert	Milwaukie.	A. P. Waterman.	Goodhue, Geo. F.	Connecticut.	.....
Beggs, Joseph	Philadel. 2d.	J. S. Helfenstein.	Gray, Thos. M.	Long Island.	William R. Post.
Benedict, E. P.	Connecticut.	.....		
Blackburn, W. M.	Erie.	Cornelius Pyles.	Hanna, John C.	Bloomington.	William Munro.
Blackwood, Wm.	Philadelphia.	Sam'l H. Fulton.	Hay, L. G.	Indianapolis.	Sam'l Vannuys.
Blayne, Jno. B.	Marion.	J. W. Robinson.	Hays, Geo. P.	Baltimore.	A. Stirling, Jr.
Booth, H. A.	St. Louis.	William Risley.	Hickock, H. F.	Troy.	John C. House.
Bower, Edwin R.	Miami.	C. A. Phelps.	Hickock, M. J.	Luzerne.	C. L. Rynearson.
Brown, Fred. T.	Potomac.	James P. Tustin.	Hughes, T. E.	Cincinnati.	H. H. Leavitt.
Brownson, Jas. I.	Washington.	Thos. McKennan.	Humphrey, E. P.	Transylvania.	B. M. Penick.
Burr, H. B.	St. Louis.	W. T. Wood.			
			Inglis, George S.	Rock River.	Charles Crosby.
Caldwell, Alex.	Toledo.	.....	Jennison, Jos. F.	Michigan.	Hovey K. Clarke.
Carothers, J. A.	Des Moines.	.....	Johnston, J. W.	Beaver.	Joseph Hanna.
Carpenter, Geo.	Columbus.	S. Sharp.			
Carson, John E.	Wooster.	John Strive.	Keeling, Wm. B.	Washington.	Joseph Vance.
Cattell, Wm. C.	Carlisle.	James Clark.	Kirk, Wm. H.	Newton.	J. M. Sherrerd.
Chandler, Frank	Monmouth.	M. P. Rue.	Knox, Jas. H. M.	Philadel. 2d.	Silas E. Weir.
Cleland, James	Ogdensburg.	Robt. Rodgers.	Knox, J. P.	Nassau.	W. L. Wood.
Condit, R. W.	Mohawk.	Johnson Harvey.			
Conrad, L. L.	Allegheny City	T. H. Nevin.	Lea, Richard	Ohio.	Jno. Culbertson.
Cook, Darwin	Susquehanna.	Abel Hoyt.	Leighton, John	Palmyra.	J. A. McAfee.
Corbett, H. M.	Kaskaskia.	J. T. Eccles.	Life, William	Northumberl'd	W. C. Lawsen.
Cory, Joseph	New York.	James Darrach.	Lillie, John	North River.	John S. Purdy.
Crawford, Josiah	New Albany.	Jas. W. Sproule.	Lower, J. L.	Lake.	John M. Hood.
Cross, J. M.	Sidney.	Wm. McCulloch.	Lowrie, John M.	Fort Wayne.	.....
De Lancey, R. A.	Londonderry.	.....	Mack, John	Saline.	.....
De Witt, Abra'm	New Castle.	Robt. N. Brown.	Macoubrey, A.R.	Hudson.	J. H. Millspaugh
Duncan, John R.	Zanesville.	Matthew Scott.	Manning, R. S.	N. Brunswick.	E. B. Fuller.
			Marquis, John S.	Steubenville.	Geo. B. Johnston
Elder, J. S.	Clarion.	Joseph Cochran.	Marshall, Alex. S.	Cedar.	.....

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Martyn, John L.	Crawfordsville.	Jas. S. Hamilton.	Reed, David B.	Madison.	J. C. Burt.
Mechlin, Geo. W.	Saltsburg.	James McKee.	Rowland, James	Richland.	Robert Kerr.
Meeks, J. A.	Findlay.	Aaron Hall.	Scott, Alex.	California.	.....
Moore, S. M.	Huntingdon.	J. A. Christie.	Scudder, H. M.	Ebenezer.	E. W. Martin.
Morgan, J. J. A.	Nassau.	A. V. Cortleyou.	Sheddan, S. S.	Elizabethtown	Jno. Honeyman
Morrison, J. H.	Lodiana.	.....	Shields, Edw. P.	West Jersey.	.....
Mott, George S.	Newton.	J. Mackey.	Speer, William	Owatonna.	.....
Munson, Asahel	Potosi.	A. M. McPherson.	Sproull, Alex. W.	Philadelphia.	Geo. Junkin, Jr.
McCahren, Robt	Carlisle.	George Hench.	Stewart, C. W.	Donegal.	J. C. Jordan, Jr.
McCain, C.	Platte.	.....	Stewart, David M	White Water.	.....
McCluskey, J.W.	Logansport.	Ezra Wright.	Thayer, H. B.	Winnebago.	Tunis Vorhees.
McElroy, J. W.	Fairfield.	B. P. Baldwin.	Thomas, John	Northumberl'd	B. Simington.
McFarren, Sam'l	Blairsville.	John Barnett.	Thompson, J. C.	Newcastle.	B. J. Miller.
McIlvaine, W. B.	Ohio.	Thomas Kiddoo.	Todd, O. M.	New Lisbon.	Robt. Whitacre.
McKinley, W. D.	Genesee River.	C. Shepherd.	Valentine, Jno.	Louisville.	John G. Barrett.
McMillan, A. J.	Hocking.	A. G. Brown.	Vanderlass, Rich.	Dane.	.....
McMillan, J. P.	Louisville.	John C. Brown.	Vincent, Wm. R.	St. Clairsville.	John Major.
Nevin, Alfred	Philadel. Cen.	Matt. Newkirk.	Westervelt, W. E.	Iowa.	J. C. Walker.
Nevius, H. V. D.	Muhlenburg.	.....	Whallon, Thos.	Muncie.	Jno. E. Rumsey
Noyes, Varnum	West. Reserve.	Henry B. Myer.	White, Ansley D.	N. Brunswick.	W. D. Sinclair.
Ogden, Jos. M.	Passaic.	Henry Hedges.	Willson, Wm.	Highland.	.....
Osmond, Jon.	Luzerne.	George Fuller.	Wilson, E. S.	Vincennes.	H. T. Roseman.
Oviatt, T. M.	Sangamon.	S. G. Malone.	Wilson, R. F.	Redstone.	John Giffen.
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Potter, L. D.	Cincinnati.	C. Williams.	Wiseman, John	Chillicothe.	W. B. Franklin.
Pratt, F. A.	St. Paul.	Wood, Jeremiah	Albany.	J. M. Lashor.
Quarles, Jas. A	Missouri.	Isaac Tate.	Work, Wm. R.	Philadel. Cen.	Robt. Graham.
Rankin, A. T.	Buffalo City.	A. W. Page.	Worrell, Joseph	Schuyler.	James Boggs.
Rankin, Edw. E.	New York.	A. B. Conger.	Young, Loyal	Allegheny.	John Boyd.
Read, H. Clay	Transylvania.	Robert Miller.	.....	Palestine.	Wm. Redick.

MINISTERS.....138. ELDERS.....115. TOTAL.....253.

DELEGATES FROM CORRESPONDING BODIES.

Rev. ROBERT W. PATTERSON, D.D., *Minister*, and WILLIAM H. BROWN, *Ruling Elder*, from The General Assembly of the Presbyterian Church, holding its sessions in Philadelphia, Pa., in 1863.

Rev. DAVID A. WALLACE, D.D., from The General Assembly of the United Presbyterian Church of North America.

Rev. WILLIAM V. MABON, D.D., from The General Synod of the Reformed Protestant Dutch Church, in North America.

Rev. WILLIAM J. BAIRD from The General Assembly of the Cumberland Presbyterian Church of the United States of America.

JOHN H. MORRISON, D.D., of Lodiana Presbytery, was elected Moderator.* J. H. MASON KNOX, D.D., of Philadelphia, Second Presbytery, was elected Temporary Clerk.

JOHN H. MORRISON, M.D., of Rawal Pindi, in Northern India, is widely known for his eminent services as a foreign missionary, having labored in India since April, 1838. He also originated the movement in Lodiana Presbytery which has resulted in the observance of the first week in each year as a "week of prayer" for the conversion of the world.

In response to a request from members of the Assembly, Dr. Morrison, during one of the meetings for devotional services, gave a history of the origin of this "week of prayer."

In 1832 a request was presented to the Assembly that the 31st of December, 1832, be set apart as a season of prayer for the conversion of the world. This request was referred to a Committee which recommended that the first Monday in January, 1833, be observed as a day of *Fasting and Prayer* for the divine blessing on the ministry, the revival of religion, and the world's conversion to God. Invitation was also given to all other denominations of Christians throughout

the world to concur in the observance of the day. So marked was the interest in this appointment, and so general the acceptance of the Assembly's invitation to set it apart, that a similar recommendation passed the Assembly in 1833.

Dr. Morrison, encouraged by these indications of God's blessing, preached upon the subject, and when after a few years the observance fell into neglect, he urged its revival. The missionaries in India desired to see a day annually thus set apart. They overtured the Assembly on the subject, but with little practical result. In 1857, after the terrible scenes that accompanied the Indian Mutiny, with the glorious testimony of the martyred missionaries in their view, they renewed the attempt. God's Spirit was wonderfully poured out, and numerous conversions rejoiced the churches. The suggestion was received in the United States and elsewhere with favor, and the "week of prayer" as it is now called has been since set apart and observed by nearly all denominations of Christians.

Bills and Overtures.

CHARLES C. BEATTY, D.D., of Steubenville Presbytery, Chairman of this Committee, reported the following Overtures:—

OVERTURE, No. I.—From Rev. William Warden, of Winchester Presbytery, and Rev. Alanson R. Day, of Highland Presbytery, in regard to a Union of the Old and New School Presbyterian Churches. It was

Resolved, To refer it to the Special Committee appointed by this Assembly. Consisting of R. W. Condit, D.D., Rev. W. Speer, Loyal Young, D.D., *Ministers*; Hovey K. Clarke and Matthew Newkirk, *Ruling Elders*.

A memorial from Chippewa Presbytery was also presented on the same subject. The Committee made the following report, which was adopted:—

Resolved, 1. That in the judgment of this General Assembly, it is not deemed expedient to take, at this time, any decided action with reference to a reunion of the New and Old School Presbyterian churches.

Resolved, 2. That in the fraternal correspondence, now happily inaugurated, the General Assembly would recognise an *initiative* in the matter of securing a better understanding of the relations which subsist between the two Assemblies, and the *means* of promoting that mutual charity, and that just apprehension of the true grounds of Christian union and fellowship, which may serve to prepare the way for a union that shall be harmonious and permanently promotive of the interests of truth and vital godliness.

Resolved, 3. That as a still further preparative to such a desirable union, the General Assembly deem it important, and this in reference to both these branches of the Presbyterian Church, that the ministers, the elders, and such as have the care and instruction of the young, be increasingly careful to exhibit clearly the distinctive principles of Christian doctrine and church polity as held by the Presbyterian Church; that the ministers of these two branches of the Church cultivate fraternal intercourse, a free interchange of views and feelings, and in all suitable ways encourage and aid one another in the appropriate work of the ministry; and that the members of the one or the other branch connect themselves with existing congregations of either, rather than cast in their influence and their aid with bodies whose principles and forms of government are foreign to their own.

No. II.—From Platte Presbytery, asking the General Assembly to order a meeting of Upper Missouri Synod in the Church of Liberty, Clay Co., Mo., on October 8, 1863, at 7 o'clock, P. M. It was

Resolved, That the request be granted, and that the Synod meet at the place and time named.

No. III.—From the church and congregation at Morrisville, Pa., to be detached from Philadelphia, Second Presbytery, in Philadelphia Synod, and attached to New Brunswick Presbytery in New Jersey Synod. It was

Resolved, That the request be granted.

No. IV.—From the Session and members of the Second Presbyterian Church, Nashville, Tennessee, asking to be transferred from Nashville Presbytery to the care of Transylvania Presbytery. It was

Resolved, That the request be granted.

No. V. From the Directors of the Western Theological Seminary, Allegheny City, Pa., asking that the General Assembly take measures

to prevent, in ordinary cases, the licensure of candidates, until the completion of the full course prescribed by the General Assembly. It was

Resolved, That in view of the great importance of a thorough course of Theological study, that the Presbyteries exercise great care and prudence in regard to the licensing of candidates, and that in ordinary cases this be postponed until the completion of the Theological course; that their undivided attention may be given to the prosecution of their studies while in the Seminary.

No. VI.—A Resolution by Loyal Young, D.D., of Allegheny Presbytery, respecting the churches in the New State of West Virginia, connected with Greenbrier and Lexington Presbyteries, and any other churches in similar circumstances. It was

Resolved, 1. That it be recommended that all the Ministers in West Virginia, south of the southern line of Pennsylvania, extended directly to the Ohio River, be detached from their respective Presbyteries, and formed into a new Presbytery, to be called "West Virginia Presbytery," to meet at Parkersburg, West Virginia, on Tuesday, October 6th, 1863, at 10 o'clock, A. M., to be opened with a sermon by Rev. H. W. Biggs, or, in case of his absence, by the oldest minister present, who shall preside until a new Moderator be chosen, and that said Presbytery be attached to Wheeling Synod.

Resolved, 2. That any churches or ministers now belonging to other Presbyteries in those States now in *insurrection* against the Government of the United States, who desire, from loyal feelings and motives, to be detached from said Presbyteries, may apply to the most convenient Presbyteries adhering to this General Assembly, and be received by them, in virtue of this action. On motion of Alfred Nevin, D.D., of Philadelphia Central Presbytery, the word "*rebellion*" was inserted in the second resolution in place of *insurrection*.

No. VII.—From New Jersey Synod, (together with papers from Baltimore, Dane, St. Paul, and West Jersey Presbyteries, relating to the same subject,) asking the Assembly to take such action as may be deemed proper.

"1st. To reclaim the Sabbath afternoon or evening expressly for family instruction, and enforce the duty upon parents.

"2d. To give a distinct constitutional recognition to the Sabbath-school, as a cherished instrumentality of the church, for the nurture of her own youth and the evangelization of others; and to provide that the time appropriated be ample, as esteeming this to be a cardinal means of grace.

"3d. To restrict its assemblies, in all ordinary cases, to one part of the day, so as to avoid trenching upon the time appropriated to the paramount duties of parents.

"4th. To secure to the pastor, unequivocally, as the divinely appointed teacher of the lambs of the flock, the prerogative, and hold him to the responsibility of presidency over the school, with provision for a vice-president or superintendent, to serve in the absence of the pastor.

"5th. To recognise the church session as invested with authority and responsible for the details of the organization, the appointment and removal of teachers, and the whole government of the school.

"6th. To provide for such a system of distinctive instruction as will secure to our youth a thorough training, not only in the doctrines of grace, but in the principles of order which the Scriptures set forth, and keep continually before their minds the burden of baptismal obligations, and the value of covenant privileges, as sealed to the children of God's people."

On motion of Milo J. Hickok, the subject was referred to the next General Assembly.

No. VIII.—From the church of McCutchensville, of Western Reserve

Presbytery, in Sandusky Synod, asking to be *re-annexed* to Marion Presbytery, in Ohio Synod. It was

Resolved, That the request be *not* granted, inasmuch as Western Reserve Presbytery had not been consulted in regard to the subject.

No. IX.—From the churches of Evans Creek and Linton, in Zanesville Presbytery, in Ohio Synod, to be transferred to Steubenville Presbytery, in Wheeling Synod. It was

Resolved, That no further changes be made in the dividing line between Ohio and Wheeling Synods, except to declare that the township of Perry belongs to Steubenville Presbytery, and that the churches of Evans Creek and Linton be considered under the care of Steubenville Presbytery until further order be given by the Assembly.

No. X.—From several persons to change the name of Toledo Presbytery to that of Vinton. It was

Resolved, To refer the subject to Iowa Synod.

No. XI.—From Philadelphia Central Presbytery, asking the Assembly to decide whether, in no case of sickness or of conversion, however peculiar, the session of a church is not at liberty to administer the Lord's Supper in a private house. It was

Resolved, That the standards of our church are clear in their teaching, that the Lord's Supper is not to be received by any one alone, yet, in cases of protracted sickness or approaching death, when the desire is very strongly urged by a member of the church, to enjoy the administration of the Lord's Supper, a pastor, having duly admonished the applicant that such ordinance, however a source of spiritual comfort, is not, in such cases, an imperative duty, or indispensable to salvation, may with a member of his session, and such communicants as may appropriately be permitted to partake in such solemnity, proceed to administer this sacrament—a minute of every such act to be entered on the records of session.

No. XII.—From Baltimore Synod, respecting the unequal distribution of government chaplaincies among the several Christian denominations. This Committee offered the following Preamble and Resolutions, viz. :—

WHEREAS, It appears that at the time this Overture was prepared the number of chaplains appointed by the General Government* was thirty-eight; of these twenty-six were from one denomination.† Therefore,

Resolved, 1. That such a decided partiality on the part of the Federal Government for one denomination of Christians above all others, tends to the introduction of an established religion, and is at variance with the religious liberty and equality guaranteed by the Constitution.

Resolved, 2. That it is an erroneous idea, wherever it exists, that in the public service the officers and their families are the sole spiritual charge of the chaplains; but such spiritual charge embraces also equally the privates of the service.

The Assembly refused to adopt the report; so it was *lost*.

No. XIII.—From Cincinnati Presbytery, asking the Assembly to define the respective rights of the Trustees and session in the control of the edifice used for public worship, and direct what steps be taken in case of disagreement or collision between them. It was

Resolved, That where a church edifice is held by Trustees, the legal title is vested in them; and having the title, the custody and care of the property pertains to them for the uses and purposes for which they hold

* It will be understood that this refers to the Regular service in the Army and Navy.

† The Protestant Episcopal Church.

the trust. These uses and purposes are the worship of God, and the employment of such other means of spiritual improvement as may be consistent with the Scriptures, and according to the order of the Church; to which may be added congregational meetings for business relating to the church or corporation.

By the Constitution of the Church the session is charged with the supervision of the spiritual interests of the congregation, and this includes the right to direct and control the use of the building for the purposes of worship, as required or established by the special usage of the particular church, or the Directory for Worship. This being the principal purpose of the trust, the Trustees are bound to respect the wishes and action of the session, as to the use and occupation of the house of worship. The session is the organ or agent through whom the Trustees are informed how and when the church building is to be occupied; and the Trustees have no right to refuse compliance with the action of the session in this regard. There are general principles applicable to all cases, except perhaps in some localities where special statutory enactments by competent authority may confer other rights, or preclude other duties.

But there are other purposes for which the use of the church edifice is sometimes desired, which though they partake of a religious or intellectual character, do not fall within the class of objects which are properly described as belonging to the worship of that congregation. The house may not be used for such purposes without the consent of the Trustees; and this consent they may properly in their discretion refuse. As the function to determine what is a proper use of the house is vested in the session, the Trustees have no legal right to grant the use of it for purposes which the session disapprove. And as the strict rights of those who are represented by the session to the use of the house are limited to the worship of that congregation, the Trustees are under no obligation to grant it for any other purpose.

When the Trustees grant the use of the house to others contrary to the expressed wishes of the session, and, as they suppose, to the prejudice of the cause of religion and of that church, the proper appeal is, first, to the persons composing the congregation to whom the Trustees are responsible; secondly, to the Presbytery for their advice; and, finally, if necessary, to the legal tribunals.

No. XIV.—From Saline Presbytery, asking that the General Assembly solemnly re-affirm the testimony of 1818, in regard to slavery.* It was

* During the *Session of The General Assembly of 1818*, in Philadelphia, Pa., on the afternoon of June 1st, the following Resolution was submitted to the Assembly, viz:—

Resolved, That a person who shall sell as a slave a member of the church, who shall be at the time of sale in good standing in the church, and unwilling to be sold, acts inconsistently with the spirit of Christianity, and ought to be debarred from the communion of the church.

After considerable discussion, the subject was committed to ASHBEL GREEN, D.D., [of *New Brunswick Presbytery*.] GEORGE A. BAXTER, D.D., [of *Lexington Presbytery*.] and Rev. DYER BURGESS, [of *Miami Presbytery*.] to prepare a report to be adopted by the Assembly, embracing the object of the above resolution, and also expressing the opinion of the Assembly in general as to slavery.

During the morning session of the following day (June 2d) the Committee read their report, which was unanimously adopted and referred to the same committee for publication. It is as follows:—

“The General Assembly of the Presbyterian Church, having taken into consideration the subject of slavery, think proper to make known their sentiments upon it to the churches and people under their care.

“We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoin that ‘all things whatsoever ye would that men should do to you, do ye even so to them.’

“Slavery creates a paradox in the moral system; it exhibits rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity.

“Such are some of the consequences of slavery—consequences not imaginary, but which connect themselves with its very existence. The evils to which the slave is always exposed often

Resolved, That the Assembly has, from the first, uttered its sentiments on the subject of slavery in substantially the same language. The action of 1818 was taken with more care, made more clear, full, and explicit, and was adopted unanimously. It has since remained that true and Scriptural deliverance on this important subject, by which our church is de-

takes place in fact and in their very worst degree and form; and where all of them do not take place, as we rejoice to say in many instances, through the influence of the principles of humanity and religion on the mind of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

“From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for ‘God hath made of one blood all nations of men to dwell on the face of the earth’—it is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world. We rejoice that the Church to which we belong commenced as early as any other in this country, the good work of endeavoring to put an end to slavery, and that in the same work many of its members have ever since been, and now are, among the most active, vigorous, and efficient laborers. We do indeed tenderly sympathize with those portions of our church and our country where the evil of slavery has been entailed upon them; where a great and the most virtuous part of the community abhor slavery and wish its extermination as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally render an immediate and universal emancipation inconsistent alike with the safety and happiness of the master and slave. With those who are thus circumstanced, we repeat that we tenderly sympathize. At the same time we earnestly exhort them to continue, and if possible to increase their exertions to effect a total abolition of slavery. We exhort them to suffer no greater delay to take place in this most interesting concern than a regard to the public welfare truly and indispensably demands.

“As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot indeed urge that we should add a second injury to the first, by emancipating them in such a manner as that they will be likely to destroy themselves or others. But we do think that our country ought to be governed in this matter by no other consideration than an honest and impartial regard to the happiness of the injured party, uninfluenced by the expense or inconvenience which such a regard may involve.

“We, therefore, warn all who belong to our denomination of Christians against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable to extinguish this evil. And we, at the same time, exhort others to forbear harsh censures and uncharitable reflections on their brethren, who unhappily live among slaves whom they cannot immediately set free; but who, at the same time, are really using all their influence and all their endeavors to bring them into

a state of freedom as soon as a door for it can be safely opened.

“Having thus expressed our views of slavery, and of the duty indispensably incumbent on all Christians to labor for its complete extinction, we proceed to recommend, and we do it with all the earnestness and solemnity which this momentous subject demands, a particular attention to the following points:

“We recommend to all our people to patronize and encourage the society lately formed for colonizing in Africa, the land of their ancestors, the free people of color in our country. We hope that much good may result from the plans and efforts of this society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge of their desires to deliver themselves and their country from the calamity of slavery; we hope that those portions of the American Union, whose inhabitants are, by a gracious Providence, more favorably circumstanced, will cordially, and liberally, and earnestly cooperate with their brethren in bringing about the great end contemplated.

“We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves, in the principles and duties of the Christian religion; by granting them liberty to attend on the preaching of the gospel, when they have opportunity; by favoring the instruction of them in the Sabbath-schools, wherever those schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied that it is incumbent on all Christians to communicate religious instruction to those who are under their authority, so that the doing of this in the case before us so far from operating, as some have apprehended that it might, as an incitement to insubordination and insurrection, would, on the contrary, operate as the most powerful means for the prevention of those evils.

“We enjoin it on all church sessions and Presbyteries, under the care of this Assembly, to discountenance and as far as possible to prevent all cruelty of whatever kind in the treatment of slaves, especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive their unhappy people of the blessings of the gospel, or who will transport them to places where the gospel is not proclaimed, or where it is forbidden to slaves to attend upon its instructions.

“And if it shall ever happen that a Christian professor in our communion shall sell a slave who is also in communion and good standing with our Church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent and make all the reparation in his power to the injured party.”

It was also *Resolved*, That fifteen hundred copies of this report be printed, or published in the newspapers.

See *Minutes of The General Assembly* from 1789 to 1820, pp. 688, 691-694. Published by The Presbyterian Board of Publication, Philadelphia, Pa.

terminated to abide. It has never been repealed, amended, or modified, but has frequently been referred to, and reiterated in subsequent Assemblies. And when some persons fancied that the action of 1845* in some

* The action of 1845, (see *Minutes of The General Assembly for 1845*, pp. 11, 16, 25,) is as follows: OVERTURE, No. 3.—A collection of petitions and memorials on the subject of slavery. The Committee recommended that the petitions from Chillicothe and Donegal Presbyteries be read in the Assembly, and that a special committee of seven be appointed, to whom all papers on the whole subject be referred. This Committee was as follows: Nathan L. Rice, John C. Lord, Alexander T. McGill, N. H. Hall, and Drury Lacy, *Ministers*; H. H. Leavitt and James Dunlap, *Elders*.

The Committee made the following report:—
“The memorialists may be divided into three classes, viz.:

“1. Those which represent the system of slavery, as it exists in these United States, as a great evil, and pray this General Assembly to adopt measures for the amelioration of the condition of the slaves.

“2. Those which ask the Assembly to receive memorials on the subject of slavery, to allow a full discussion of it, and to enjoin upon the members of our Church, residing in States where laws forbid the slaves being taught to read, to seek by all lawful means the repeal of those laws.

“3. Those which represent slavery as a moral evil, a heinous sin in the sight of God, calculated to bring upon the church the curse of God, and calling for the exercise of discipline. In the case of those who persist in maintaining or justifying the relation of master to slave.

“The question which is now unhappily agitating and dividing other branches of the Church, and which is pressed upon the attention of the Assembly by one of the three classes of memorialists just named, is, whether the holding of slaves is, under all circumstances, a heinous sin, calling for the discipline of the Church.

“The church of Christ is a spiritual body, whose jurisdiction extends to the religious faith and moral conduct of her members. She cannot legislate where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called to decide is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the renunciation of which should be made a condition of membership in the Church of Christ?

“It is impossible to answer this question in the affirmative, without contradicting some of the plainest declarations of the word of God. That slavery existed in the days of Christ and his Apostles is an admitted fact. That they did not denounce the relation itself as sinful, as inconsistent with Christianity; that slaveholders were admitted to membership in the churches organized by the Apostles; that whilst they were required to treat their slaves with kindness, and as rational, accountable, immortal beings, and if Christians, as brethren in the Lord, they were not commanded to emancipate them; that slaves were required to be ‘obedient to their masters according to the flesh with fear and trembling, with singleness of heart as unto Christ,’ are facts which meet the eye of every reader of the New Testament. This Assembly cannot, therefore denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the Church the curse of God, without charging the Apostles of Christ with conniving at sin, introducing into the Church such sinners, and thus bringing upon them the curse of the Almighty.

“In so saying, however, the Assembly are not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws by which, in some of the States, it is regulated.

Nor would they by any means countenance the traffic in slaves for the sake of gain; the separation of husbands and wives, parents and children, for the sake of ‘filthy lucre,’ or for the convenience of the master, or cruel treatment of slaves in any respect. Every Christian and philanthropist certainly should seek, by all peaceable and lawful means, the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men, and secure to them the right to receive religious instruction.

“Nor is the Assembly to be understood as countenancing the idea that masters may regard their servants as mere property, and not as human beings rational, accountable, immortal. The Scriptures prescribe not only the duties of servants but of masters also, warning the latter to discharge those duties, ‘knowing that their Master is in heaven, neither is there respect of persons with him.’

“The Assembly intend simply to say, that since Christ and his inspired Apostles did not make the holding of slaves a bar to communion, we, as a court of Christ, have no authority to do so; since they did not attempt to remove it from the Church by legislation, we have no authority to legislate on the subject. We feel constrained further to say, that however desirable it may be to ameliorate the condition of slaves in the Southern and Western States, or to remove slavery from our country, these objects, we are fully persuaded, can never be secured by ecclesiastical legislation. Much less can they be attained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances, which have to so great an extent characterized the movements of modern abolitionists, which so far from removing the evils complained of, tend only to perpetuate and aggravate them. The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching both masters and slaves the glorious doctrines of the gospel, and enjoining upon each the discharge of their relative duties. Thus only can the church of Christ, as such, now improve the condition of the slaves in our country.

“As to the extent of the evils involved in slavery, and the best methods of removing them, various opinions prevail, and neither the Scripture, nor our Constitution authorize this body to prescribe any particular course to be pursued by the churches under our care. The Assembly cannot but rejoice, however, to learn that the Ministers and Churches in the slaveholding States are awakening to a deeper sense of their obligations to extend to the slave population generally the means of grace, and many slaveholders not professedly religious favor this object; he earnestly exhorted them to abound more and more in this work. We would exhort every believing master to remember that his Master is also in heaven, and in view of all the circumstances in which he is placed to act in the spirit of the golden rule: ‘Whosoever ye would that men should do to you, do ye even the same to them.’

“In view of the above stated principles and facts—

“Resolved, 1. That the General Assembly of the Presbyterian Church in the United States, as originally organized and has since continued in the bond of union in the Church, upon the conceded principle that the existence of domestic slavery, under the circumstances in which it is found in the southern portion of our country, is no bar to Christian communion.

“Resolved, 2. That the petitions that ask the Assembly to make the holding of slaves in itself

way interfered with it. The Assembly of 1846* declared, with much unanimity, that the action of 1845 was not intended to deny or rescind the testimony on the subject previously uttered by General Assemblies; and by these deliverances we still abide.

E. P. Humphrey, D.D., of Transylvania Presbytery, moved to insert the word "*all*" before the words "these deliverances we still abide;" but it was lost.

Judicial Cases.

E. P. HUMPHREY, D.D., Chairman of this Committee, reported the following:—

JUDICIAL CASE, NO. I.—Being a complaint of Robert J. Breckinridge, D.D., and others, against the action of Kentucky Synod, respecting the right of suffrage in the election of a pastor. The complaint being found in order, and ready for trial, the following order of proceeding was adopted:

1. The reading of the papers from Louisville Presbytery and Kentucky Synod; 2. The hearing of the complainants; 3. Hearing the members of the Kentucky Synod; 4. The judgment of the Assembly.

The vote being taken by calling the roll, it resulted as follows: To sustain the complaint, 77; to sustain in part, 49; not to sustain, 39.

A committee being appointed to bring in a minute upon the case, they reported the following papers:

1. A minute signed by E. C. Wines, D. D., of New York Presbytery, and H. H. Leavitt, Esq., Ruling Elder of Cincinnati Presbytery, as follows: Having voted with the larger part of the Assembly, in the case

a matter of discipline, do virtually require this judicatory to dissolve itself, and abandon the organization under which, by the Divine blessing, it has so long prospered. The tendency is evidently to separate the northern from the southern portion of the Church; a result which every good citizen must deplore, as tending to the dissolution of the Union of our beloved country, and which every enlightened Christian will oppose as bringing about a ruinous and unnecessary schism between brethren who maintain a common faith."

The yeas and nays were recorded: Yeas, 168; nays, 13; as follows: Stephen Bliss, John C. Eastman, Abram B. Gilliland, James McKean, A. S. MacMaster, Varnum Noyes, James Robertson, and John D. Whetham, *Ministers*; Archibald Barton, Hugh Gaston, Samuel E. Hibben, Ezekiel Miller, and Matthias C. Williams, *Elders*.

The following *Dissent* was offered: "We, the subscribers, ask leave respectfully to dissent; because we think some parts of the report seem to contravene the standing testimony of the Presbyterian Church on the subject of slavery, particularly the testimony uttered in the year 1818. James Robertson, A. B. Gilliland, James McKean, John C. Eastman, and John D. Whetham, *Ministers*; Samuel E. Hibben and M. C. Williams, *Elders*."

* The action of 1846, (see *Minutes of the Assembly for 1846*, page 206,) is as follows:—

OVERTURE, No. 17.—A collection of memorials and petitions on the subject of slavery, containing an expression of opinion by the General Association of Massachusetts; seven petitions from a number of Ministers, Elders, and private mem-

bers of our Church; five memorials from Presbyteries, viz.: Albany, Beaver, Blairsville, Hocking, and New Lisbon, and a resolution of Cincinnati Synod; all requesting of the Assembly to utter formal testimony on the subject of slavery, or at least to reaffirm or explain its former testimony. In view of these memorials and petitions the Committee recommended the following minute: "Our Church has from time to time, during a period of nearly sixty years, expressed its views on the subject of slavery. During all this period it has held and uttered *substantially* the same sentiments. Believing that this *uniform* testimony is true and capable of vindication from the word of God, the Assembly is at the same time clearly of the opinion that it has already deliberately and solemnly spoken on this subject with sufficient fullness and clearness. Therefore, *Resolved*, That no further action upon this subject is at present needed.

Rev. Robert M. White, of Washington Presbytery, offered the following amendment: "Except to say, that the action of the Assembly of 1845 is not understood by this Assembly to deny or rescind the testimony that has been uttered by the General Assembly previous to that date." This amendment was laid on the table.

The question on the resolution was then taken and adopted. Yeas, 119; Nays, 33.

The following Resolution of Rev. R. M. White was also adopted:—

Resolved, That in the judgment of this House the action of the General Assembly of 1845 was not intended to deny or rescind the testimony often uttered by the General Assemblies previous to that date.

of R. J. Breckinridge, D.D., and others, complainants against Kentucky Synod, in its action limiting the right of voting in the election of a pastor, to communicating members of the church; we recommend the adoption of the following resolution as the judgment of the Assembly in the said case :

Resolved, That the complaint be sustained; but the Assembly, in this judgment, does not intend to condemn a practice prevalent in some of our congregations, in which the right of voting for pastor is confined to communicants.

2. A minute signed by Alfred Nevin, D.D., of Philadelphia Central Presbytery and George Junkin, Jr., Ruling Elder of Philadelphia Presbytery, as follows :

Having been appointed members of the committee appointed to prepare a minute expressive of the sense of the Assembly on the complaint of R. J. Breckinridge, D.D., and others, against Kentucky Synod, respectfully recommend the adoption of the following, viz.: The Assembly sustains the complaint in so far as the action of the Synod declares, that our Form of Church Government restricts the right of voting for a pastor to full communicants, to the exclusion of other baptized members of the church. But the latitude of suffrage, which the complainants plead for, seems to the Assembly too vague, and tending too much to obliterate the scriptural and constitutional distinctions between professing and baptized members, and persons who have no other connection with the church than the contribution of funds to support her ordinances.

The Assembly is of opinion, that, whilst no one is *entitled* to vote except professing Christians and baptized persons not under censure, and who contribute their just proportion to the necessary expenses of the congregation, yet that it is competent for congregations to *permit* mere contributors to the expenses of the congregation to vote in cases where this course, by reason of peculiar circumstances, may be deemed best for the prosperity of the church.

3.—A minute signed by John Lillie, D.D., of North River Presbytery, as follows :

Having been appointed a member of the committee to prepare a minute expressive of the sense of the Assembly on the complaint of R. J. Breckinridge, D.D., and others, against Kentucky Synod, respectfully recommend the adoption of the following :

The Assembly sustains the complaint in so far as the action of Kentucky Synod restricts the right of voting for a pastor to full communicants, to the exclusion of baptized members of the church. But the latitude of suffrage, which the complainants plead for, the Assembly does not sustain, because it tends to obliterate the scriptural and constitutional distinction between baptized members, and persons who have no other connection with the church than the contribution of funds to support her ordinances.

On motion of Hovey K. Clarke, Esq., Ruling Elder of Michigan Presbytery, the minutes reported by the Rev. Dr. Nevin, and Mr. Junkin, and Rev. Dr. Lillie, were laid upon the table; and on the motion to adopt the minutes reported by Rev. Dr. Wines and Mr. Leavitt, the *ayes* and *nays* were ordered, and are as follows :

The *Ayes* are,

MINISTERS.

Anderson, D. S.
Andrews, J.
Barron, D. H.
Beatty, C. C.
Beggs, Joseph
Benedict, E. P.
Blackburn, W. M.
Brown, Fred. T.
Brownson, J. I.
Cattell, W. C.

Conrad, L. L.
Cory, Joseph
Cross, J. M.
Duncan, J. R.
Fleming, J.
Frame, Reuben
Galbraith, R. C.
Giltner, H. M.
Goodale, M. S.
Gray, T. M.

Hays, George P.
Inglis, G. S.
Jennison, J. F.
Johnson, J. W.
Keeling, W. B.
Kirk, W. H.
Knox, J. P.
Lea, Richard
Life, William
Lower, J. L.

Lowrie, John M.
Mack, J.
Manning, R. S.
Marquis, J. S.
McFarron, S.
McIlvaine, W. B.
Rankin, A. T.
Rankin, E. E.
Scott, Alex.
Thomas, J.

Vincent, W. R.
Whallon, T.
White, A. D.
Wilson, R. F.
Wines, E. C.
Wood, J.
Young, Loyal

Ministers, 47.

RULING ELDERS.

Burnett, J.	Clarke, Hovey K.	Honeyman, J.	Munro, W.	Stirling, Jr., A.
Boyd, J.	Clark, James	House, J. C.	Myer, H. B.	Stuart, J.
Brown, A. G.	Conger, A. B.	Howe, S.	Page, A. W.	Vance, J.
Brown, J. C.	Crosby, Charles	Johnston, G. B.	Post, W. R.	Wright, E.
Burt, J. N.	Franklin, W. B.	Lawson, W. C.	Redick, W.	
Byles, C.	Fuller, E. B.	Leavitt, H. H.	Sherrick, J. M.	Elders, 36.
Carter, Robert	Fuller, George	Millsbaugh, J. H.	Sinclair, W. D.	Total, 63.
Candor, T. M.	Hedges, H.	Munro, W.	Sprowle, J. W.	

The *Nays* are as follows :

MINISTERS.

Ash, George W.	Corbett, H. M.	Moore, S. M.	Plumley, G. S.	Wilson, J. L.
Blackwood, W.	Crawford, J.	Morgan, J. J. A.	Potter, L. D.	Wilson, E. S.
Blayney, J. W.	De Witt, A.	Mott, G. S.	Pratt, F. A.	Wiseman, J.
Booth, H. A.	Elder, J. S.	Munson, A.	Reed, D. B.	Work, W. R.
Bower, E. R.	Faries, Israel	McCluskey, J. W.	Rowland, J.	Worrell, J.
Carpenter, George	Hanna, J. C.	McElroy, J. M.	Sheddan, S. S.	
Carothers, J. A.	Knox, J. H. M.	McKinley, W. D.	Spruill, A. W.	Ministers, 41.
Carson, J. E.	Lillie, J.	Nevin, Alfred	Westervelt, W. E.	
Cleland, J.	Mechlen, G. W.	Noyes, Varnum	Willson, Wm.	

RULING ELDERS.

Alexander, R. S.	Fulton, S. H.	Malone, S. G.	Rue, M. P.	Williams, C.
Cochran, J.	Giffen, J.	McCulloch, Wm.	Strine, J.	
Darrach, J.	Hoadley, L.	Nevin, T. H.	Van Gelder, G. H.	Elders, 17.
Eccles, J. F.	Junkin, Jr., G.	Roseman, H. T.	Weir, Silas E.	Total, 58.

The minute was adopted.

When the vote was announced, Rev. Dr. Lillie for himself and others gave notice of a *Protest*, which is as follows :

The undersigned beg leave respectfully to offer their protest against the decision of the Assembly, sustaining the complaint of Kentucky Synod, in so far as that decision goes to allow unbaptized persons the privilege of voting for pastors of the Church of God; such rule being, in their judgment, irreconcilable with the Presbyterian and scriptural idea of the constitution, government, and discipline of the Church. We ask, also, that this protest be entered upon the minutes of the Assembly.

MINISTERS.

Ash, George W.	Knox, J. H. Mason	Nevin, Alfred
Blackwood, Wm.	Lillie, John	Plumly, G. S.
Carpenter, George	Mott, G. S.	Spruill, A. W.
Carson, J. E.	McCluskey, J. W.	Westervelt, W. E.
Hanna, John C.	McKinley, W. D.	Willson, Wm.

ELDERS.

Wilson, E. S.	Alexander, R. S.
Wilson, J. L.	Darrach, J.
Wiseman, J.	Fulton, S. H.
Worrell, Jos.	Junkin, Jr., George
	Malone, S. C.
	Roseman, H. F.

No. II.—Being an appeal of Rev. C. J. Abbott against Missouri Synod.* The committee report that in a letter addressed to a member of the General Assembly, Mr. Abbott stated, that he is prevented by sickness, from attending and prosecuting his appeal; and he asks for the reference of his case to the Assembly of 1864. It was resolved that his request be granted.

No. III.—Being the appeal and complaint of Smiley Shepherd, against Illinois Synod, based upon the following facts, which are stated on the records of Bloomington Presbytery, and are not denied by the complainant. The Second Church of Union Grove, Ill., in October, 1859, had, for about twenty years, neither meeting-house, pastor, nor stated supply, nor had it submitted, through the whole of that period, until 1859, either statistical reports or sessional records. It had worshiped regularly with the First Church of Union Grove. In fact, in 1859, it consisted of the complainant and his family alone; but the complainant claimed and exercised the right as Ruling Elder to receive members to his church, and to sit and vote in Presbytery and Synod.

* Rev. C. J. Abbott was suspended from the ministry by St. Louis Presbytery. He appealed to Missouri Synod, where the Presbytery was sustained. He now appeals to the Assembly.

For about fifteen years the Presbytery had considered the church as without even a nominal existence, having, in 1841, dropped it from the roll; and it was not restored to the roll till 1856, and then only with a view of having it regularly united with the First Church of Union Grove. On October 11th, 1859, Presbytery dissolved said Second Church, and directed the Stated Clerk to furnish its members with the usual certificates to some other Presbyterian Church.

Against this proceeding Mr. Shepherd appealed, and complained to Illinois Synod; but his complaint was not sustained. He now appeals and complains to the General Assembly.* He does not deny the facts as stated by the Presbytery, but alleges that both Presbytery and Synod were guilty of certain gross irregularities, and an arbitrary use of power in the proceeding. But the papers do not contain evidence sustaining these allegations. There is no testimony of any kind filed with these papers. It is impossible for the Assembly to determine from the record whether the power of the Presbytery was discreetly exercised. It was

Resolved, That the appeal and complaint be dismissed.

No. IV.—Being an appeal of Rev. John Turbitt,† against Illinois Synod. The committee report that Mr. Turbitt, in a letter addressed to the Moderator of the General Assembly, declines to prosecute his appeal. It was

Resolved, That the appeal be dismissed.

No. V.—Being the complaint of Wm. B. Guild, against New Jersey Synod.‡ The committee report that the case is in order, and ready for trial, but with the consent of the parties, as a final judgment in the case, it was

Resolved, That the complaint be sustained *pro forma*; but under existing circumstances in the congregation, Mr. Guild shall cease to act as Ruling Elder in the Third Church, Newark, N. J.

No. VI.—Being an appeal of James W. Hamilton, against Sandusky Synod. The committee report the papers in order and ready for trial; but that they find serious irregularities in all the proceedings of the inferior courts, subsequent to August 25, 1861, when the appellant was censured by a public admonition. Of this admonition he does not complain. The irregularity of the subsequent proceedings is set forth in a paper, prepared by the Judicial Committee, and made a part of this report. And on the ground of that irregularity, without prejudging the case on its merits, the committee recommend that the appeal be sustained, and the proceedings of all the inferior courts, from August 25, 1861, be set aside.

Frederick T. Brown, D.D., of Potomac Presbytery, moved that the case be recommitted. This was lost. It was then

Resolved, That the report of the committee be adopted.

The following day, Rev. J. F. Jennison, of Michigan Presbytery, moved the following:

Whereas, This Assembly has sustained the appeal of Mr. J. W. Hamilton, against Sandusky Synod; and as there is some doubt as to the condition in which the case now stands, therefore,

Resolved, That a committee be appointed to bring in a minute expressive of the sense of the body as to the precise condition in which this case now remains.

* He appealed to the General Assembly of 1862. (See *The Presbyterian Historical Almanac* for 1863, page 44.)

† This person was deposed by Peoria Presbytery. The Presbytery was sustained by Illinois Synod, and he appealed to the General Assembly of 1862, when the case was referred to the General Assembly of 1863. (See *The Presbyterian Historical Almanac* for 1863, page 44.)

‡ Mr. Guild complained to the General Assembly of 1862, against New Jersey Synod, for appointing a committee to visit the Third Church, Newark, New Jersey, to ascertain if any of the Ruling Elders are unacceptable to a majority of the church. The complaint was dismissed. (See *The Presbyterian Historical Almanac* for 1863, page 44.)

On motion this was laid upon the table.

No. VII.—Being the complaint of George P. Strong, and others, against St. Louis Presbytery. The committee reported, that the complaint was not put into the hands of the Clerk of the Assembly until the *third* day of its business; it is therefore barred by the rule. It was

Resolved, That the case be dismissed.

No. VIII.—Being an appeal of Rev. M. Hummer, against Highland Presbytery. It appears that the General Assembly of 1862, passed the following order,* being Overture No. 17, as follows: A memorial of the Rev. George D. Stewart, and others, that the General Assembly would take action, and give relief in the case of Rev. Michael Hummer, who having been deposed by Iowa Presbytery, had been restored by Highland Presbytery, against the remonstrance of Iowa Presbytery, just as if he was an independent minister. It was

Resolved, That this General Assembly declare it is irregular and unconstitutional for any Presbytery to receive and restore a member of another Presbytery, who has been deposed; and, therefore, the action of Highland Presbytery, in restoring Mr. Hummer, was improper; and that Highland Presbytery be directed to reconsider its action, and proceed according to the requirements of the constitution.

On the reception of this order, Highland Presbytery adopted the following minute:

Whereas, We believe that our action in the reception of Brother Hummer was unconstitutional; and whereas, we have no choice, in view of a direct injunction of the General Assembly, therefore,

Resolved, That we now do proceed to reconsider the action of this Presbytery, by which Mr. Hummer was received into this body.

Resolved, That this action of Presbytery be understood as putting the case into the position it occupied previous to his reception.

Resolved, That Presbytery earnestly advise Mr. Hummer, to appeal once more to Iowa Presbytery to take up his case, in order that, in the event of their refusal to do him justice, he may appeal to Synod, and thence, if necessary, to the General Assembly.

These resolutions were adopted.

Against their proceeding Mr. Hummer appeals. The committee reported, that, as it appears, Highland Presbytery did nothing more than they were required to do by the General Assembly of 1862, that is to say, they reconsidered and set aside the action which the Assembly had declared irregular, unconstitutional, and improper. Therefore, an appeal does not lie on such a case, and they recommend, that it be dismissed, and Mr. Hummer have leave to withdraw his paper. It was

Resolved, That the case be dismissed.

No. IX.—An appeal of Rev. John Crozier, against Illinois Synod.

It appears that Rev. John B. Saye, of Saline Presbytery, was guilty of gross unchristian and unministerial conduct; after long and patient labor with him to bring him to a sense of his sin; eight distinct charges were preferred against him and sustained by the Presbytery, and in the autumn of 1862 he was *deposed* from the Gospel ministry and suspended from the communion of the Church.

He appealed to Illinois Synod, where the charges were sustained, but the sentence was decided to be too severe, and the Presbytery was ordered to modify their sentence and change it into solemn admonition. Against this judgment of Synod Mr. Crozier appealed to the General Assembly, but a motion to sustain the appeal was lost.

* See *The Presbyterian Historical Almanac* for 1863, page 43.

No. X.—A complaint of Rev. D. Owen Davies, against Cincinnati Synod. The committee report that there is no evidence, either in the record before them, or from any other accessible source of information, that the complainant has given any previous notice of his complaint to the Synod. Indeed, the complaint itself bears date May 19, 1863, several months after the adjournment of Synod. It was

Resolved, That the complaint be dismissed.

No. XI.—Being the appeal of Thomas F. Worrell, against Illinois Synod, together with the complaint of Rev. Isaac A. Cornelison, against the same Synod. The committee report that as the appeal and complaint relate to the same matter, they be tried together as one cause. The papers are in order, and the case is ready for trial. And the committee find further, that the Synod in a minute expressing its judgment in a certain case, then pending, to which Dr. Worrell was a party, adopted the following as a part of their judgment: And further, inasmuch as this trial grew out of a previous one with Dr. Worrell, in which the adjustment partook of the nature of a compromise, and certain irregularities which are not constitutional; and as the ends of discipline were not accomplished in the case of Dr. Worrell, the session of that church should review their proceedings in his case. This part of the minute is the subject matter of the appeal and complaint.

In the judgment of the committee, it was not competent for the Synod, when judicially determining one case, to open another case already settled and determined; this last case having been adjusted two years before, and the record of the adjustment having already passed before Synod by way of review and control. The committee, therefore, recommend, that the appeal of Dr. Worrell be sustained, and the complaint of Rev. Mr. Cornelison, being to the same effect, be determined by this judgment on the appeal. Adopted.

Loyal Young, D.D., of Allegheny Presbytery, for himself and others, offered the following *Dissent* from the action of the Assembly; which was admitted to record, and is as follows:

The undersigned would hereby respectfully dissent from the judgment of the General Assembly, in Judicial Case No. XI., in sustaining the appeal of Dr. Worrell, on the ground that the merits of the case were not regularly before the Assembly by the reading of the necessary papers, as prescribed by the constitution.

MINISTERS.—J. S. Elder, George P. Hays, M. S. Goodall, John W. Johnston, W. B. Keeling, G. W. Meehlin, Loyal Young.

ELDERS.—Hovey K. Clarke, George B. Johnston.

On motion of Rev. Joseph F. Jennison, of Michigan Presbytery, it was

Resolved, That the paper containing the appeal and complaint, in Judicial Case No. XI., be returned to Illinois Synod, it forming part of their record, and they having no copy.

It was, on motion, resolved, that the decision of the Assembly, in regard to this case, be reconsidered.

Mr. A. B. Conger, Ruling Elder of New York Presbytery, moved that the decision of the Assembly be affirmed.

Rev. John M. Lowrie, D.D., of Fort Wayne Presbytery, moved the postponement of the case to the next Assembly. This was lost, whereupon Mr. Conger's motion was adopted, and the decision affirmed.

Against this decision Rev. J. W. Johnston of Beaver Presbytery, and others, offered a *Protest*, which is as follows:

The undersigned respectfully protest against the action of this General Assembly, in their decision in Judicial Case No. XI., viz.:

The history of the case, as appears from the records, is briefly this:

On September 8, 1859, Dr. Worrell was found guilty by the session of the First Church of Bloomington, Ill., of the sins of falsehood and

slander, and suspended from the communion of the church. After hearing the case upon an appeal regularly taken, Bloomington Presbytery, on November 11, 1859, affirmed the decision of the session. Thereupon Dr. Worrell, on November 12, presented to the session a paper which the session accepted as such a confession of guilt and profession of penitence as is required by the Directory for Worship, Chap. x., Sec. 5, and restored him to the communion of the church.

This action of session was, on the same day, communicated to the Presbytery; and that communication was entered upon the record of Presbytery.

On December 5th following, Dr. Worrell issued a printed circular, in which he declared, that he had never intended to confess his guilt of the charges, of which he had been convicted; and also, that the session had conceded that he was not guilty of any one of the charges of which they themselves had convicted him.

For making the statements contained in that circular, charges of falsehood and insincerity were preferred against Dr. Worrell, upon which he was tried by the session, found guilty, and suspended a second time.

From this decision of the session, Dr. Worrell appealed to Bloomington Presbytery, and the appeal was sustained.

The session then appealed to Illinois Synod, and Synod made the decision brought before this Assembly, by the appeal and complaint in this case.

The question, therefore, presented by the charges in this case is, whether Dr. Worrell, in the paper presented by him to the session, made such a confession of guilt, and such a profession of penitence, as the session assumed him to have made in the former case. If he did, the session might justly have found him guilty of falsehood and insincerity, in the statements made in the circular. If he made no confession, then the session could not rightfully find him guilty of the charges in this case. The session did find him guilty. The Presbytery reversed the decision of the session. The Synod concurred with the Presbytery, and gave as the reasons for their decision in the minute appealed from and complained of, viz.—that the transaction between Dr. Worrell and the session, by which he was restored, was of the nature of a compromise, and was therefore irregular and unconstitutional, and they directed the session to review their proceedings in that respect.

We protest against this action of the General Assembly, for the following reasons, viz.,

1. Our first ground for protest is, that this Assembly has decided the appeal and complaint on the merits, by the adoption of a resolution proposed by the Judicial Committee, without hearing the case in the manner prescribed by the Book of Discipline, Chap. VII., Sec. 3, Sub. Sec. 8; and also without any opportunity for either party to be heard in the case. The very question presented by the appeal to the Assembly was, whether the Synod could rightfully make the decision appealed from. And this question has been decided by a resolution proposed by the committee, and not by the judgment of the Assembly, pronounced after a regular hearing of the appeal.

2. We also protest against this decision, on the ground that the action of Synod was not only constitutional, but also eminently just and proper. If it be true—as in this case it must be assumed to be—that the session had restored Dr. Worrell without any profession of penitence, such as is contemplated by the Constitution of the Church, (See Directory for Worship, Chap. X., Sec. 5,) then clearly it was the duty of Synod to rebuke the irregular and unconstitutional proceedings of the session, and to direct them to review it. This it seems to us was clearly within the power of the Synod, either in giving a complete judgment upon the appeal case before them, or in the exercise of their power of review and control over

inferior judicatories. (See Book of Discipline, Chap. VII., Sec. 1, Sub. Sec. 5.)

3. The suggestion of the committee, that the fact that the Presbyterian record containing the action of the session in the first case of Dr. Worrell, had been approved by the Synod, without exception, from which we suppose the committee designed it to be inferred that Synod could not afterward review the action of the session mentioned in that record, does not, as it seems to us, justify that inference. Such approval by Synod, of minutes, ought not to be held to have any effect whatever in their subsequent decision of a judicial case regularly presented. If this opinion be not correct, then is the decision of the Assembly, against which we now protest, clearly wrong, since, no longer ago than last Saturday, this venerable body approved, without any exception, the minutes of the Synod of Illinois, including the record of their proceedings in this very case. And this approval was after the Judicial Committee had made their report, and the motion to adopt it had been under discussion.

4. We further protest, because this action of the General Assembly seems to us to decide an important judicial case upon mere technical grounds, and without a full investigation of its merits; and therefore tends, as we think, greatly to embarrass and discourage inferior judicatories, and especially church sessions, in the exercise of discipline.

This our solemn protest is respectfully submitted, and we ask that it be entered upon the minutes of the Assembly.

MINISTERS.—J. M. Cross, J. W. Johnston, W. R. Vincent, and John Wiseman.

ELDER.—Wm. M. McCulloch.

No. XII.—A complaint of Rev. Alfred Nevin, D.D., against Philadelphia Synod. The committee reported that the complaint did not come into the hands of the Moderator of the Assembly until the fourth day of its session; it is therefore barred by the rule: and it was

Resolved, That it be dismissed.

Synodical Records.

The following records of Synods were approved *without* exception:—

Albany, Allegheny, Baltimore, Buffalo, Chicago, Illinois, Indiana, Indiana Northern, Iowa Southern, Kentucky, Missouri, New Jersey, New York, Philadelphia, Pittsburg, Saint Paul, Wheeling and Wisconsin.

The Committee on Records of Sandusky Synod, reported, that they be approved *with* the following exception:

On page 49, on motion to approve of the records of Michigan Presbytery, the following exception was made by members of Synod:—"With the exception to so much of the record as excepts to the sessional records of the Westminster Church, Detroit, and the church in Pontiac, for the failure to close meetings with prayer.

"While the Synod regards it as eminently proper to open and close the meetings of session with prayer, yet, as the matter is left by the Form of Government at the discretion of the session, and as such meetings are sometimes held under circumstances which render the formal opening and closing with prayer inconvenient, the exercise of the discretion of the session is not properly a matter of censure by Presbytery." The exception was lost.

It is the opinion of your committee that Synod erred in declining to sustain this exception, it being in harmony with the Form of Government of our church.

The records of the following Synods were not received :

Alabama, Arkansas, Cincinnati, Georgia, Iowa, Memphis, Mississippi, Nashville, North Carolina, Northern India, Ohio, Pacific, South Carolina, Texas, Upper Missouri, and Virginia.

Princeton Theological Seminary.

THE *Fifty-first* Annual Report is as follows:—During the year seventy-six students were admitted, viz. :—

NAMES.	COLLEGES, UNIVERSITIES, ETC.	NAMES.	COLLEGES, UNIVERSITIES, ETC.
Alexander, J. M.	Washington College, Pa.	Kearns, J. E.	Jefferson College, Pa.
Anderson, J. M.	Williams College, Mass.	Kelley, Joseph C.	Jefferson College, Pa.
Annan, Wm. W.	Washington College, Pa.	Knight, A. A.	Amherst College, Mass.
Appleton, J. H.	Philadelphia High-school,		
Archer, J. Glasgow	Dickinson College, Pa.	Lavery, D. Hull	Washington College, Pa.
		Little, Arthur	Dartmouth College, N. H.
Beattie, Charles	Union College, New York.	Marr, James II.	Lewisburg University, Pa.
Bergen, George S.	Illinois College, Ill.	Mudge, Lewis W.	New Jersey College, N. J.
Bienhauser, John C.	Cassell, Germany.	McCracken, H. M.	Miami University, Ohio.
Branch, Henry	Washington College, Pa.	McElroy, S. C.	New York University, N.Y.
Brown, A. Hampton	Jefferson College, Pa.		
Bryant, Albert	Amherst College, Mass.	Newcomb, Homer S	Dartmouth College, N. H.
Butler, Henry E.	Vermont University, Vt.	Nichols, Gideon P.	Union College, N. Y.
		Nourse, James M.	Lafayette College, Pa.
Califf, S. A.	Jefferson College, Pa.	Orris, S. S.	New Jersey College, N. J.
Cameron, D. W.	Truro College, Nova Scotia		
Carlton, Israel	Amherst College, Mass.	Parks, J. Jewett	Lafayette College, Pa.
Coate, J. Johnson	New Jersey College, N. J.	Pearce S. Morton	New Jersey College, N. J.
Cochran, J. W.	New York University, N.Y.	Phipps, George G.	Amherst College, Mass.
Corbett, Hinnter	Jefferson College, Pa.		
Davidson, Robert A.	Westminster College, Mo.	Ralston, W. W.	Jefferson College, Pa.
Day, William J.	Pennsylvania University, P	Remington, C. W.	New Jersey College, N. J.
Dean, Benjamin A.	Amherst College, Mass.	Roberts, Chas. D.	New Jersey College, N. J.
Dechert, Howard P.	New Jersey College, N. J.	Rule, John	Centre College, Ky.
		Scott, Robert	Lafayette College, Pa.
Eddy, Clarence	Yale College, Ct.	Silver, David	.....
Ewing, Edward C.	Amherst College, Mass.	Simes, Snyder B.	Philadelphia High-school,
		Smith, George L.	New York University, N.Y.
Fairbanks, Francis J.	Amherst College, Mass.	Stone, T. Porter	Amherst College, Mass.
Fisher, John K.	Williams College, Mass.		
Gates, Stephen P.	Jefferson College, Pa.	Thompson, Samuel II.	Glasgow University, Scot.
Goodrich, George D.	Williams College, Mass.		
		Van Allen, Charles E.	Union College, N. Y.
Harkness, George	Union College, New York.	Van Aken, Gulich	New York University, N.Y.
Hemstreet, Oliver	Union College, New York.	Van Pelt, Reuben II.	New Jersey College, N. J.
Hendy, John F.	Centre College, Ky.	Van Syckel, P. B.	Lafayette College, Pa.
Holliday, Wm. A.	New Jersey College, N. J.	Van Wagener, W. M.	Columbia College, N. Y.
Hosford, Frederic	New York University, N.Y.		
Houghton, John C.	Amherst College, Mass.	Witherow, Benj. H.	Jefferson College, Pa.
Hutchison, George A.	Monmouth College, Ill.	Woods, John	Miami University, Ohio.
		Wright, J. E.	Jefferson College, Pa.
James, William II.	Lafayette College, Pa.	Wyckoff, Joseph C.	New Jersey College, N. J.
Jeffers, E. T.	Jefferson College, Pa.		
Jennings, Philip S.	Jefferson College, Pa.	Young, Charles E.	New Jersey College, N. J.
Johnson, James R.	Jefferson College, Pa.		
Jones, John	New Jersey College, N. J.		
			TOTAL 76.

NAMES AND LOCATIONS WHERE THE STUDENTS WERE GRADUATED.

INSTITUTIONS OF LEARNING WITH LOCATION.	INSTITUTIONS OF LEARNING WITH LOCATION.		
Amherst College, Amherst, Mass.,.....	9	New York University, New York, N. Y.,.....	5
Cassel, Germany,.....	1	Philadelphia High-school, Philadelphia, Pa.,	2
Centre College, Danville, Ky.,.....	2	Pennsylvania University, Philadelphia, Pa.,.....	1
Columbia College, New York, N. Y.,.....	1	Truro College, Truro, Nova Scotia,.....	1
Dartmouth College, Hanover, N. H.,.....	2	Union College, Schenectady, N. Y.,.....	5
Dickinson College, Carlisle, Pa.,.....	1	Vermont University, Burlington, Vt.,.....	1
Glasgow University, Glasgow, Scotland,.....	1	Washington College, Washington, Pa.,.....	3
Illinois College, Jacksonville, Ill.,.....	1	Westminster College, Fulton, Mo.,.....	1
Jefferson College, Canonsburg, Pa.,.....	12	Williams College, Williamstown, Mass.,.....	3
Lafayette College, Easton, Pa.,.....	5	Yale College, New Haven, Ct.,.....	1
Lewisburg University, Lewisburg, Pa.,.....	1	<i>Not a graduate,</i>	—
Miami University, Oxford, Ohio,.....	2		
Monmouth College, Monmouth, Ill.,.....	1		
New Jersey College, Princeton, N. J.,.....	12		
		TOTAL,	76

Of the students matriculated during the year, the following were received from the following *Theological Seminaries* :—

NAMES OF STUDENTS.	OF SEMINARY.	LOCATION.	DENOMINATION.
Amian, William W.	Western,	Allegheny City, Pa.	Presbyterian, O. S.
Appleton, J. H.	Rochester,	Rochester, N. Y.	Baptist.
Bienbauer, J. C.	Western,	Allegheny City, Pa.	Presbyterian, O. S.
Butler, Henry E.	Andover,	Andover, Mass.	Congregational.
Carlton, Israel	Bangor,	Bangor, Maine.	Congregational.
Corbett, Hunter	Western,	Allegheny City, Pa.	Presbyterian, O. S.
Eddy, Clarence	New Haven,	New Haven, Ct.	Congregational.
Ewing, Edward C.	Bangor,	Bangor, Maine.	Congregational.
Houghton, John C.	Bangor,	Bangor, Maine,	Congregational.
Hutchison, George A.	Monmouth,	Monmouth, Ill.	Presbyterian, U.
Kelley, Joseph C.	Western,	Allegheny City, Pa.	Presbyterian, O. S.
Lavery, D. Hull	Western,	Allegheny City, Pa.	Presbyterian, O. S.
Little, Arthur	Andover,	Andover, Mass.	Congregational.
McCracken, H. S.	Xenia,	Xenia, Ohio.	Presbyterian, U.
Rule, John	Danville,	Danville, Ky.	Presbyterian, O. S.
Van Aken, Gulich	Union,	New York, N. Y.	Presbyterian, N. S.
Van Wagener, Wm. M.	New Brunswick,	New Brunswick, N. J.	Reformed P. Dutch
Witherow, B. H.	Western,	Allegheny City, Pa.	Presbyterian, O. S.
Wood, John	Western,	Allegheny City, Pa.	Presbyterian, O. S.
		TOTAL, 19.	

The following *Thirty-eight* students, having finished their course, graduated :—

NAME AND STATE.	COLLEGE WHERE EDUCATED.	Year of Entering Seminary.	LICENSED BY THE PRESBY. OF
Abernathy, John J., Indiana,	Miami University, Ohio.	1860	.....
Baker, George D., New York,	N. Y. University, N. Y.	1860	New York.
Bienbauer, John C.,	Cassel, Hesse, Germa'y	1862	.....
Boyd, John C., New York,	N. Jersey College, N. J.	1860	Albany.
Brittain, Theron, Pennsylvania,	N. Jersey College, N. J.	1860	.....
Brown, Walter S., New York,	N. Jersey College, N. J.	1860	Hudson.
Campfield, Nathan P., New Jersey,	N. Y. University, N. Y.	1860	.....
Condit, Robert A., New Jersey,	N. Jersey College, N. J.	1861	New York.
Corbett, Hunter,	Jefferson College, Pa.	1862	Clarion.
Dean, William H.,	Lafayette College, Pa.	1860	Connecticut.
Donnelly, Samuel J., Maryland,	Delaware College, Del.	1860	New Castle.
Ewing, Edward C.	.....	.....	Cong. Asso. Ashfield, Mass
Frame, J. Selby, Illinois.	N. Jersey College, N. J.	1860	New Brunswick.

NAME AND STATE.	COLLEGE WHERE EDUCATED.	Year of Entering Seminary.	LICENSED BY THE PRESBY. OF
George, Benjamin Y., Missouri,	Westminster College, M.	1859	New Brunswick.
Jeffries, William H., Missouri,	Westminster College, M.	1862	.....
Kennedy, James B., Pennsylvania,	N. Jersey College, N. J.	1859	Donegal.
Kenyon, F. L., Connecticut,	.....	.....	Connecticut.
Laverty, D. H.,	Washington College, Pa	1862	Steubenville.
Mulligan, J. Lynn,	.....	.....	.....
McBean, Alexander, Nova Scotia,	Tuscarora Academy, Pa.	1860	.....
McKinney, Edmund, Ohio,	Centre College, Ky.	1860	Cincinnati.
Osler, J. Thompson, Pennsylvania,	N. Jersey College, N. J.	1860	Philadelphia Central.
Parrott, William J., Louisiana.	Pennsylvania University	1860	.....
Patterson, Benjamin F., Penn.,	Lafayette College, Pa.	1860	New Brunswick.
Schofield, J. H., New York,	N. Jersey College, N. J.	1860	Troy.
Sluter, George, Missouri,	Westminster College, M.	1860	New Brunswick.
Strain, Alexander, New York,	N. Jersey College, N. J.	1862	Winnebago.
White, H. H., Pennsylvania,	Washington College, Pa	1860	Saltsburg.
Withrow, J. Lynn, Pennsylvania,	N. Jersey College, N. J.	1860	.....
Wright, Washington O., Penn.	Lafayette College, Pa.	1860	New Castle.
TOTAL, 33.			

The whole number of students during the year has been *one hundred and eighty-one*, of whom *ten* have been absent the whole term.

The students have enjoyed good health generally. Devotional exercises have, with few exceptions, been attended with interest and life. More than ordinary willingness to engage in the foreign missions, has been manifested. Four, at least of the Senior Class, have offered themselves for this service, and a number in the other classes.

At the close of the session the Students were examined by a committee of the Board for five successive days, who report great pleasure at the result.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

CHARLES HODGE, D.D., *Exegetical, Didactic, and Polemic Theology.*
 ALEXANDER T. MCGILL, D.D., *Ecclesiastic, Homiletic, and Past. Theo.*
 WILLIAM HENRY GREEN, D.D., *Oriental and Old Testament Literature.*
 CASPAR WISTAR HODGE, A. M., *N. Test. Literature and Biblical Greek.*
 JAMES C. MOFFAT, D.D., *Helena Professor of Church History.*

Western Theological Seminary.

THE *Thirty-Sixth* Annual Report is as follows: During the year *forty-four* students were admitted:—

NAMES.	COLLEGES, UNIVERSITIES, ETC. |	NAMES.	COLLEGES, UNIVERSITIES, ETC.
Bridge, Daniel J.	Indiana University, Ind.	Ferguson, William A.	Jefferson College, Pa.
Brown, David	Washington College, Pa.	Giffen, John	New Jersey College, N. J.
Brown, Edward W.	Denison University, Ohio.	Gillespie, John	Washington College, Pa.
Brown, Faris	Washington College, Pa.	Gilmore, John W.	Washington College, Pa.
Caldwell, Albert J.	Jefferson College, Pa.	Hill, Charles	Marietta College, Ohio.
Caldwell, John C.	Washington College, Pa.	Johnston, Thomas R.	Washington College, Pa.
Campbell, Elgy V.	Washington College, Pa.	Jones, Benjamin T.	.....
Davis, William	Washington College, Pa.	Kemerer, Duncan M.	Pennsylvania College, Pa.
Dewing, J. Richmond	New Jersey College, N. J.		
Dickey, David L.	Washington College, Pa.		

NAMES.	COLLEGES, UNIVERSITIES, ETC.	NAMES.	COLLEGES, UNIVERSITIES, ETC.
Knight, William S.	Washington College, Pa.	Reed, Carson	Jefferson College, Pa.
Laird, Francis	.....	Reed, James Stuart	Jefferson College, Pa.
Linn, Samuel P.	Washington College, Pa.	Reid, James Marion	Vernamilton Institute, Ohio.
Lutz, John S.	Washington College, Pa.	Roth, Henry W.	Pennsylvania College, Pa.
Moorhead, James D.	Jefferson College, Pa.	Roberts, Thomas	Williams College, Mass.
Muse, Eben	Centre College, Ky.	Schofield, Levi M.	Hanover College, Ind.
McClintock, John C.	Washington College, Pa.	Smyth, George W.	New York University, N.Y.
McClure, Samuel T.	Hanover College, Ind.	Turpin, Jere. H.	.....
McCurdy, Thomas A.	Washington College, Pa.	Woodburn, Benj. F.	Jefferson College, Pa.
Noyes, Henry V.	Western Reserve College, O.	Woodbury, Francis P.	Williams College, Mass.
Parke, William J.	Jefferson College, Pa.	Wyckoff, Cornelius W.	Washington College, Pa.
Patterson, James T.	Hanover College, Ind.	Youngman, Benj. C.	Lafayette College, Pa.
Potter, Henry N.	Jefferson College, Pa.	TOTAL, 44.	
Rabe, William L.	.....	

Of the students matriculated during the year the following were received from the following *Theological Seminaries*:—

NAMES OF STUDENTS.	NAMES OF SEMINARIES.	LOCATION.	DENOMINATION.
Brown, Faris	Danville.	Danville, Ky.	Presbyterian, (o. s.)
Muse, Eben	Danville.	Danville, Ky.	Presbyterian, (o. s.)
Roberts, Thomas	Theological Institute.	East Windsor Hall, Ct.	Congregational.
Woodbury, Francis P.	Andover.	Andover, Mass.	Congregational.
TOTAL,.....4.			

The following *twenty* students having finished their course graduated:—

NAME AND STATE.	INSTITUTIONS WHERE EDUCATED.	Year of entering Seminary.	LICENSED BY THE PRESBYTERY OF
Andrew, Matthew L.	Washington College, Pa.	1860	Allegheny.
Beacom, John J.	Franklin College, Ohio.	1860	Blairsville.
Blayney, J. McCluskey	Washington College, Pa.	1860	Washington.
Dilworth, Albert	Jefferson College, Pa.	1860	Beaver.
Dinsmore, Andrew A.	Jefferson College, Pa.	1860	Wooster.
Donaldson, James H.	Jefferson College, Pa.	1860	Saltsburg.
Eagleson, William S.	Washington College, Pa.	1860	Washington.
Fife, N. H. Gillett	Jefferson College, Pa.	1860	.....
Gould, Calvin C.	Washington College, Pa.	1860	Ohio.
Henderson, Samuel M.	Washington College, Pa.	1860	Steubenville.
Hervey, Henry Martyn	Kenyon College, Ohio.	1860	.....
Miller, George M.	Muskingum College, Ohio.	1860	Zanesville.
Moorhead, William W.	Jefferson College, Pa.	1860	Blairsville.
Orr, Thomas X.	Jefferson College, Pa.	1860	Carlisle.
Reed, John B.	Washington College, Pa.	1860	Steubenville.
Todd, Martin L.	Jefferson College, Pa.	1860	Steubenville.
Wightman, James W.	Jefferson College, Pa.	1860	Ohio.
Wilson, John	Northern Liberty Academy.	1860	Ohio.
Wilson, Thos. M., Ohio.	.....	1860	Schuyler.
Wright, W. Swift.	Jefferson College, Pa.	1860	Logansport.
TOTAL,.....20			

The whole number of students during the year has been *one hundred and thirty-four*, and the whole number in actual attendance dur-

ing the whole, or a portion of the time, has been one hundred and sixteen.

Eleven students have entered the army of the United States, (now engaged in suppressing the slaveholders' rebellion,) in the expectation, if God will, to resume their studies at the expiration of their term of service.

The classes were examined at the close of the term in the presence of a committee of the Board, who report that the examinations were thorough and satisfactory.

A spirit of piety and Christian activity has prevailed amongst the students; some members of the different classes have devoted themselves to the work of Foreign Missions.

The Board report with pleasure that an arrangement has been made by which the services of Charles C. Beatty, D.D., have been secured as "Lecturer Extraordinary" in the department of Practical Theology.

The Board respectfully ask the General Assembly to authorize them, in conference with the Faculty, to make such an arrangement of the studies among the several departments as shall seem desirable.

The Board report the resignation, at the opening of the term, of William S. Plumer, D.D., Professor of Didactic and Pastoral Theology. The studies of this department have been conducted under the direction of the other Professors, at the request of the Board.

The Board respectfully ask the General Assembly to fill the vacant professorship.

The Assembly elected LYMAN H. ATWATER, D.D., to the Professorship of Didactic and Pastoral Theology. (Dr. Atwater declined the appointment.)

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

DAVID ELLIOTT, D.D., *Polemic and Hist. Theo., and Ch. Government.*
 MELANCTHON W. JACOBUS, D.D., *Oriental and Biblical Lit., and Execg.*
 (Vacant.) *Didactic and Pastoral Theology.*
 SAMUEL J. WILSON, D.D., *Biblical and Ecclesiastical History.*
 WM. M. PAXTON, D.D., *Sacred Rhetoric.*

Danville Theological Seminary.

THE Tenth Annual Report is as follows: During the year six students were admitted:—

NAME.	COLLEGES, UNIVERSITIES.	NAME.	COLLEGES, UNIVERSITIES.
Allen, S. F.	Centre College, Ky.	Messick, M. B.	Transylvania Univ., Ky.
Brown, W. R.	Centre College, Ky.	Richard, F. J.	Centre College, Ky.
Evans, J. M.	Centre College, Ky.	Young, W. C.	Centre College, Ky.
TOTAL,.....6.			

The whole number of students during the year has been eight.

The Assembly will observe that there has been a still further reduction in the number of students since last year. About three weeks before the regular time for opening the Seminary, the State of Kentucky was invaded by large Confederate forces—the time for opening the Institution being the 20th of September, 1862. The State was occupied and held to a great extent by these forces, until about the middle of October.

A large district of country surrounding the town of Danville, was, during this time, the theatre of war. After the rebels were driven from the State, the members of the Faculty, including the Professor elect, R. L. Stanton, D.D., assembled at Danville in the beginning of the month of November. Under the peculiar circumstances of the case, it being impossible to obtain the advice of either the General Assembly or the Board of Directors, the Faculty were obliged to act upon their own judgment in the matter. It was found there were about six new students waiting to see if the Seminary would open, with the view of prosecuting their studies therein. There was also a probability that some of the students, who had been previously connected with the Institution, would return. Under these circumstances, the Faculty determined to re-open the Seminary on the 17th of November, and gave notice accordingly. The regular exercises of the Institution were prosecuted from that time without interruption until the latter part of March, when Danville was occupied for four or five days by a Confederate force under General Pegram. This led to a dispersion of the students, and an interruption of the exercises of the Seminary for nearly two weeks. After that time, the Professors and students resumed and continued their duties until the close of the session, which the Faculty judged it expedient to terminate about eight days earlier than usual.

At the time of the invasion of the State last fall, the enlarged and improved main seminary building, and all the other buildings of the institution, except the new edifice erected for the Library, of which we spoke in our last report, were seized and occupied by the Confederate forces as a hospital; and were continued as such by the national military authorities, after the expulsion of the rebels, up to within a few days of the close of the session. At the request of the Faculty, when the exercises of the Seminary were resumed about the middle of November, a small outbuilding, containing a single room about twenty feet square, was vacated and turned over to the use of the Professors and students. In that room all the exercises of the Seminary have necessarily been held. Should the peace of the State be preserved, we shall be able to proceed next session with sufficient accommodations for students, and for the business of instruction.

It gives us pleasure to state that the Faculty report the application to study, and the general deportment of the students in attendance during the past session, have been highly satisfactory and commendable. It will be seen from what is stated above, that they have all been in their first year's course of study, except two. These have been in their second year's course. Hence the Board, contrary to what has been their constant custom, have no students to report as having completed their course of study with the session just ended.

R. L. Stanton, D.D., elected by the Assembly of 1862 to the chair of Church Government and Pastoral Theology, accepted and entered upon the duties of his office at the commencement of the recent session; but owing to the disturbed state of the country his inauguration was deferred longer than we would have desired. However, the Board, on the first day of its present meeting, made the necessary arrangements for his inauguration at this place, *Paris, Ky.*, on May 2, 1863. He was accordingly inaugurated in the presence of Kentucky Synod, who accepted the invitation of the Board to be present.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS:

ROBT. J. BRECKINRIDGE, D.D., LL.D., *Exec., Didactic, and Polemic Theo.*
 EDWARD P. HUMPHREY, D.D., *Biblical and Ecclesiastical History.*
 STEPHEN YERKES, D.D., *Biblical and Oriental Literature.*
 ROBERT L. STANTON, D.D., *Church Government and Pastoral Theology.*

North-West Theological Seminary.

THE *Fourth* Annual Report is as follows: During the year six students were admitted, viz. :—

NAMES.	COLLEGES, UNIVERSITIES.	NAMES.	COLLEGES, INSTITUTES.
Allen, John W.	Washington College, Pa.	Marques, David C.	Jefferson College, Pa.
Carden, Patrick	Williams College, Mass.	Maxwell, James M.	Washington College, Pa.
Kemper, Augustus S.	Woodward H. Sch., Ohio.	Miller, John	Garrett Institute, Ill.
TOTAL.....6.			

The following *sic* students having finished their course graduated, viz :

NAME AND STATE.	INSTITUTIONS WHERE EDUCATED.	Year of entering Seminary.	LICENSED BY THE PRESBYTERY OF
Allen, John	Washington College, Pa.	1862	St. Clairsville.
Dillon, Samuel P.	Hanover College, Ind.	1860	Rock River.
Kemper, Augustus S.	Woodward High School, Ohio.	1862	Miami.
Marques, David C.	Jefferson College, Pa.	1862	Beaver.
Maxwell, James M.	Washington College, Pa.	1862	Zanesville.
Vance, Samuel E.	Jefferson College, Pa.	1860	Palestine.
TOTAL.....6.			

The whole number of students during the year has been *twelve*.

The Faculty report that the attention of the young brethren to study and their entire deportment have been highly satisfactory.

They report with deep regret the death of their President, the late James C. Brown, D.D. He was also Agent for the Seminary, but by an arrangement with the Executive Committee he had intermitted the work of that office, owing to the disturbed state of the country. Dr. Brown was an earnest Christian, an unusually popular and successful missionary and pastor. Few missionary and pastoral records, if any, will compare with his of more than twenty years in one field in Northern Indiana.*

The Assembly elected CHARLES ELLIOTT, D.D., of Oxford, Ohio, Professor of Biblical Literature and Exegesis.

THE PROFESSORS IN THE SEMINARY ARE AS FOLLOWS :

- WILLIS LORD, D.D., *Biblical and Ecclesiastical History.*
 LEROY J. HALSEY, D.D., *Historical and Pastoral Theology.*
 CHARLES ELLIOTT, D.D., *Biblical Literature and Exegesis.*
 *Didactic and Polemic Theology.*
 Rev. J. D. PERING, *Hebrew Tutor.*

Union Theological Seminary.

OWING to the state of the country, during the efforts of the United States Government to suppress the slaveholders' rebellion, the Annual Report of this Seminary has failed to reach me.

* A Memoir of James C. Brown, D.D., is published with his Portrait in *The Presbyterian Historical Almanac* for 1863, pages 132-134.

Theological Seminary, Columbia, South Carolina.

OWING to the state of the country, during the existence of the slaveholders' rebellion, the Annual Report of this Seminary has failed to reach me.

Board of Domestic Missions.

THE *Sixty-First* Annual Report is as follows: During the year the whole number of Missionaries in commission was 409. The number of churches and missionary stations in whole or in part supplied is 676. Twenty churches have been organized. The number of admissions on examination is 1242; on certificate, 777; total, 2019. The total membership of churches is 17,755; Sabbath-schools, 279; with 2453 teachers, and 16,680 scholars. The number of baptisms, 2105.

The amount received from all sources during the year was \$71,210 78. The amount paid was \$59,072 70; leaving a balance in the Treasury of \$12,738 21. The aggregate receipts have been sadly less, as compared with the former year. In legacies received, there has been an increase of \$3,872 41, and a decrease in miscellaneous and individual donations of \$4,239 48. We are pained to add that the returns from the churches have been less by \$13,754 78. This is the saddest feature of all—variation in the amounts yielded by payment of legacies, and from wide-hearted individuals, is to be expected in the mutations of human affairs. The main and surest reliance of the cause, in a wise and prudent administration of missions, must be upon the inflow from churches annually contributing.

The Board are compelled to say, that in very few instances have they felt able to establish new missions. Before entering on new obligations, justice required that those already assumed and maturing should be met, and the missionaries in service be sustained. No renewals, which Presbyteries requested, were denied, except in cases and for reasons which did not depend upon the condition of our finances. Our known embarrassments kept some Presbyteries from urging on our attention fields of new and utmost promise. Fewer applications have been made, because, among other reasons, the war has absorbed the surplus in chaplain service, and some of the missionaries have left their stations at the urgent request of regiments which were formed in their neighborhoods, and among their own flocks; some have been driven from their fields by the rebels; the border States have thus suffered, and fields once cultivated must await the halcyon days of peace, ere man can predict their future.

Our foreign population has not been overlooked. We have two missionaries among the French; one among the Belgians of Wisconsin; and twenty-four among the Germans. The results are not so cheering in all cases as we could wish, nor can we feel that the future is so bright as many might desire; there are difficulties of which it is hard to speak, and which, perhaps, we do not understand.

Itinerant labor, to a certain extent, has been employed, not according to our wishes, or the urgency of the case. Want of means has been the main reason, and the peculiar difficulties which gather round the subject.

Clothing valued at \$14,127 32 has been received and distributed to the missionaries, over and above the salaries paid them, thus in many cases affording most grateful relief.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

THOS. L. JANEWAY, D.D., *Corresponding Secretary*, 910 Arch st., Phila.
SAMUEL D. POWEL, Esq., *Treasurer*, 910 Arch street, Philadelphia.

Board of Education.

THE *Forty-Fourth* Annual Report is as follows:—

CANDIDATES.—The number of <i>new</i> Candidates received has been		38
Making in all from the beginning (1819).....		3202
The whole number under the care of the Board during the year		313
In their Theological course.....		155
In their Collegiate course.....		125
In their Academical course.....		33 313

The aggregate number of candidates during the year is sixty-two below that of last year, but it is almost up to the average aggregate of the past eleven years.

THE TREASURY received for Candidates' Fund.....	\$44,343 77
" " Schools and Colleges.....	3,794 32
" " African Fund.....	1,549 85
Balance on hand.....	2,081 27

Total resources for the year.....	\$51,768 61
The payments have been...	42,485 21

Balance on hand at beginning of year \$9,283 40

During the year the Board has aided many Parochial Schools, Academies, and Colleges; but they are greatly interrupted by the war now raging in a portion of our country.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

WM. CHESTER, D.D., *Corresponding Secretary*, 821 Chestnut st., Phila.
 Rev. THOMAS McCAULEY, *Assistant Secretary*, 821 Chestnut st., Phila.
 WILLIAM MAIN, Esq., *Treasurer*, 821 Chestnut street, Philadelphia.

Board of Foreign Missions.

THE *Twenty-Sixth* Annual Report is as follows:—

MISSIONARIES sent out during the year are as follows: to China, *two*; to India, *two*; to Japan, *one*; to American Indians in the United States, *five*.

MISSIONARIES.	STATIONS.	MISSIONARIES.	STATIONS.
Diament, Miss Elizabeth	Iowa Indians.	Irvin, Rev. Samuel M.	Iowa Indians.
Diament, Miss Naomi	Omaha Indians.	Irvin, Mrs. S. M. ()	Iowa Indians.
Folsom, Rev. Arthur	Canton, China.	Thompson, Rev. David	Japan.
Folsom, Mrs. A. ()	Canton, China.	Turner, Miss Anna M.	Iowa Mission.

As to the work abroad, the Report gives particular information concerning the missions among the Chippewa, Iowa, and Omaha Indians, the Chinese in California, in Japan, China, Siam, India, Western Africa, Brazil, New Granada, and some of the Roman Catholic countries of Europe, and to the Jews of New York city. It makes full and satisfactory statements relative to the labors in these widely-extended fields of sixty-seven ministers of the gospel, without including the number aided in Europe, of sixteen male and seventy-one female assistant missionaries from this country, and of ninety-seven native assistant laborers, mostly connected with missions in Africa, India, and China. The churches connected with these missions are not large, but they have nearly all enjoyed encouraging proofs of the presence of the Holy Spirit. The number of scholars under instruction in the mission-schools is about five thousand. The issues of the printing-presses in India and China were larger than usual. The translation of the New Testament into Pushto, the language of the Afghans, and the completion of the Chinese translation of the whole Bible, are among the noteworthy events of the year. The latter was the last work of the devoted and lamented Dr. Culbertson.* Besides his removal by death, the church was called to mourn over the death of Dr. Campbell of India,† Mr. Gayley of China,‡ and Mr. Clemens of Africa;‡ all faithful servants in the vineyard of the Lord.

Receipts from all sources were \$188,458 93; the expenditures, \$188,121 95: leaving a balance in the Treasury of \$336 98.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

WALTER LOWRIE, Esq., *Corresponding Secretary*, 23 Centre st., N. Y.
 JOHN C. LOWRIE, D.D., *Corresponding Secretary*, 23 Centre st., N. Y.
 WM. RANKIN, Jr., Esq., *Treasurer*, 23 Centre street, New York.

Board of Publication.

THE *Twenty-Fifth* Annual Report is as follows :—

During the year *five* books, *three* tracts, *one* package of twenty-one soldiers' tracts, *one* hospital card, *two* packages of leaflets, and *two* German books have been published, as follows :

The following Table gives the title, the name or "*nom de plume*" of author, the size, the number of pages, the price, the number of copies, and the number of the volume on the printed catalogue of the Board's publications :

Five Books Published, 10,000 Printed.

NAME OF WORK.	NAME OF AUTHOR.	Size.	No. of Pages.	Price.	No. of Copies.	No. on Catalogue.
Good Soldier, A.....	Rev. A. A. E. Taylor.....	32mo.	64	.08	2000	647
Kate Stanley.....	"Abby Eldridge".....	18mo.	200	.35	2000	656
My Brother Ben.....	.....	18mo.	120	.25	2000	648
No Work, No Wages.....	.....	18mo.	180	.35	2000	654
Steps up the Ladder.....	.....	18mo.	126	.25	2000	653

* A Memoir of Dr. Culbertson is published in *The Presbyterian Historical Almanac* for 1863, pp. 163, 165.

† A Memoir of Dr. Campbell is published in *The Presbyterian Historical Almanac* for 1863, pp. 380, 381.

‡ A Memoir of Mr. Gayley is published in *The Presbyterian Historical Almanac* for 1863, pp. 168, 172.

‡ A Memoir of Mr. Clemens is published in *The Presbyterian Historical Almanac* for 1863, pp. 143, 155.

Three Tracts Published, 24,000 Printed.

NAME OF WORK.	NAME OF AUTHOR.	Size.	No. of Pages.	Price.	No. of Copies.	No. on Cataloge.
Am I a Soldier.....	.....	12mo.	4	1	12,000	240
Converted Sailor, The.....	Rev. Charles J. Jones.....	12mo.	8	1	5000	226
Where are the Nine.....	.....	12mo.	8	1	7000	239

Two Books in German Published, 700 Printed.

Psalms and Hymns.....	.....	18mo.	600	65	500	.....
Sabbath-school Hymn-Bk	.....	.....	232	25	200	.....

The total number of new publications printed during the year, have been as follows :

Books.....	10,700
Tracts, 12mo.....	24,000
Tracts for Soldiers, No. 2—21 Tracts.....	3,000
Leaflets, for letters, Nos. 1 and 2.....	6,000
Hospital Card.....	20,000

Total, 63,700

Reprints of former publications during the year, have been .

Books.....	226,000
Tracts....	253,000
Packages of Tracts.....	17,000
	<u>496,000</u>
	496,000

Total number of publications during the year..... 559,700

Total number of copies of Books and Tracts published by the Board since its organization 10,790,488.*

In addition to the foregoing, there have been printed during the year of The Sabbath School Visitor..... 676,000

Of the Home and Foreign Record..... 126,000

Of the Annual Report..... 4,000

Also, by order of the General Assembly.....

Of the Revised Book of Discipline..... 3,000

Of the Report on the Disabled Ministers' Fund..... 2,000

Of the Report on Systematic Benevolence..... 3,000

The Home and Foreign Record has a circulation of 10,400 copies, and although the receipts are not sufficient to defray the cost of publication, free copies being sent to all our ministers and candidates, yet it is believed that as a mere advertising agency it repays to all the Boards manifold its actual cost.

The Sabbath School Visitor has a circulation of 55,000.

DISTRIBUTION.—The sales at the Depository, No. 821 Chestnut street, Philadelphia, have been 175,019 volumes, sold by colporteurs who have been in commission during the year, 43,947 volumes; total number of volumes sold, 218,966.

Given by the Executive Committee (but paid for out of the Distribution Fund) 26,950. Given by Colporteurs, 72,299. Total number of volumes distributed, 318,215. The pages of Tracts distributed have been as follows: Sold at Depository, 570,461; given by Executive Committee, 683,968; given by Colporteurs, 2,399,030. The work of Colportage has been carried on during the year, but owing to various causes the number has been reduced, 102 having been reported as being in commission; but of this number six are reported as being in commission in Alabama, four in Florida, four in Georgia, seven in North Carolina, two in

* A History of "The Presbyterian Board of Publication," from its origin, will be found in *The Presbyterian Historical Almanac* for 1861, pages 57-63.

South Carolina, two in Tennessee, two in Texas, nine in Virginia from whom "no reports" have been received.*

The report says: "When this unhappy civil war began, the Board had a large number of colporteurs scattered throughout the Southern and Southwestern States. What has become of them or their stock of books, it has been impossible to learn. In a few instances, it is known that their books were distributed among the Confederate troops. In other cases, there is reason to believe that they were confiscated. Meanwhile, the Board has ordered that the entire value of their stock, amounting, at catalogue prices, to \$17,265 13, be placed to a suspense account, until reliable information can be had respecting it."

SUSTENTATION.—The Treasurer reports receiving from all sources, \$81,670 93; add balance from last year, \$6,086 36; total resources for the year, \$87,757 29. The expenditures of the year were \$71,849 59; leaving a balance in the Treasury of \$15,907 70.

The receipts were divided as follows from the sale of Books \$41,521 12; for Colportage, \$25,078 35; from Miscellaneous Sources 15,071 46.

The Report of the Board was referred to the Standing Committee on Publication, MILO J. HICKOK, D.D., Chairman.

To this Committee was also referred the report of the Special Committee appointed by the General Assembly of 1863 to make a thorough examination of the affairs of the Board of Publication.† Also the Re-

* It might be well enough to mention that the States here enumerated have been overrun with the slaveholders' Rebels since 1861, and *one* at least of the colporteurs named as being in Commission during the past year (1862-63,) actually aided in forming the First Rebel General Assembly of the Presbyterian Church, (c. s. a.,) which met in Augusta, Georgia, in December, 1861, and he was also a member of the Second Rebel General Assembly, which met in Montgomery, Alabama, in May, 1862. See *The Presbyterian Historical Almanac* for 1863, pages 414, 440.

† This committee consisted of CHARLES C. BEATTY, D.D., Chairman, L. R. Atwater, D.D., Wm. M. Paxton, D.D., John M. Lowrie, D.D., and S. B. McPheeters, D.D., Ministers. H. H. Leavitt, Charles Crosby, James Donaldson, and B. Whitely, *Ruling Elders*. The report is as follows:

"The committee met Sept. 19, 1862, in Philadelphia, Pa. All were present except Messrs. McPheeters, Donaldson, and Whitely; and was in session six successive days. At the outset the committee met with complaints, alleging the inefficient working of the Board, such as have been published in different newspapers of our church, and recounted in the Assemblies for several years past. To hear these, and to investigate their truthfulness, was a chief duty assigned to the committee: the Assembly directing us to hear such allegations from whatever quarter. Of the indicatives of the church, no action was formally presented to us, except a series of resolutions passed by Dane Presbytery, and transmitted to us, by order of the Presbytery, through their Stated Clerk. But letters and documents from various members of the church, both ministers and elders, were put into our hands; and three ministers of high standing and ability came personally before us, and made statements as fully as they desired: to all which the committee gave careful and interested attention.

"On the other hand, we received a series of resolutions passed by the Board of Publication, giving us a cordial welcome in our work, and offering us every facility for the prosecution of our inquiries. And it is but due for us to say, touching all persons concerned, that every individual who appeared before us at our request, both of salaried officers, and of members of the Executive Committee, carried fully out the spirit

of these resolutions. To which may here be added, that inquiries, by the members of the committee, in Philadelphia and elsewhere, made of many persons, and upon all questions pertaining to our business, were always met in a spirit of candor and kindness, which should receive this brief acknowledgment. To all matters brought to our notice, or sought out by our own independent investigation, we endeavored to give a full and impartial consideration.

I. "The first thing that engaged the attention of your committee was the CHARACTER OF THE PUBLICATIONS PUT FORTH BY THE BOARD.

"Except in the resolutions of the Presbytery of Dane, which complain that the efficiency of the Board is impaired by a 'large accumulation of books of a very ordinary and common-place character,' and which request the Board 'to give us the cream, and only the cream of theological and religious literature;' and except complaints against our periodicals, to be hereafter noticed, it is remarkable that no charges have been made before the committee, against the character of the Board's publications.

"When the Board of Publication assumed its present form and name, its design, as expressed in its constitution, then amended by the General Assembly, was 'to publish not only tracts and Sabbath-school books, but also approved works in support of the great principles of the Reformation, as exhibited in the doctrines and order of the Presbyterian Church, and whatever else the Assembly may direct.' We now inquire, Has the Board faithfully done the work which the church should expect of such an agency?

"What are the *criteria* by which to judge of the publications which such a Board should furnish to a church and a land like ours? We mention a few of the more important of these, in comparison with what the Institution has already accomplished.

"The first criterion by which to judge of a religious literature, to wit, *soundness of doctrine*, belongs to the publications of the Board.

"The second criterion respects the *adaptation of the publications to the wants of the Presbyterian church, and to the work she should accomplish in the world around*. A denominational literature, such a Board must supply. The founders of the Institution unquestionably designed this; the

port of the Committee on the Home and Foreign Record, Rev. A. L. LINDSLEY, *Chairman*.

necessities of the church, so long agitated by the doctrinal discussions of that period of our history, imperatively demanded that our particular doctrines and order should be boldly vindicated; and it is right in itself, and especially characteristic of Presbyterians, to make an open and manly advocacy of the distinguishing principles we draw from the sacred Scriptures. Yet we would not stop here. The sentiment of the Presbyterian Church would not sustain the Board in any narrow or exclusive policy. Firmly attached to our own standards, and zealous for our views, no people in the land are less sectarian than Presbyterians, none take a larger field of Christian effort, and none are more ready to cooperate in the diffusion of catholic, evangelical truth. The Catalogue of the Presbyterian Board of Publication must therefore embrace a wide variety of subjects.

"A third criterion by which to judge of the Board's issues may be found in the *actual sales secured*. The circulation of various volumes in the catalogue is far beyond the anticipations any of the committee had formed. Making all due allowance for the special advantages such an institution may possess for giving circulation to its issues, we judge that the sale of a book in an intelligent community is some test of its value.

"*Attractiveness* may be esteemed another criterion of excellence. The books should contain only scriptural truth; should be adapted to the wants of the church; should have an interest for those accustomed to buy books; but we wish also books that will attract the heedless—books that will be read. The Board has certainly made great improvements from its earlier issues, in the exterior style and finish of its publications. Here, of course, we desire every further improvement possible. But we believe that, taking the whole catalogue together, the issues of this Board will compare favorably with those of any other publishing house or society; that, in proportion to its numbers, the Sabbath-school catalogue will furnish as many attractive books as any ever sent forth; and that the Board is improving, as it gathers experience, in the value and attractiveness of its volumes.

"Those who have felt dissatisfied with the workings of the Board hitherto, have apparently but little considered several thoughts we may here suggest:

"1st. This institution should publish important works in the interest of the Presbyterian Church, that are not remunerative in their sale, or are even quite unprofitable, pecuniarily.

"2d. Without an entire change of the plans thus far pursued, the Board cannot supply all the intelligent reading of the Presbyterian Church. Many valuable volumes cannot receive the approval of the Publishing Committee, and indeed no possible arrangements could induce our people to confine their purchases to any single publishing establishment. The Board must ever be content to share with other agencies the full supply of the wants of such a Church.

"3d. For various reasons, we need not specify, many writers in our own Church publish their works under other auspices; and indeed no changes in the officers, or policy, or conduct of the Board, can control the entire freedom of authors, publishers, and purchasers of books, or obviate the difficulties with which every such institution may contend.

"While your committee would appreciate these difficulties, they do not affirm that the publications of the Board are above criticism. Yet the cause of religion has nothing to gain from unreasonable censures, and due credit should be given for the well-meant efforts, on the whole successful, that have sought the good of the Church for

a quarter of a century. We are the less disposed to minute criticism of the past, because we have evidence that careful efforts are made to improve as experience directs.

"11. The second topic that engaged the attention of the Committee, was THE FINANCIAL AFFAIRS OF THE BOARD. These were arranged under these several heads:—

"1st. *The capital and its increase.*
 "2d. *The salaries of the officers and the working expenses of the Board.*

"3d. *The cost of production, and the prices and agencies of the Board, and*

"4th. *The general efficiency of its management.*

"1st. Our first object was to ascertain *what amount really the capital of the Board, and what amount of this was available for business purposes?* For some reasons it is doubtless judicious that no public exhibit should be made of many matters of this kind; yet as the Church at large has an interest in an institution like this, the demand for a frank and full exposition of its financial affairs may be thought not unreasonable.

"The balance-sheet at the end of the fiscal year of the Board presents the following items:

Books in store.....	\$85,755 65
In hauds of Colporteurs.....	37,651 57
	\$123,407 22
James Dunlap, Treasurer.....	6,056 36
Bills Receivable.....	2,439 79
Real Estate.....	38,065 74
Widows' Fund.....	737 60
Engravings.....	11,958 06
Steel Plates.....	32 68
Stereotype Plates.....	26,775 55
Library.....	1,943 75
Sabbath School Visitor.....	4,860 45
Colportage.....	8,499 66
Personal Debts.....	\$13,187 51
Personal Credits.....	606 85 12,580 66

Total present Capital.....\$237,387 52

"Whether this capital has increased as rapidly as the Church should reasonably expect, or is employed with satisfactory efficiency, will be referred to again. We make a few remarks now upon the various items named.

"The Real Estate of the Board is set down at its actual cost. This entire sum was given to the Board for the express purposes: first, of buying the house and lot formerly occupied, and then of erecting the present buildings upon the same site. When the buildings first purchased were destroyed by fire, they were not fully paid for; but the insurance previously effected, gave the ground into the hands of the Board free of incumbrance. Special contributions afforded the ability to build the house now occupied; the donors were consulted as to the plans, size, and style of the whole; and your committee have ascertained, by special inquiry, that no conditions were imposed respecting the free occupancy of the premises in any part by any of the other Boards.

"The item 'Widows' Fund' is the amount of a deposit made some years ago, (and before the election of the present Corresponding Secretary,) with the Institution known as the Presbyterian Annuity Company. The design was to secure to the family of the Secretary of the Board for the time being an annuity, in case of his death, according to the terms usually offered by that society to congregations for their pastors. However well intended was this liberality of the Board, it seems liable to objection, and in a subsequent part of this report the committee recommend the withdrawal of the deposit.

"Engravings on wood, steel plates, and stereo-

The Standing Committee in the Board made the following report, which after considerable discussion was adopted:—

type plates are mentioned. It is difficult to state the value of such stock. Following the usual custom of business the Board has charged the cost of stereotyping to the various editions of the books stereotyped, so that the plates of the most available books soon make no appearance in the account of stock; and yet most can be used for years to come. Thus the Board actually possesses more property than the balance-sheet calls for; but as each set of plates can be used only for a single book, the amount thus expressed is not active capital.

"The Library cost \$2,800 since 1845. It was nearly destroyed by fire in 1849. Upon examining the annual reports the committee thought that it would be well to diminish further expenditures for this object.

"The debts now due to the Board being \$26,000; the stock on hand, \$123,400; cash, \$6,086; bills receivable, \$2,440, omitting abatement for bad debts and for Southern accounts; the entire capital which foots up \$237,000, only about \$160,000 can be used directly in its business.

"In 1842 the General Assembly directed the Board to manage its funds 'upon the principle of yielding a net yearly revenue of about six per cent. per annum upon the actual amount of its whole capital.' Objection was made before the committee that this six per cent. must not be 'compounded,' but we are clearly of the opinion that the advance of six per cent. in each year should be, according to the Assembly's apparent meaning, upon the capital of that year, and not merely upon the original investment. Though the balance-sheet of each year was placed in our hands during the sessions of the committee in Philadelphia, yet in preparing this report we use data reaching only as far back as 1849.

"The entire capital in 1849 was \$54,054 30. This was increased \$22,656 15 in that year, and \$9000 more in 1851, for building purposes. The total profits in 13 years amount to \$153,333 22. The items explaining this in full, will be given in a subsequent table. The average capital for these thirteen years is nearly \$172,000; the average annual profits, \$11,975. As this is 6.4-5 per cent., the Board has fully obeyed the injunction of the Assembly.

"2. The *Salaries of the Officers, and the working expenses of the Board*, next engaged the attention of the committee.

"Before mentioning the objections made in regard to these things, your committee deem it due to a just understanding of the whole case, to express our high esteem of those officers of the Board with whom these investigations have brought us in contact. We need say little respecting the venerable Editor of the Board; the earlier part of this Report has special reference to his labors; and he has spread the evidence before the world for more than twenty years, of an able and judicious discharge of his important duties. But we were strongly impressed with the ability of every officer for his particular place; each seemed specially intelligent touching his own duties; an excellent system appeared to belong to each department; and we are wholly indisposed to suggest any changes founded upon the unfitness of any officer for the place he holds.

"And it should not be easily forgotten by the Church, that this Institution shares—a common feature of all our Boards—in the unrewarded labors of many gentlemen of high standing and eminent business capacity. The thanks of the Church are especially due to those, who, for so many years, have given their valuable time to the toils of the Publishing and Executive Committees of this Board; and that no serious embarrassments have ever affected it; that errors, which have elsewhere proved disastrous, have

been avoided; and that the Board now possesses so good prospects for future usefulness, may be justly ascribed, in large measure, to their prudence and care. Your committee would only add here their deliberate judgment, that it is poor economy to give employment to inferior officers, in a great public institution like this. Business that must be transacted, like that of this Board, with the eyes of the whole Church upon it, should be well done; persons fully competent should fill every position; and the compensation should rather border upon the liberal than tend toward the mean.

"Yet we should favor no extravagance, nor leave the impression that the agents of the Church are not to be held to a strict accountability. Various complaints have appeared in our public papers, and have been fully laid before us, that too many officers were employed by the Board; and that their salaries are larger than should be paid for such services. Your committee prefer to bring these matters directly before the Assembly in statistical tables, presenting the whole case. Just here we may simply say, that similar difficulties have attended the operations of all other like institutions with which we have had any acquaintance. Yet men accustomed to commercial affairs will think it strange to see that the amounts paid for salaries have increased so rapidly beyond the growth of the business itself. It is easy to advance in such matters; it is difficult to recede. Yet the committee think that the present is a good time to suggest changes in the way of retrenchment. We know that in such an institution a full corps of officers should be retained, even when business is dull; that persons already engaged, will not lightly be thrown out of business by an honorable employer; and that it is undesirable to need to train new officers, should business revive and expand. But the Board has already set the example of dispensing with one office, giving the duties of Publishing Agent into the hands of others already in their employment, after the lamented decease of Mr. Joseph P. Engles.* Other similar changes can be made now; and perhaps be made permanent with even a growing business.

"The committee propose the following recommendations to the consideration of the General Assembly:—

"1st. That the salary of the Corresponding Secretary of the Board should remain unchanged, in view of the cost of living in the city of Philadelphia; but that the amount deposited with the Presbyterian Annuity Company be withdrawn, and the Board be directed to withdraw it accordingly. The committee further express their judgment, that this officer should discharge the duties of Editor; yet considering the long and faithful services of the present Editor, they respectfully leave it to the General Assembly to decide whether this change should take place at the present time.

"2d. That the duties of the Treasurer should be added to the duties of the Superintendent of Colportage, without any increase in his present salary; that the office of Treasurer, as distinct, be dispensed with, and that adequate security be still required for the proper fulfilment of his trust.

"3d. That the duties of Publishing Agent be assigned to the Superintendent of Depository, without any increase of his present salary.

"4th. That the office and salary of Solicitor be discontinued.

"5th. That the Book-keeper be continued, as at present, with the same salary.

* A Memoir of Mr. Engles will be found in *The Presbyterian Historical Almanac* for 1862, pages 65, 66.

PART I.—The Committee on the Annual Report of the Board of Publication, on the Report of the Special Committee, and on other papers, beg leave to submit the following:—

“6th. That one individual should have charge of the Periodical Department, should be responsible for its conduct, and should be expected to furnish his own clerks and assistants at his own expense; and to this end should be allowed a salary not exceeding thirteen hundred dollars per annum. Should all these recommendations be adopted by the Assembly, the expenses saved in salaries per annum would be \$3,600; if the Editorship be given to the Secretary, it would be \$4,800; if the business should increase, there may be need for subordinate assistance. This may make the actual expenses of salaries somewhat larger. But in our judgment there should be no increase of principal officers, and the *percentage* of expenses should always fall, rather than rise, with the increase of business.

“7th. That the accounts be so kept as to express clearly in the Annual Report, the various items of expense, and that the Executive Committee be directed to send their Records annually to the General Assembly for examination.

“8d. The next thing that occupied the attention of the committee was the *cost of production and the prices and agencies of the Board*. It is a grave question whether the Board should not do all its own work so far as pertains to the production of books; should it not for this purpose buy types, presses, and all the necessary furniture for printing and binding books; following in this matter the example of other large publishing institutions—The American Bible Society, The American Tract Society, and The Methodist Book Concern? Your committee felt that this matter demanded their most careful inquiry and consideration, as one of great importance. They accordingly took special pains to secure all accessible information, and so far as we are competent to judge in the case, we are fully of the opinion that such an establishment is undesirable, especially in the present times.

“The matter of prices in a city like Philadelphia, where many responsible and honorable parties are engaged in the different branches of production is so reduced to system that quite as much is lost as gained by attempts to secure a cheaper style of work. First class stereotypers have their fixed terms; first class printers, who alone should be entrusted with the handling of stereotype plates, have also their regular prices, lower rates imply a corresponding deterioration of the work done, and subject valuable property to the danger of injury by careless hands. The Board makes no contracts pledging the continuance of work, but is always at liberty to change its entire business, or any part, as may be for its advantage.

“Your committee would make here no particular suggestions respecting the price of the books of the Board. Indeed the circulation of books depends less upon the retail price, so long as they are fair, than upon the inducements held out to dealers who may aid in their distribution.

“4th. The views of the committee upon the agencies of the Board, except Colportage, are given in the following remarks on the *general efficiency of its management*. Many complaints have been made in regard to the management of the Board, both as to economy and efficiency. We prefer to furnish statistics, which will exhibit this whole matter to the church at large. We have, therefore, prepared a Table which brings before the eye, at a glance, the resources, operations, cost, and profits of the past thirteen years. We have endeavored to make this as accurate as the printed reports of the Board will allow, the capital and profits being taken from official statements. The item *freight* does not include the

cost of sending books to colporteurs, nor do we reckon the postage stamps used in mailing the Sabbath-school Visitor; these the subscribers repay. We exclude the real estate, plates, &c., from the second column of capital, that the business done may be more easily contrasted with the active capital at the Board's command. As each report exhibits the business of the preceding year, the Table is so arranged. So, for example, the statistics for 1852 correspond with the report of 1853:—

YEARS.	Total Capital.	Estimated Capital, exclusive of Real Estate, Plates, &c.	Sales.	Salaries.
1849	\$84,054	\$60,000	\$69,454	\$6,229
1850	109,689	63,000	58,644	6,595
1851	119,003	69,000	59,457	7,999
1852	137,084	76,000	70,908	7,350
1853	151,221	86,000	77,648	10,193
1854	169,202	100,000	65,793	11,188
1855	176,455	103,000	65,341	11,342
1856	187,641	108,000	81,055	12,223
1857	199,578	112,000	73,811	13,071
1858	211,809	118,000	69,087	14,076
1859	217,272	120,000	80,933	14,180
1860	229,453	130,000	81,849	15,397
1861	242,587	140,000	31,031	13,660
1862	237,387	135,000		

TABLE CONTINUED.

YEARS.	Expenses.	Profits.	Profits per ct.			Per cent. EXPENSES ON SALES.
			On entire capital.	On actual capital.	On sales.	
1849	\$2,950	\$2,999 +22,656	3.5	5.	7.6	23.2
1850	2,515	9,314	8.5	14.8	15.9	15.5
1851	2,570	12,086 +6,000	10.1	17.5	20.3	17.8
1852	2,214	14,132	10.3	18.6	20.	13.4
1853	2,889	17,980	11.9	21.	23.1	17.
1854	3,254	7,253	4.2	7.25	11.	21.8
1855	2,949	11,186	6.3	10.8	17.1	21.8
1856	3,706	11,937	6.3	11.	14.7	20.26
1857	3,937	12,231	6.1	10.9	16.5	23.
1858	3,706	5,463	2.6	4.6	7.9	25.7
1859	3,539	12,161	5.5	10.	15.	21.8
1860	4,762	13,154	5.7	10.	16.	24.6
1861	3,036	-5,200	-2.			54.6
1862						

“Having before said that the average of profits on the entire capital was 6.8 per cent., we now add that the average per cent. of profits on the active capital as estimated is 11.9: the average per cent. cost of salaries on average sales is 16.4: the average per cent. of total expenses on average sales is 21.3: and the average per cent. of profits above expenses on average sales is 17.5.

“The statistics show that the Board has never turned over its capital once in any year; that the sales have always been considerably less than the active capital; that the disproportion between the

I. They have examined the Minutes of the Board, and of the Executive Committee. They find them fully, fairly, and carefully kept, as records; and recommend that they be signed as approved.

capital and the sales is growing; and that the expenses bear a large and increasing ratio to the sales and profits. It seems important to inquire, *whether* in the nature of the Board's operations, there are satisfactory reasons for these things; *whether* results have been secured, of which the balance-sheet makes no mention, that can justly be thought compensatory for the lack of larger pecuniary profits; and *whether* any means can be suggested, of a practicable character, for the greater efficiency of the institution in the future.

"As to the nature of the Board's operations, they have benevolent aspects, united with business engagements; but we are unable to see that the efficiency of its management should in any wise be hindered by its twofold purpose. We can neither agree with the brethren who have urged us to consider the Board as a mere business agency, to be conducted and estimated simply upon business principles, nor with those who find reasons for a less successful prosecution of its business, because it must not lose sight of other aims. On the one hand, the Board is an establishment doing an important business; business habits, skill, and tact are required in its management; and we cannot judge wisely of its efficient management, unless we understand the principles upon which men conduct commercial enterprises. But, on the other hand, the projectors of the institution, the contributors to its funds, and the General Assembly that established the Board, would have taken no such steps in order to gain the mere business results of a book-publishing house. The Board was established to promote the interests of truth, and the making of money by its business, entered into the plan only as a means which gave larger ability to secure this main object. If, therefore, the institution sometimes publishes books that are demanded by the interests of religion, or of our particular denomination, even knowing that the sales will not prove remunerative; if important publications are prepared and circulated at, or below, the cost of production; if grants of books are made beyond the funds for colportage, specially received from the churches; or if, after the prosperity of the Board has accumulated sufficient capital, its entire energy should be spent in the best methods of spreading the truth abroad, without seeking further accumulations; all these things would be legitimate workings of the Presbyterian Board of Publication. Yet these things—which all confess—should not complicate our inquiry into the Board's efficiency. For, as the books that are not remunerative are few in number; as still fewer are put below their actual cost, and as grants of books have hitherto been chiefly provided for by the collections made in the churches, the benevolent aspects of the institution have certainly been no hindrance to its business operations. But the Board having the free use of so much property in buildings, stereotype plates, &c., should be able to prepare books at as low a cost as any publishing house in the land; while, enjoying the favor of the Presbyterian Church, having the aid of so many colporteurs, whose support, though in the Board's service, is no tax upon its business resources, but is secured by the benevolent contributions of the churches, and having the same access to the channels of trade with other producers, this institution ought to acquire a business beyond the reach of the most enterprising private concern. We do not lose sight of the benevolent aspects of the institution, yet we expect its managers to avail themselves of every advantage afforded them. In our view, the benevolent tendencies of this enterprise, instead of serving as an apology for less extended

operations is justly a reason for more, and this especially as the Board has never been cramped in its business, by any serious losses, by unremunerative publications, or by the outlay of its funds in a missionary capacity, yet there may be hindrances to the Board's more enlarged operations, which exist in the very nature of the institution. Denominational Boards, as a matter of experience, circulate their books to a very limited extent, outside of their own denomination; and we believe that Presbyterians are less zealous than others for their own institutions. The very catholicity of our people will not allow them to confine themselves to a single agency, for buying or circulating books, while at the same time they are very jealous of any attempt on the part of an authorized church agency to pass its prescribed boundaries. So the Board has not the advantage of selecting and selling books that belong to a private establishment, and is thus greatly hindered in its efforts to secure an extended trade.

"The approval of the Executive Committee must be given to all the operations of the Board, and to every book issued. Obviously this policy tends to confine business to special and narrow channels. Another reason having a just bearing upon the limited operations of the Institution, as compared with its resources, is the great caution that should be used to prevent the disastrous results of unwise enterprise. It is especially desirable that an Institution under the care of the Church should proceed safely, if even slowly. A public institution need not count its years as closely as a short lived individual, while the shock given to public confidence in the disaster of such a Board is so much greater than the failure of any private concern, that the caution used to prevent such an issue can hardly be excessive.

"But the inquiry still returns upon us, cannot the sphere of the Board be enlarged, and its operations rendered still more efficient? Much has been accomplished; a good foundation has been laid; large means have been accumulated; but, it is urged upon us, that the more for all these things, a greater effectiveness should now be secured. All is not done that might be. A private publisher with such means and opportunities at his command, would not be satisfied with an extent of business equal only to this. Perhaps the time has come when we should be satisfied with the capital already accumulated; when we should be regardless of securing larger profits than would fully pay the needful expenses of the Board, and when the direct, single aim, should be the wide circulation of religious truth.

"Your Committee would defer to the Assembly's own decisions, as to the best solution of this matter; but would respectfully present the following thoughts upon it:

"We can see no advantage, or indeed, propriety, in attempting to put the business of this institution under the management of any single individual. Our attention was called to a proposition, made by a gentleman of Philadelphia, to rent the house now occupied by the Board, use the stereotype plates, and do the business now done, upon such terms as would largely increase the profits of the institutions. Considerable difference existed between the brethren, who wished us to examine this offer, and the officers of the Board, in their understanding of the proposed terms. Your committee formed a judgment of the whole matter without any attempt to reconcile the disagreement, since the case presents insuperable difficulties in its own nature.

"The objects to be secured by the Board of Publication, that cannot be gained by the enter-

II. With reference to the Overture from the Presbytery of Albany, which has been put into their hands, and to which the Board has yielded

prise of any private publisher; and the whole publication scheme might as well be given up, as put in any such position. Nor do we think that anything can be gained by establishing Depositories in different parts of the country, or even in so important a commercial centre as New York City. This system has been so fully tried, and found to work so badly in the case of other societies, that no man of judgment and experience is now willing to recommend it. Depositories have been found to be expensive; exhaustive to large amounts of capital; unsatisfactory in their best operation; and, indeed, utterly inefficient. Your committee would recommend that the Executive Committee allow a more liberal discount to one good book-seller in every principal city, sufficient to induce him to keep on hand a constant and large supply of the Board's publications, and thereby secure the advantage of Depositories, without the outlay of expense, or the distribution of capital. The committee think that even greater attention should be given to the issue of Sabbath-school books. We cheerfully recognize the excellence of those already published, and we know that the Board during the past year obeyed the direction of the Assembly, and issued a Sabbath-school library in a cheaper form. We mention this topic, because good Sabbath-school books always sell; even in times of financial difficulty,—when many households are less prepared to purchase books designed for general circulation, the S. S. Library remains a necessity, and especially our large schools are ready to buy more volumes than the Board has yet issued. And we desire to see a greater degree of working interest secured among the ministers and members of the church generally, to promote the circulation of the Board's volumes. There is an indisposition among our ministers to promote actively the sales of books, which cannot be justified, since the press should be auxiliary to the pulpit. Every good book placed in one of the families of a congregation is a quiet untiring worker, in the same direction with the labors of a faithful pastor. Sometimes this pastoral co-operation with the Board—and many a private member should afford the same—should take the form of a commendatory notice, in the public prints, of some valuable volume; interest would thus be added to the columns of our papers, and the impulse given to the sale of books by such notices of the Board's publications, would be but one of many advantages secured. Personal recommendations of the Board's volumes, pains taken to procure any book for those who may wish it, and diligent efforts to scatter them through his congregation and presbytery, should be thought useful labors on the part of any pastor.

"Let the Board of Publication be directed by the General Assembly to aim at no further additions to its capital, beyond that involved in the issue of new books; to have simply profit enough upon its entire business to pay the full expenses incident to the business; and to do only the great work for which primarily it was established, viz., to advocate the principles of the Reformation, and to spread abroad religious truth, particularly as understood by Presbyterians. If these directions be given, the Board now possesses advantages sufficient to enable its officers to sell all the good books they can publish. There need be no limit to the accumulation of stereotype plates, whose cost would be reckoned in the production of the books; there would also be, in all likelihood, small profits, because wisdom will always direct the managers to sell rather over than under prime cost. Let the increase of permanent assets strengthen the re-

sources of the institution. Let the avails of rents and profits be expended in the Board's benevolent operations.

III. "Our third special topic is COLPORTAGE.

"The efforts to sustain colporteurs in our vast country, though inaugurated over twenty years since, may still be properly esteemed experimental. Its successful prosecution is not an easy task, and it is little wonder, if the cost often seems large in proportion to the evident success secured. Something of this may indeed ever attend such a work. Any one who has noticed how difficult it is to canvass a single county, in the interests of an institution so important and so popular as the American Bible Society; how the difficulty increases with the sparseness of the population, and how many county societies have become involved in debt, through the expensiveness of inefficient agencies, may be prepared to judge that an efficient system of colportage for the whole land must meet with difficulties which the utmost care and experience can neither entirely anticipate nor obviate. Large salaries cannot be paid, yet this work needs men of sound judgment, business capacity, and industrious energy; and to secure the best results, we need that the same men should be retained from year to year, that they may bring to the work the benefits of experience. We may expect this work, so variously prosecuted, to be attended with signal success, and with failures as signal; and every year of its continuance, it is easy for its friends to make a glowing picture, by selecting the most striking narratives from the accounts of the laborers, and as easy for opposers to draw a picture as gloomy, by pointing out the sad failures of many whose early promise had awakened sanguine hopes. The truth lies between the extremes. Colportage is an enterprise that demands patient zeal, forbearance with the mistakes of well-meaning men, and strong faith that seed sown in discouragement will spring up in a future harvest.

"Your committee was urged to consider colportage as entirely a business matter, to be conducted upon business principles. This language was laid before us: 'Colporteurs ought not to be regarded as missionaries. We have our Board of Missions to attend to that department. Colporteurs should be pious, prudent, exemplary men; able and willing to pray, converse on religion, and give good counsel where they call and lodge; but they should not have an official missionary status. If there is to be anything of the missionary character and labor connected with colportage, it should be solely under the direction of the synods, presbyteries, and church sessions. The only exception, if any exception may be admitted, should be in regions where these courts do not exist, or cannot operate.'

"To this view of the matter your committee do not subscribe. If the colporteurs are merely book-agents, the agency is entirely too expensive, and should at once be abandoned. The colporteur work is designed to be benevolent, aggressive, and missionary. Our choice lies between allowing this work to be done by others in our own settled congregations and in destitute places, or leaving it done under our own control.

"In our judgment, colporteurs should be paid, as they have heretofore been in the Board's employ, by a regular salary, and not by a percentage upon their sales. But we suppose that arrangements could be made between the Board of Domestic Missions and the Board of Publication, to employ ministerial laborers, colporteur and missionary in one. In this case, the colporteur's labors might be paid by such a sum as would be agreed upon by the Boards for his ser-

a qualified assent subject to the decision of the Assembly, the Committee recommend, that inasmuch as uniformity in our Church Psalmody is highly desirable, any effort at improvement should be made by the whole church, and not by any section, or single Presbytery. And, inasmuch as the tunes associated with our common devotional lyrics differ so widely in different parts of the country, and musical education and tastes are so diversified, it seems impossible at present to compose a book of music, of moderate size, which shall satisfy the whole church. Therefore the Assembly do not sanction the proposition of the Presbytery of Albany, to publish a Book of Hymns and Tunes, as requested by that Presbytery.

III. But, since this overture furnishes one of many indications that there is a growing desire, in all parts of the church, that our psalmody should be enriched, from the large stores of lyric poetry which have accumulated since our Hymn Book was compiled, we recommend that the Assembly appoint a committee to take this whole subject into consideration, and report to the next Assembly what changes, if any, should be made in our present Book of Psalms and Hymns. Also, to consider the expediency of arranging portions of the word of God in a form suitable for chanting in our congregations.

vices; or the amount from the Board of Publication might arise from a liberal per centage upon sales effected.

"Your committee is apprehensive that too much money has heretofore been expended in the employment of District Superintendents of Colportage: that larger salaries have been given in this direction than the cause will justify, or necessity has demanded; and we think the Board should exercise new caution in this matter. Perhaps more might be effected through the voluntary agencies of ministers and presbyteries: some settled pastors, of energy and influence, and located near a centre of operations, might, for a small salary, take sufficient oversight of a district to keep everything in good working order; and to enlist in the work those who have the regular exercise of the ministry, would greatly advance the Board's interests. We are aware that the Assembly has endorsed the policy of District Superintendents: that the most expensive of these agencies, to wit, that in California, was begun at the Assembly's express direction, and with a full knowledge of its costliness; and that that field has remarkable claims upon the church. Still we judge that great prudence is needful in these expenditures, especially in the present difficult times.

"If our previous suggestions be adopted, and the Board be directed to solicit the patronage of booksellers, one further step would at once largely increase the efficiency of the colporteurs. Let each colporteur be made a soliciting business agent in every town he visits. Let it be made a part of his duty to call upon those who sell books, to exhibit those he has on hand, to furnish catalogues, and to solicit orders; and thus to invite attention to the advantages the Board holds out.

IV. "The remaining topic considered by the committee was *The Periodicals*. Little need be said about the *Home and Foreign Record*, belonging, as it does, to all the Boards of the church, and a special committee being appointed to report to this Assembly. Nor is there much to say concerning the *Sabbath School Visitor*.

"There is nothing now paid for the editorial care of this paper; this expense is wisely saved, and the duty has very properly been assigned to the Corresponding Secretary.

"The *Visitor* is well worthy the patronage of the church. It is highly desirable that the cost of this little periodical should be so reduced as to defray the entire expenses from the receipts, when forty thousand copies are published. We

know that in this matter the Board is obliged to compete with similar papers, and seems forced to make the *Visitor* more costly than would otherwise be needful, in quality of material, in the number and style of the engravings, and in the expense of communications. But we question whether such motives should force the Board into expenditures so much beyond the returns, for the adorning and conduct of the paper. Three hundred dollars per annum formerly paid to an editor, and two hundred and fifty last year for copyright, are large sums, when the whole annual issue is but forty-eight pages. Though it is not easy to satisfy the expectations now existing for a child's paper, yet a pleasant and bright-looking sheet, whose chief recommendation is interesting and profitable reading, would meet the reasonable demands of our families and Sabbath-schools.

"Judging from the reports of all the Boards, we estimate the annual cost to the church of publishing the *Home and Foreign Record* at about \$1800. The *Sabbath-school Visitor* for the past four years has cost \$4500 over its receipts. But nearly one-half of this was in 1861, and as we understand, as an investment for the future benefit of the paper. The Board had an opportunity of securing, at low prices, a large assortment of suitable engravings, and judged it economical to do so. The true cost of the *Visitor* over receipts, may therefore be from five to eight hundred dollars a year.

"These results of the committee's investigations, unanimously concurred in by us, are now presented to the General Assembly. We earnestly hope that the past history of the Board of Publication may prove but its time of preparation for enlarged usefulness; that renewed confidence may be placed in it by the churches; that greater efficiency and influence may belong to all its operations; and that our labors may tend to secure these results. We claim for ourselves an effort at careful, patient, and laborious investigation, entire independence of all advisers in the exercise of an unbiased judgment, and a single desire to promote these important public interests. It is for the Assembly to estimate the value of our suggestions, as we now respectfully present this report.

CHARLES C. BEATTY,
H. H. LEAVITT,
CHARLES CROSBY,
L. H. ATWATER,
WILLIAM M. PAXTON,
JOHN M. LOWRIE.

PART II.—Upon the report of the committee to investigate the affairs of the Board of Publication, the committee recommend the adoption of the following resolutions:

Resolved 1. That the Assembly approve of the principles expressed by the committee, touching the character of the Board's publications, and commend the efforts of the Board to furnish reading, more and more attractive, acceptable, and useful to the church.

Resolved 2. That the Assembly highly appreciate the faithful services of the Rev. Dr. W. M. Engles, as the Editor of the Board, from the beginning until now; but, as in our view the duties of Editor should belong to the Corresponding Secretary, for the sake of economy and propriety, the Board is hereby directed to assign these duties to the Secretary, and to discontinue the separate office of Editor.

Resolved 3. That the salary of the Corresponding Secretary should constitute his sole emolument for services rendered to the Board; that, therefore, the amount deposited with the Presbyterian Annuity Company be withdrawn, and that the Board is hereby directed to withdraw it, and to establish this principle in regard to that officer.

Resolved 4. That the Board is hereby directed to add the duties of Treasurer to those of the Superintendent of Colportage, without any increase of the present salary of the latter; that adequate security be still required for the proper fulfillment of his trust, and that the office of Treasurer, as a distinct one, is hereby dispensed with.

Resolved 5. That the Board is hereby directed to assign the duties of Publishing Agent to the Superintendent of Depository, without any increase of his present salary.

Resolved 6. That the Board is now directed to discontinue the office and salary of Solicitor, and to continue the office and salary of Book-keeper, as at present.

Resolved 7. That the Board be directed to put the Periodical Department under the charge of one individual, making him responsible for that department—he furnishing clerks and assistants at his own expense: and that he be allowed a salary not exceeding thirteen hundred dollars (\$1300) per annum.

Resolved 8. That the first sentence of the resolution of the General Assembly of 1842* (Digest, p. 421), is hereby repealed; and the Board is directed to proceed upon the principles recommended in the report of the Special Committee, with such changes as their wisdom may suggest—still keeping in view this one matter, that no further accumulations of capital from their business, except as set forth in that report, are expected by the Assembly.

Resolved 9. That the Assembly now approves of the theory of colportage, as expressed in the report of the Special Committee; that the Board is hereby directed to consider carefully the matter of District Superintendents of colportage—the suggestions of the committee respecting the employment of colporteurs; and that this whole matter be renewedly commended to the confidence, liberality, and prayers of God's people.

Resolved 10. That the Board be directed to discontinue payments for matter furnished to the *Sabbath-School Visitor*, until they can be made from the income of the paper; that communications be invited from the church at large, or selected from various sources; and that due efforts be made to make this paper less expensive to the church.

Resolved 11. That the Executive Committee be directed to publish the whole report of the Special Committee in the Annual Report of the Board.

* *Resolved.* That the funds committed by the Church to the Board of Publication, ought to be managed upon the principle of yielding a net yearly revenue of about six per centum per annum upon the actual amount of its whole capital. And the Board is hereby recommended to

adhere to a system of rigid economy in every department of its outlay, so as to effect the object now contemplated, and yet afford their publications at the lowest rate. See *Minutes of the General Assembly* for 1842, page 36.

PART III.—In the report of the Rev. A. L. Lindsley upon the *Home and Foreign Record*, which has been committed to them, the committee find no suggestions with respect to the contents and mode of conducting that publication, which they deem it necessary to bring before the Assembly. There are intrinsic difficulties in making this paper attractive to all classes of readers, without sacrificing the distinct aims and object of the publication itself. We believe the Boards are using due diligence to overcome these difficulties.

With respect to the form and style of the paper, the committee recommend, that after the completion of the present volume, the whole edition be issued in a pamphlet form, with covers, (similar to the pamphlet edition already issued,) at the same price as the newspaper edition; and that advertisements of a suitable character, enough, at least, to pay the additional expense of the pamphlet form, be allowed to fill the spare pages of the cover, subject to the discretion of the different secretaries, of whose Boards this pamphlet is the organ.

With respect to the expense to the Boards, of the *Home and Foreign Record*, the committee recommend, that this be rather increased by enlarged gratuitous distribution, than diminished by a restricted circulation. This publication is to be regarded primarily as an advertising agency; and we think experience warrants a larger expenditure as a profitable business arrangement.

GEORGE JUNKIN, Jr., Elder of Philadelphia Presbytery, presented the following *Dissent* relative to the vote of the Assembly, limiting the capital of the Board of Publication. On motion, leave was given to have the dissent entered upon the minutes. It is as follows:

The undersigned hereby respectfully dissent from the action of the General Assembly, by which the Board of Publication are restrained from the further accumulation of active capital to be employed in their operations. Because

1. The capacity to serve the church efficiently by the operations of this Board, depends, in a great degree, upon the amount of capital employed; and therefore the increase of capital ought to be commensurate with the growth of the church. To stop accumulation of capital implies, either that no further growth of the church is expected, or else that such increase of membership is to be denied the advantages of this Board.

2. The questions determined by this act of the Assembly involve very complicated considerations, not only of a commercial character, but the relations of a publishing house to a system of colportage, which, we believe, may be more satisfactorily settled by such a Board of wise and prudent Christian men as compose the Board of Publication of this church, than they can be by this Assembly during the brief period which it can bestow upon the consideration of them.

MINISTERS.			RULING ELDERS.	
Baker, Lewis C.	Jeninson, Joseph F.	Rankin, A. T.	Candor, Thomas	Malone, S. G.
Bates, J. H.		Rankin, E. E.	Clarke, Hovey K.	McKenna, Thomas
Blackburn, Wm. M.	Knox, J. H.	Mason Stewart, Calvin W.	Fuller, E. B.	Purdy, John S.
Blackwood, Wm.				
Brown, Fred. T.	Mack, John	Thayer, H. B.	Helfenstein, J. S.	Sinclair, Wm. D.
	Macoubrey, A. R.		Hubbard, Charles	
Cook, Darwin	Manning, Robert S.	Westervelt, W. E.		Weir, Silas E.
		White, A. D.		
Gray, Thomas M.	Plumley, Gardiner S.	Willis, H. P. S.	Junkin, Jr., George	Wood, W. L.
		Wines, E. C.		
Inglis, George S.	Quarles, James A.		Levis, George W.	

E. C. WINES, D.D., of New York Presbytery, for himself and others, presented a *Dissent* from the action of the Assembly respecting the office of editor of the Board of Publication. On motion, leave was given to enter this *Dissent* upon the Minutes. It is as follows:—

“The undersigned, Ministers and Ruling Elders, dissent from the vote of the General Assembly, abolishing the office of Editor of the Board of Publication, and devolving the duties of editor upon the Corresponding

Secretary, and respectfully ask that their dissent, with the reasons of it, may be recorded in the Minutes.

"1. We dissent from the vote of the Assembly on this subject, because, in our judgment, the special and appropriate duties of the Secretary are of such breadth and magnitude, that their effective discharge demands all the time and energies of that officer, whatever his ability may be; and we are certainly not insensible to the eminent fitness of the present incumbent for the position which he fills so honorably to himself, and usefully to the church.

"2. We dissent from the action of the Assembly touching the matter in question, because of the manifest incongruity between the functions of Corresponding Secretary and General Editor of the Board; the former demanding activity, executive ability, a thorough mastery of the principles and details of business, and a talent for public speaking, and involving the necessity of frequent and sometimes distant journeys; the latter requiring studious repose, learning, taste, discrimination, theological acumen, and a comprehensive knowledge of the history of the church, and of theoretical and practical divinity. In saying this, we do not mean to imply that the present Secretary is deficient in the last-named qualifications, but simply that the appropriate and necessary duties of his office as Secretary, are, in their very nature, incompatible with a high development of the attributes required in an editor. *Non omnes possunt omnia.*

"3. We dissent from the vote of the Assembly, because we conceive the position of editor to be, in some respects, the most important of all the officers in the Board, and certainly vital to its best efficiency, since, upon the judgment, diligence, and fidelity of the editor depends, in great measure, the character of our religious literature, and upon the character of that literature depends the entire usefulness of the Board.

"4. Finally, we dissent from the action of the Assembly in this matter, because, even if said action, viewed in the light of abstract principle, were right and proper, we think it unwise and bordering upon harshness, to dismiss an aged and venerable servant of the Lord, to whom the church and the cause of sacred learning are so deeply indebted. In the Rev. Dr. William Engles we recognize, as far as any one man can be entitled to that designation, the father of the Assembly's Board of Publication. To his wisdom, learning, zeal, and fidelity, are due, in a pre-eminent degree, the origination, the progress, the brilliant success, and the beneficent and far-reaching power of this important arm of the church. In this respect, Dr. Engles has been, during the last twenty-five years, rendering services to the Presbyterian Church, which no money could repay; while the numerous productions of his pen, among the most valuable and useful publications of the Board, for which he has neither asked nor accepted any pecuniary reward, have been equivalent to the contribution of thousands of dollars to the Treasury. We, therefore, profoundly regret that the General Assembly has seen fit to strike from the roll of officers of the Board of Publication, the name of such a man, after a quarter of a century's service, and when, in the ordinary course of events, he must be approaching the close of his earthly career; a career which, it is no exaggeration, but the simple truth, to say, is every way worthy of comparison with that of any of the illustrious men, living or dead, in an age of illustrious men, of whom it has pleased Divine Providence that he should be a contemporary."

MINISTERS.

Anderson, David S.	Jennison, Joseph F.	Rankin, E. E.
Bates, J. H.	Knox, J. H. Mason	Sheddan, S. S.
Blackburn, Wm. M.	Manning, Robert S.	Speer, William
Blackwood, Wm.	Mott, George S.	Westervelt, W. E.
Brown, Frederick T.	P Perkins, George K.	Wines, E. C.
Gray, Thomas M.	Plumley, Gar. S.	Work, William R.
Hanna, John C.	Quarles, James A.	Worrell, Joseph F.
Inglis, George S.	Rankin, A. T.	

RULING ELDERS.

Christie, J. A.	Hubbard, Charles
Clarke, Hovey K.	Junkin, Jr., George
Conger, A. B.	Levis, George W.
Darrach, J. B.	Purdy, John S.
Fuller, E. B.	Sinclair, W. D.
Fulton, S. H.	Weir, Silas E.

TOTAL, 35.

The Standing Committee also reported the following Committee on Psalmody to report to the next Assembly, viz. :—

MINISTERS.	MINISTERS.	RULING ELDERS.
Backus, D.D., J. T.	Lord, D.D., Willis	Carter, Robert
Blackwood, D.D., Wm.	Paxton, D.D., Wm. M.	Keith, David
Boardman, D.D., H. A.	Potts, D.D., George	Kennicut, J. W.
Burt, D.D., N. C.	Prime, D.D., S. Irenæus	Todd, Chas. N.
Dickson, D.D., Cyrus	Shields, D.D., Chas. W.	
Humphrey, D.D., E. P.		

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

WM. E. SCHENCK, D.D., *Corresponding Secretary and Editor*, 821 Chestnut street., Philadelphia.

WINTHROP SARGENT, Esq., *Superintendent of Colportage, Business Correspondent, and Treasurer*, 821 Chestnut street, Philadelphia.

PETER WALKER, Esq., *Publisher of the Periodicals*, 821 Chestnut st., Phila.

Board of Church Extension.

THE *Eighth* Annual Report is as follows :—

Applications for aid were received during the year from *seventy* churches, asking for \$24,954 40, being an average of \$356 49 each.

Besides these *new* applications there were *sixty-one* previous applications asking for \$24,991 75.

The Board has thus one hundred and thirty-one applications calling for nearly \$50,000.

During the year *thirty-seven* applications were stricken from the file because the requisite information had not been supplied in the *two* years allowed for that purpose ; *six* applications, asking for \$8,625, were declined chiefly for want of funds.

There remained on file at the close of the year, *thirty-two* applications from churches asking for \$12,750.

Appropriations were made during the year amounting to \$13,866 10 ; to *forty-six* churches within the bounds of thirty-one Presbyteries. The average amount appropriated to each of these churches was \$224 09.

Appropriations amounting to \$625 were withdrawn from five churches.

RECEIPTS.—The appropriated balance in the Treasury, April 1, 1862, was \$10,756 29. The receipts from all sources during the year were \$19,225 22, of which sum \$14,240 27 was from churches. The available means, therefore, of the year were \$29,981 51.

The expenditures of the year, as shown by the Treasurer's statement in the appendix, were \$9,474 93. The balance in the Treasury, April 1, 1863, was, consequently, \$20,506 58. There were, however, unpaid at that time, liabilities amounting to \$14,172 66, leaving as the unpledged balance, April 1, 1863, \$6,333 92. Thus, for the first time in our history, we close a fiscal year with a considerable unpledged balance in the Treasury. This state of things arises from the fact that the Board does not now make appropriations until the means are in hand to meet them ; from the further fact that nearly two-thirds of this balance was received at the Treasury within thirty days of the close of the fiscal year ; and from the additional fact that the condition of public affairs prevented churches seeking aid from responding to our usual inquiries as promptly as heretofore.

Moreover, cases of desperate necessity occur so frequently, that we feel that we would be wanting in ordinary wisdom as stewards of the General Assembly, if we did not aim to keep, in these uncertain times, a small sum to meet such cases.

COST OF CHURCH EDIFICES.—Since the organization of the Board, July, 1855, appropriations have been made to four hundred and eighty-six different churches. Of these, sixty-six were aided by special appropriations, for which the Board took no responsibility. As nearly as we can ascertain, the remaining four hundred and twenty churches cost \$817,251, or \$1,946 each.

The reported average cost of the church edifices aided by the Board during the year under review is \$1,687 01. This is an advance of \$559 11, or nearly fifty per cent., over the reported cost of those aided during the previous year, and was to be expected, from the general advance in the price of labor and materials.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

Rev. HENRY I. COE, *Corresponding Secretary*, 88 Market st., St. Louis, Mo.
DAVID KEITH, Esq., *Treasurer*, 88 Market st., St. Louis, Missouri.

Fund for Disabled Ministers and Families of Deceased Ministers.

THE *Eighth Annual Report* is as follows :—

During the year the Trustees of the General Assembly have received \$12,483 43. Payments, \$9,063 91; balance, \$3,580 48.

The Trustees believe that the means of continuing this aid will not only be furnished hereafter, but with an increase proportioned to the enlarging number of applicants. That the contributions of the churches will be as constant and as cheerfully given as they are to our respective Boards, and they no more anticipate an abatement of interest or of liberality in relation to this cause than to either of them. All that the Assembly need do in the form of legislation has been done already; and any change at present would be injurious. There is no occasion for the forming of another Board, with Executive Committee, Treasurer, &c. Every instrumentality for collecting, receiving, and disbursing this money is furnished by the Trustees, who make an annual report to the Assembly. Since a column has been given it in the Statistical Table of their Minutes, no complaint has been heard from a single church on account of this addition to the number of their stated collections. On the other hand, so strong and tender is their affection for this cause, that they contribute to none with more alacrity. Where the collections are deemed too numerous, the objection is obviated by the "Systematic Scheme" of annual subscriptions. Indeed, it is a cheering token for good, in view of "the present distress," that all the institutions of the church are so highly appreciated and so well supported. They are regarded not as rivals or competitors, but as a sisterhood, sustaining the same relation to a common parent, and each moving in her respective province. One takes the indigent youth of piety, and provides for the cultivation of his mind and the storing it with useful secular knowledge and theology. Another furnishes the apparatus of books. A third sends him forth to labor in a domestic or foreign field. A fourth helps him to build a house of worship for the people whom he has gathered; and when laid aside prematurely by disease, or disabled by the infirmities of age, this youngest of

the household procures him a comfortable home.* They all work in perfect harmony, promoting each other's prosperity, while they carry forward the common cause. The Trustees, in conclusion, would only reiterate the opinion already expressed, that if the mind of the Assembly, as published in the resolutions of 1849, be developed hereafter in a continuous yearly obedience of the churches, as is confidently expected, their benevolent purpose will be fully realized. The duty to our afflicted brethren, so long acknowledged, yet neglected, will be effectually and speedily accomplished.

The Standing Committee on the fund, Rev. A. T. RANKIN, *Chairman*, reported the following resolutions, which were adopted:—

Resolved, 1. That the Assembly have heard, with deep interest, the Report of the Trustees of the Fund for Disabled Ministers in Need, and the Destitute Widows and Orphans of Deceased Ministers.

Resolved, 2. That they learn with great satisfaction the rapid progress of this good cause, as evinced in the increasing number and amount of the collections.

Resolved, 3. That in view of the success and favorable acceptance of the plan recommended by the Assembly of 1849, and sanctioned by several subsequent Assemblies, this Assembly reaffirm said action, and recommend that annual collections be solicited in all the churches for current expenditures; and also, that large donations and bequests be solicited, to form gradually a Permanent Fund, the interest of which shall be pledged in aid of the objects indicated.

Resolved, 4. That the report be appended to the Minutes of this Assembly, and be printed by the Board of Publication, a copy of which shall be sent to each pastor, with a request that it be read to his congregation.

Resolved, 5. That should the sums contributed by the churches in any year, exceed the sum needed to meet the demands upon it, the Trustees be authorized to invest such surplus as a part of the Permanent Fund, in such way as that it shall be safe and productive.

Resolved, 6. That the thanks of the Assembly are due, and are hereby tendered, to those generous friends of the cause, by whose liberality a large proportion of the expenses of this important agency is provided for.

THE OFFICERS OF THE FUND ARE AS FOLLOWS:

JOSEPH H. JONES, D.D., *Corresponding Secretary*, 524 Spruce st., Phila.
GEO. H. VAN GELDER, Esq., *Treasurer*, 320 Walnut st., Philadelphia.

MISCELLANEOUS RESOLUTIONS, &c.

STATE OF THE COUNTRY.

On Wednesday afternoon, May 27, T. H. NEVIN, Ruling Elder, Allegheny City Presbytery, moved that a committee of three be appointed to cause the National Flag to be raised over the church edifice in which the Assembly is met.

A motion was made to lay this motion on the table. On which motion the ayes and nays were ordered, and

* Would it not be wise to provide a MANSE, which means a comfortable home for a Presbyterian Minister, whilst he is able to perform the active duties of the ministry, and not wait until he is in "the sero and yellow leaf?"

The *Ayes* were as follows :

MINISTERS.

Ainslie, G.	Chandler, F.	Knox, J. H. M.	Nevius, H. V. D.	Stewart, C. W.
Anderson, D. S.	Cleland, J.	Knox, J. P.	Oviatt, T. M.	Valentine, R.
Ash, George W.	Cook, D.	Leighton, J.	Perkins, G. K.	Vincent, W. R.
Baker, Lewis C.	De Lancy, R. A.	Lillie, J.	Polk, J. L.	White, A. D.
Bates, J. H.	De Witt, A.	Macoubrey, A. R.	Pratt, F. A.	Willis, H. P. S.
Bayless, S. M.	Duncan, J. R.	Manning, R. S.	Rankin, E. E.	Wilson, S.
Beatty, C. C.	Gabraith, R. C.	Munson, A.	Reed, H. Clay	Wood, J.
Beer, R.	Giltner, H. M.	McCachren, R.	Sudder, H. M.	Work, W. R.
Booth, H. A.	Humphrey, E. P.	McMillan, A. J.	Sheddan, S. S.	Worrell, J.
Caldwell, A.	Inglis, G. S.	McMillan, J. P.	Sproull, A. W.	<i>Ministers, 49.</i>

RULING ELDERS.

Barrett, J. G.	Crosby, C.	Honeyman, J.	Miller, R.	Risley, W.
Brown, A. G.	Culbertson, J.	Hubbard, C.	Munro, W.	Rodgers, R.
Brown, J. C.	Darracli, J.	Junkin, Jr., G.	Munro, W.	Tate, J.
Brown, R. N.	Fuller, E. B.	Mackey, J.	McAfee, J. A.	Travis, A. M.
Candor, Thos.	Hamilton, J. S.	Major, J.	McPherson, A. M.	Van Gelder, G. II.
Christie, J. A.	Hedges, H.	Malone, S. G.	Penick, B. M.	Whitacre, R.
Clarke, H. K.	Hoadley, L.	Martin, E. W.	Pinneo, W. W.	Williams, W. P.
Clark, J.	House, J. C.	Milligan, T. S.	Post, W. R.	Wood, N. T.
Cochran, J.	Hoyt, A.	Millspaugh, J. H.	Redick, Wm.	<i>Elders, 44.</i>
				TOTAL, 93.

The *Nays* were as follows :

MINISTERS.

Andrew, J.	Cross, J. M.	Johnston, J. W.	McCain, C.	Thayer, H. B.
Barron, D. H.	Conrad, L. L.	Keeling, W. B.	McChuskey, J. W.	Thomas, J.
Beggs, J.	Elder, J. S.	Kirk, W. H.	McElroy, J. M.	Thompson, J. C.
Benedict, E. P.	Fleming, J.	Lea, Richard	McFarren, S.	Todd, O. M.
Blackburn, W. M.	Framo, R.	Life, W.	McKinley, W. D.	Vanderlas, J.
Blackwood, W.	Gilliland, A. B.	Lower, J. L.	Nevin, Alfred	Westervelt, W. E.
Blayney, J. B.	Glen, W. R.	Lowrie, J. M.	Noyes, Varnum	Whallon, T.
Bower, E. B.	Goodale, M. S.	Mack, J.	Osmond, J.	Wilson, E. S.
Brown, F. T.	Goodhue, G. F.	Marquis, J. S.	Phrancer, W.	Wilson, J. L.
Brownson, J. I.	Gray, T. M.	Marshall, A. S.	Potter, L. D.	Willson, W.
Carothers, J. A.	Hanna, J. C.	Martin, J. L.	Rankin, A. T.	Wines, E. C.
Carpenter, G.	Hay, L. G.	Mechlen, G. W.	Reed, D. B.	Wiseman, J.
Carson, J. E.	Hays, G. P.	Meeks, J. A.	Rowland, J.	Young, Loyal
Cattell, W. C.	Hickok, M. J.	Moore, S. M.	Scott, A.	<i>Ministers, 77.</i>
Corbett, H. M.	Hughes, T. E.	Morgan, J. J. A.	Shields, E. P.	
Crawford, J.	Jennison, J. F.	Mott, George S.	Steward, D. M.	

RULING ELDERS.

Alexander, R. S.	Graham, R.	Lewis, G. W.	Rynereson, C. L.	Vannyns, S.
Baldwin, B. P.	Hall, A.	Mixer, W.	Scott, M.	Voorhees, T.
Boggs, J.	Hanna, J.	Myer, H. B.	Shepherd, C.	Walker, J. C.
Boyd, J.	Harvey, J.	McCulloch, W.	Sherrerd, J. M.	Waterman, A. P.
Brown, R. N.	Hench, G.	McKenna, T.	Simington, B.	Weir, S. E.
Burt, J. C.	Hood, J. M.	Nevin, T. H.	Sinclair, W. D.	Williams, C.
Byles, C.	Howe, S.	Page, A. W.	Sprolwe, J. W.	Williams, W. P.
Carter, Robert	Johnston, G. B.	Patterson, J.	Stirling, Jr., A.	Wood, W. L.
Cortleyou, A. V.	Kerr, R.	Phelps, C. A.	Strine, J.	<i>Elders, 56.</i>
Eccles, J. T.	Lasher, J. M.	Robinson, J. W.	Stuart, J.	
Franklin, W. B.	Lawson, W. C.	Roseman, H. T.	Tustin, J. P.	
Fulton, S. H.	Leavitt, H. H.	Rumsey, J. E.	Vance, J.	TOTAL, 133.*

Non liquet—Gardiner S. Plumley. Minister, 1.

The motion to lay on the table was lost.

Rev. RANDOLPH A. DE LANCEY, of *Londonderry* Presbytery, moved to refer the motion of Mr. J. T. Nevius, to the trustees of the church to do as they pleased.

Rev. JOHN M. LOWRIE, of *Fort Wayne* Presbytery, moved that this whole subject be referred to a committee of seven, to report thereon to the Assembly.

On this motion the "Previous question" was called for, and the resolution of Dr. Lowrie was adopted.

* In the minutes of the General Assembly for 1863, on page 27, this vote is recorded as 130, which is a mistake.

The Moderator appointed as this committee, JOHN M. LOWRIE, D.D., of *Fort Wayne* Presbytery, E. P. HUMPHREY, D.D., of *Transylvania* Presbytery, LOYAL YOUNG, D.D., of *Allegheny* Presbytery, and J. I. BROWNSON, D.D., of *Washington* Presbytery—*Ministers*. H. H. LEAVITT, Esq., of *Cincinnati* Presbytery, HOVEY K. CLARKE, Esq., of *Michigan* Presbytery, and ROBERT CARTER, Esq., of *New York* Presbytery—*Ruling Elders*.

On the following day M. S. GOODALE, D.D., of *Albany* Presbytery, moved that the whole subject of our relation to the Government and Country be referred to this committee. Adopted.

The committee made the following report :

Your committee believe that the design of the mover of the resolution, and of the large majority, who apparently are ready to vote for its adoption, is simply to call forth from the Assembly a significant token of our sympathy with this Government in its earnest efforts to suppress a rebellion, that now for over two years has wickedly stood in armed resistance to lawful and beneficent authority. But as there are many among us who are undoubtedly patriotic ; who are willing to express any righteous principle to which this Assembly should give utterance touching the subjection and an attachment of an American citizen to the Union and its institutions ; who love the flag of our country, and rejoice in its successes by sea and by land ; and who yet do not esteem this particular act a testimonial of loyalty entirely becoming to a church court,—and as many of the brethren by the pressing of this vote, would be placed in a false position, as if they did not love the Union, of which that flag is the beloved symbol, your committee deem themselves authorized, by the subsequent direction of the Assembly, to propose a different action to be adopted by this venerable court.

It is well known, on the one hand, that the General Assembly has ever been reluctant to repeat its testimonies upon important matters of public interest ; but having given utterance to carefully considered words, is content to abide calmly by its recorded deliverances. Nothing that the Assembly can say can more fully express the wickedness of the rebellion that has caused so much blood and treasure ; can declare in plainer terms the guilt before God and man, of those who have inaugurated, or maintained, or countenanced, for so little cause, this fratricidal strife ; or can more impressively urge the solemn duty of the Government to the lawful exercise of its authority, and of the people, each in his several place, to uphold the civil authorities, to the end that law and order may again reign throughout this entire nation—than these things have already been done by previous Assemblies. Nor need this body declare its solemn rebukes towards those ministers and members of the church of Christ, who have aided in bringing on and sustaining these immense calamities : or tender our kind sympathies to those who are overtaken by troubles they could not avoid, and who mourn and weep in secret places, not unseen by the Father's eye ; or reprove all willful disturbers of the public peace ; or exhort those that are subject to our care, to the careful discharge of every duty tending to uphold the free and beneficent Government under which we are, and this specially for conscience' sake, and as in the sight of God—more than, in regard to all these things, the General Assembly has made its solemn deliverances, since these troubles began.

But, on the other hand, it may be well for this General Assembly to reaffirm, as it now solemnly does, the great principles to which utterance has already been given. We do this the more readily, because our beloved church may thus be understood to take her deliberate and well-chosen stand, free from all imputations of haste or excitement ; because we recognize an entire harmony between the duties of the citizen, (especially in a land where the people frame their own laws, and choose their own rulers,) and the duties of the Christian to the great Head of the

church; because, indeed, least of all persons, should Christian citizens even seem to stand back from their duty, when bad men press forward for mischief; and because a true love for our country, in her times of peril, should forbid us to withhold an expression of our attachment, for the insufficient reason that we are not accustomed to repeat our utterances.

And because there are those among us who have scruples touching the propriety of any deliverance of a church-court respecting civil matters, this Assembly would add, that all strifes of party politics should indeed be banished from our ecclesiastical assemblies, and from our pulpits; that Christian people should earnestly guard against promoting partizan divisions; and that the difficulty of accurately deciding, in some cases, what are general and what party principles, should make us careful in our judgments; but that our duty is none the less imperative to uphold the constituted authorities, because minor delicate questions may possibly be involved. Rather, the sphere of the church is wider and more searching, touching matters of great public interest, than the sphere of the civil magistrate, *in this important respect*—that the civil authorities can take cognizance only of overt acts; while the law of which the church of God is the interpreter, searches the heart, makes every man subject to the civil authority, for conscience' sake, and declares that man truly guilty, who allows himself to be alienated, in sympathy and feeling, from any lawful duty, or who does not conscientiously prefer the welfare, and especially the preservation of the Government, to any party or partizan ends. Officers may not always command a citizen's confidence; measures may by him be deemed unwise; earnest, lawful efforts may be made for changes he may think desirable; but no causes now exist to vindicate the disloyalty of American citizens towards the United States Government.

The General Assembly would not withhold from the Government of the United States, that expression of cordial sympathy which a loyal people should offer.

We believe that God has afforded us ample resources to suppress this rebellion, and that, with his blessing, it will ere long be accomplished. We would animate those who are discouraged by the continuance and fluctuations of these costly strifes, to remember and rejoice in the supreme government of our God, who often leads through perplexity and darkness. We would exhort to penitence for all our national sins, to sobriety and humbleness of mind before the Great Ruler of all, and to constant prayerfulness for the divine blessing; and we would entreat our people to beware of all schemes implying resistance to the lawfully constituted authorities, by any other means than are recognised as lawful to be openly prosecuted. And as this Assembly is ready to declare our unalterable attachment and adherence to the Union established by our fathers, and our ungrateful condemnation of the rebellion; to proclaim to the world the United States, one and undivided, as our country; the lawfully chosen rulers of the land our rulers; the government of the United States our civil government; and its honored flag our flag; and to affirm that we are bound, in the truest and strictest fidelity to the duties of Christian citizens under a government that has strown its blessings with a profuse hand,

On motion of Rev. R. A. DeLancey the following amendment was added:—

Your Committee recommend that, as the Trustees of this church, concurring in the desire of many members of this Assembly, have displayed from the edifice the American Flag, the symbol of national protection, unity, and liberty, the particular action contemplated in the original resolution be no further urged upon the attention of this body.

The previous question was called for and being sustained the vote was taken, and

The *Ayes* are as follows :

MINISTERS.				
Ainslee, George	Corbett, H. M.	Hickok, M. J.	Munson, A.	Speer, William
Anderson, D. S.	Cory, Joseph	Hughes, T. E.	McCracken, R.	Sproull, A. W.
Andrews, J.	Crawford, J.	Jennison, J. F.	McCluskey, J. W.	Thayer, H. B.
Ash, George W.	Cross, J. M.	Johnston, J. W.	McElroy, J. W.	Thomas, John
Barron, D. H.	Delancey, R. A.	Keeling, W. B.	McFarren, S.	Thompson, J. C.
Beatty, C. C.	DeWitt, A.	Kirk, W. H.	McIlvaine, W. B.	Vincent, W. R.
Beer, Robert	Duncan, J. R.	Knox, J. H. M.	McKinley, W. D.	Westervelt, W. E.
Beggs, Joseph	Elder, J. S.	Leighton, J.	McMillan, A. J.	Whallon, Thomas
Benedict, E. P.	Faries, Isaiah	Life, William	Nevin, Alfred	White, A. D.
Blackburn, W. M.	Fleming, John	Lillie, John	Noyes, Varnum	Wilson, W.
Blackwood, W.	Franc, R.	Lower, J. L.	Osmond, J.	Wilson, E. S.
Blayney, John B.	Galbraith, R. C.	Lowrie, J. M.	Phraner, W.	Wilson, R. F.
Brown, E. R.	Gilliland, A. B.	Mack, John	Phumley, G. S.	Wilson, S.
Brown, F. T.	Giltner, H. M.	Macoubrey, A. R.	Potter, L. D.	Wilson, J. L.
Brownson, J. I.	Glen, W. R.	Manning, R. S.	Pratt, F. A.	Wines, E. C.
Carothers, J. A.	Goodale, M. S.	Marquis, John S.	Rankin, A. T.	Wiseman, J.
Carpenter, George	Goodhue, G. F.	Marshall, A. S.	Rankin, E. E.	Wood, J.
Carson, J. E.	Gray, Thomas M.	Mechlen, Geo. W.	Reed, D. B.	Work, W. R.
Cattell, W. C.	Hanna, John C.	Meeks, J. A.	Rowland, J.	Worrell, Joseph
Cleland, James	Hay, L. G.	Moore, S. M.	Scott, A.	Young, Loyal
Conrad, L. L.	Hays, George P.	Morgan, J. J. A.	Sheddan, S. S.	
Cook, Darien	Hickok, H. F.	Mott, G. S.	Shields, E. P.	

Ministers, 108.

RULING ELDERS.

Alexander, R. S.	Culbertson, J.	Johnson, E. B.	McCulloch, W.	Stirling, Jr. A.
Baldwin, B. P.	Darrach, J.	Jones, H. M.	McKee, J.	Strine, J.
Barnett, J.	Eccles, J. T.	Junkin, Jr., G.	McKenna, T.	Stuart, J.
Boyd, J.	Franklin, W. B.	Lasher, J. M.	McPherson, A. M.	Tustin, J. P.
Brown, A. G.	Fuller, E. B.	Lawson, W. C.	Nevin, T. H.	Vance, J.
Brown, R. N.	Fuller, G.	Leavitt, H. H.	Page, A. W.	Van Gelder, G. H.
Brown, J. N.	Fulton, S. R.	Lewis, G. W.	Pelphs, C. A.	Vannuys, S.
Burt, J. C.	Giffen, J.	Mackey, J.	Post, W. R.	Voorhees, T.
Byles, C.	Graham, R.	Milligan, T. S.	Purdy, J. S.	Walker, J. C.
Candor, T.	Hedges, H.	Millspaugh, J. H.	Redick, W.	Wier, S. E.
Carter, R.	Hench, George	Mixer, W.	Roseman, H. T.	Williams, C.
Christie, J. A.	Hoadley, L.	Munro, W.	Rue, M. P.	Wood, W. L.
Clarke, H. K.	Honeyman, J.	Munro, W.	Sharp, S.	Wright, E.
Cochran, J.	House, J. C.	Myer, H. B.	Sinclair, W. D.	<i>Elders</i> , 73.
Crosby, C.	Howe, S.	McAfee, J. N.	Sprowie, J. W.	TOTAL, 181.

The *Nays* are as follows :

MINISTERS.				
Baker, Lewis C.	Chandler, F.	Inglis, G. S.	Nevius, H. V. D.	Quarles, J. A.
Bayless, S. M.	Humphreys, E. P.	Knox, J. P.	Perkins, G. K.	Scudder, H. M.
				Valentine, R.

Ministers, 11.

RULING ELDERS.

Barrett, J. G.	Hubbard, C.	Martin, E. W.	Risley, W.	<i>Elders</i> , 8.
Conger, A. B.	Malone, S. G.	Miller, R.	Tate, J.	TOTAL, 19.

E. P. HUMPHREY, D.D., of *Transylvania* Presbytery, offered the following paper :—

The General Assembly of 1861 adopted a minute on the state of the church and country. The Assembly of 1862 uttered a more formal and comprehensive deliverance. In the meantime, a certain number, perhaps the larger portion of the Presbyteries and Synods, have expressed their judgments on the same subject. This General Assembly is persuaded that the office-bearers and members of this church, within the Presbyteries represented here, are, in a remarkable degree, united in a strict and true allegiance to the Constitution and Government of the United States; and that they are, as a body, loyal both to the church and the civil government as ordinances of God.

This General Assembly contents itself, on that part of the subject, by enjoining upon all the people of God, who acknowledge this church as their church, to uphold, according as God shall give them strength, the authority of the Constitution and laws of the land, in this time of supreme national peril. But this Assembly would most distinctly and solemnly inculcate upon all its people the duty of humbly confessing before God

the great unworthiness, and the many sins of the people of this land, and of acknowledging the holiness and justice of the Almighty in the present visitation. He is righteous in all ways, and holy in all his works. We exhort our brethren to seek the gift of the Holy Ghost, by prayer, and confession, and repentance, so that the anger of the Lord may be turned away from us, and that the spirit of piety may become not less predominant and vital in the churches than the spirit of an awakened patriotism.

And this Assembly, connecting the experience of our present trials with the remembrance of those through which the church has passed, does now recall and adopt the sentiments of our fathers in the Church of Scotland, as these are expressed for substance in the Solemn League and Covenant of 1643. "And because the people of this land are guilty of many sins and provocations against God, and his Son Jesus Christ, as is manifest by our present distresses and dangers, the fruits thereof, we profess and declare before God and the world our unfeigned desire to be humbled for our own sins and the sins of the people, especially that we have not, as we ought, valued the inestimable benefit of the gospel, nor labored for the purity and power thereof; and that we have not, as we ought, endeavored to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the cause of other sins and transgressions so much abounding among us; and our true and unfeigned purpose, desire, and endeavor for ourselves, and all others under our charge, both in public and private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation, that the Lord may turn away his wrath and heavy indignation, and establish the church and the land in truth and peace."

MIL0 J. HICKOK, D.D., of *Luzerne* Presbytery, moved that Dr. Humphrey's paper be adopted. This motion was carried. *Ayes*, 206; *Nays* 1, Rev. E. S. Wilson. *Non liquet* 1, Rev. J. Rowland.

CORRESPONDENCE WITH SISTER CHURCHES.—On Saturday Morning, May 23, 1863, the Moderator received the following telegram:—

PHILADELPHIA, May 22, 1863.

To the Moderator of the General Assembly in session at Peoria, Illinois.

The General Assembly of the Presbyterian Church now in session at Philadelphia have unanimously appointed Delegates to represent them in your honorable body.

By order of the Assembly,

HENRY DARLING, *Clerk*.

The Committee on Correspondence through William Blackwood, D.D., *Chairman*, reported the following nominations as delegates to represent this Assembly in The General Assembly of the Presbyterian Church now in session in Philadelphia:—Septimus Tustin, D.D., *Principal*; John Hall, D.D., *Alternate*, *Ministers*. George Sharswood, Esq., *Principal*; John M. Harper, Esq., *Alternate*, *Ruling Elders*. The Committee further suggested that the Permanent Clerk intimate to the Moderator of the Assembly in Philadelphia the action of this body. The report was adopted.

The Committee also reported that they have examined and maturely considered the minute referred to them, on page 140 of the Records of the General Synod of the Reformed Dutch Church, on the mode of maintaining intercourse with other churches. They have heard the explanations made in this Assembly by the delegate, touching that minute; and they have had a frank and cordial interview with the delegate, who has satisfied the Committee that no desire exists in the General Synod to relax the bonds of amity which have so happily united these churches, or to suspend the fraternal and profitable fellowship which has subsisted between the General Synod and the Assembly for so many years; and that

even in the mode of perpetuating that intercourse, no desire exists to introduce any change, so far as this Assembly is concerned. The Committee, therefore, recommend that this Assembly shall inaugurate no change, but leave the appointment of our delegate, already made, as it now stands. And should any desire be expressed to this Assembly, at a future time, by the General Synod, to alter the mode or extent of our correspondence, then such propositions as the Synod may submit, should receive the kind and deliberate attention of this Assembly.

The Committee further suggest, that our delegate be instructed to intimate to the General Synod of the Reformed Dutch Church the views of the Assembly on this subject.

The Committee reported that Robert W. Patterson, D.D., and the Hon. William H. Brown, Ruling Elder, delegates to this Assembly from the General Assembly of the Presbyterian Church, now holding its sessions in the city of Philadelphia, are present, and recommend that it be the third order of the day for this afternoon to hear them.

Dr. Humphrey moved an amendment that it be the order to hear them at 4½ o'clock this afternoon, (May 28.)

On motion of Dr. Humphrey, the Committee on Correspondence was requested to nominate a delegate to attend the General Assembly of the Cumberland Presbyterian Church, now in session at Alton, Illinois, it being understood that Dr. R. J. Breckinridge, the delegate last year appointed, cannot attend.

Whereupon Dr. Blackwood, from that Committee, nominated John G. Bergen, D.D., and he was appointed by the Assembly's vote to attend the meeting of said body.

At the times appointed the following delegates were heard and responded to by the Moderator of the Assembly.

ROBERT W. PATTERSON, D.D., *Minister*, and WM. H. BROWN, Esq., *Ruling Elders*, from The General Assembly of the Presbyterian Church in the United States of America, now in session at Philadelphia, Pa.

Rev. WILLIAM F. BAIRD, *Minister*, from The General Assembly of the Cumberland Presbyterian Church, now in session at Alton, Illinois.

DAVID A. WALLACE, D.D., *Minister*, from The United Presbyterian Church of North America, now in session at Xenia, Ohio.

WILLIAM V. V. MABON, D.D., *Minister*, from The Reformed Protestant Dutch Church in North America, to meet in Newburg, New York, June 3, 1863.

The following persons were appointed to represent this church in the General Assemblies to meet in 1864: E. P. HUMPHREY, D.D., *Principal*; N. C. BURT, D.D., *Alternate*, *Ministers*. A. E. CHAMBERLAIN, Esq., *Principal*; SAMUEL HANNA, Esq., *Alternate*, *Ruling Elders*, to The General Assembly of the Presbyterian Church, to meet in Dayton, Ohio.

JOHN M. LOWRIE, D.D., *Principal*; JONATHAN EDWARDS, D.D., *Alternate*, *Ministers*. ROBERT MCKNIGHT, *Principal*; GEORGE JUNKIN, Jr., *Alternate*, *Ruling Elders*, to The General Assembly of the United Presbyterian Church, to meet in Philadelphia, Pa.

Rev. ROBERT JOHNSTON, *Principal*; Rev. H. V. D. NEVIUS, *Alternate*, *Ministers*, to the General Assembly of the Cumberland Presbyterian Church, to meet ———.

GEORGE JUNKIN, D.D., *Principal*, and Rev. GARDINER SPRING PLUMLY, *Alternate*, *Ministers*, to the Reformed Protestant Dutch Church, to meet in June, 1863.

THE UNITED STATES CHRISTIAN COMMISSION.—The Committee to whom was referred the communication from this benevolent association, reported the following paper, which was adopted:—

Resolved, 1. That this General Assembly highly approve of the work of charity and benevolence in which that institution is engaged, and recommend it to the patronage of our churches and people.

Resolved, 2. That it is recommended to our churches, in making con-

tributions for the purchase of books and tracts for the benefit of our brave soldiers and sailors, that they forward the amount contributed to our Board of Publication, with the explicit request that the Board supply the Christian Commission with books and tracts for the benefit of the army and navy to the amount contributed for that purpose.

Resolved, 3. That a public meeting be held on Thursday evening next.

WEEK OF PRAYER.—Rev. Gardiner Spring Plumly, of *Elizabethtown* Presbytery, offered the following resolutions, which were adopted:—

WHEREAS, by the gift of his converting and sanctifying grace, God has signally blessed the appointment of the “week of prayer,” originally suggested by the Presbytery of Lodianna, in the Synod of Northern India, Therefore,

Resolved, That this Assembly recommend to the sessions of our churches to set apart, as a period of special prayer for the outpouring of the Holy Ghost, and the conversion of the world, the week commencing Sabbath, January 3d, 1864, and including Sabbath, January 10th.

Resolved, That the sessions be also recommended to promote, as far as they may deem practicable, the holding of Union Prayer Meetings, during that week.

On motion of H. H. Leavitt, Esq., the following was also adopted:—

Resolved, That it be earnestly enjoined on the pastors and sessions of our churches in which the monthly concert of prayer for the success of missions and the conversion of the world has fallen into disuse, to revive such concert, and to use all proper efforts to increase the interest of the church in the missionary cause.

REVISED BOOK OF DISCIPLINE, from the beginning of Chapter VIII., was referred to the next General Assembly, and that Assembly was requested to make its consideration the order of the day for the second day of its sessions.

MINISTERS WITHOUT CHARGE, and vacant churches. On motion of Rev. Robert Beer, of Milwaukie Presbytery, it was

Resolved, That a committee of three ministers and two elders be appointed to consider the expediency of a plan by which ministers without charge, and licentiates, and vacant churches, shall be brought to acquaintance with each other, and to report on the same to the next General Assembly.

The Moderator appointed the following as this committee: John M. Krebs, D.D., A. G. Fairechild, D.D., and Rev. W. C. Roberts, *Ministers*; Robert Carter, of New York City, and Charles Crosby, of Dixon, Illinois, *Ruling Elders*.

RESOLUTIONS OF THANKS.—Rev. S. S. Sheddan, of Elizabethtown Presbytery, offered the following resolutions, which were adopted:—

Resolved, 1. That the thanks of the Assembly are hereby tendered to the Pastor and Trustees of this church, and also of the Second church, for the accommodations they have furnished the Assembly and their Committees.

Resolved, 2. That we thankfully acknowledge the indefatigable labor of the Committee of Arrangements, their extensive correspondence with railroad companies, and their cheerful completion of those arrangements with the members of the Assembly; and we also tender, through them, our thanks to those railroad companies who have been so liberal to us.

Resolved, 3. That we recognise in this a special providence of God, that a faithful and devoted missionary, after twenty-five years in the foreign field, should be our impartial and revered Moderator. Our prayers go with him. May his spirit of missions animate us!

Resolved, 4. That we gratefully record the generous hospitality of the citizens of Peoria; and we tender our thanks to the families of our own and other denominations, and citizens generally, who have so cordially

and delightfully *homed* us amongst them; and we further thank "The Press" for their impartial reports of our proceedings.

On motion of EDWARD P. HUMPHREY, D.D., of Transylvania Presbytery, it was

Resolved, That this General Assembly be dissolved; and that another General Assembly, chosen in like manner, be required to meet in the Third Presbyterian Church, Newark, New Jersey, (E. R. CRAVEN, D.D., Pastor,) on the third Thursday, (19th) of May, 1864, at 11 o'clock, A.M.

A. T. MCGILL, D.D., WM. E. SCHENCK, D.D., Rev. J. H. MORRISON,
Stated Clerk. Permanent Clerk. Moderator.

THIS TABLE GIVES THE NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. ITEMS OF INFORMATION CONCERNING THEM ARE SET FORTH IN THE HEAD-LINES OVER EACH COLUMN. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION:—P., STANDS FOR PASTOR; S. S., STATED SUPPLY; T., TEACHER; CH'S, CHAPLAIN; AGT., AGENT; L., LICENTATE; W. C., WITHOUT CHARGE.

NAME.	COLLEGE WHERE EDUCATED.	STUDIED THEOLOGY AT	LICENS'D BY THE PRESBYTERY OF	ORDAIN'D BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF ORDAIN.	YEAR OF DEATH.	AGE	CAUSE OF DEATH.
1 Avery, John A., AGT.	Middlebury College, Vt.	<i>Privately</i> , Princeton Seminary, N. J.	Woodstock C. A.	Woodstock C. A.	Mohawk.	1824	1863	68	Congestion of lungs.
2 Baird, D. B., Robert, COR. SEC.	Jefferson College, Pa.	Western Seminary, Pa.	N. Brunswick.	N. Brunswick.	N. Brunswick.	1822	1863	65	Congestion of lungs.
3 Brown, D. A., Alexander B., W. C.	Jefferson College, Pa.	Western Seminary, Pa.	Ohio.	Ohio.	Ohio.	1853	1863	33	Enlargement of kidney
4 Butler, Francis E., CH'N	Yale College, Ct.	Princeton Seminary, N. J.	Passaic.	Passaic.	Passaic.	18...	1863	44	Killed in battle.
5 Cairns, George P.	Jefferson College, Pa.	Western Seminary, Pa.	Allegheny.	Allegheny.	Pooria.	1850	1863	38	Chronic Diarrhoea.
6 Clarke, Albert Brown, P.	Dickinson College, Pa.	Hanover Seminary, Ind.	Carlisle.	Redston.	Huntingdon.	1842	1863	46	Consumption.
7 Colt, John T., P.	Yale College, Ct.	Andover Seminary, Mas.	.....	.....	Rochester City.	.....	1863	38	Inflamma'n of lungs.
8 Cummins, D. B., Charles, W. C.	Dickinson College, Pa.	<i>Privately</i> , New Castle.	Chillicothe.	New Castle.	Cedar.	1804	1863	87	Decay of vital powers
9 Fullerton, Hugh Stewart, P.	Ohio University, Ohio.	Andover Seminary, Mas.	Andover Cona.	N. York Third.	Chillicothe.	1831	1863	59	Neuralgia of heart.
10 Gage, William, P.	Amburst College, Mass.	<i>Privately</i> , Andover Seminary, Mas.	.....	.....	Chillicothe.	1832	1863	61	Heart disease.
11 Gayley, Samuel Maxwell, T.	<i>Privately</i> , Miami University, Ohio.	<i>Privately</i> , Princeton Seminary, N. J.	Clinton.	Philad. Reform.	New Castle.	1848	1863	49	Disease of Kidneys.
12 Gilchrist, John, P.	New Jersey College, N. J.	Princeton Seminary, N. J.	.....	.....	Indianapolis.	1822	1863	75	Decay of vital powers
13 Harrison, D. B., Elias, P.	New Jersey College, N. J.	Princeton Seminary, N. J.	Jersey.	.....	Potomac.	1822	1863	40	Decay of vital powers
14 Harrison, D. B., Jephtha, P.	New Jersey College, N. J.	Princeton Seminary, N. J.	.....	.....	Missouri.	1822	1863	68	Inflamma'n of bowels
15 Hendrick, Joseph Thilman, P.	Stewart College, Tenn.	Danville Seminary, Ky.	Nashville.	Lexington.	Nashville.	1856	1863	28	Consumption.
16 Hope, D. B., James, W. C.	Jefferson College, Pa.	<i>Privately</i> , Danville Seminary, Ky.	.....	.....	Columbus.	1808	1863	79	Decay of vital powers
17 Johnston, William Curtis, CH'N	Yale College, Ct.	N. Albany Seminary, N. J.	Transylvania.	Transylvania.	Columbus.	1862	1863	24	Typhoid Pneumonia.
18 Lee, Charles, S. S.	Hanover College, Ind.	Princeton Seminary, N. J.	Madison.	Madison.	Madison.	1857	1863	46	Congestion of lungs.
19 Lee, Lewis H., P.	Union College, N. Y.	Edinburgh University, S.	New York.	New York.	Troy.	184.	1863	44	.....
20 Little, James, W. C.	.....	Western Seminary, Pa.	.....	.....	Crawfordsville.	1845	1863	20	Consumption.
21 Marquy, James E., P.	Washington College, Pa.	Western Seminary, Pa.	Washington.	Washington.	Peoria.	1848	1863	47	Typhoid fever.
22 McCartney, William D., W. C.	New Jersey College, N. J.	Western Seminary, Pa.	Washington.	New Lishon.	New Lishon.	1832	1863	58	Decay of vital powers
23 McDowell, D. B., John, P.	Jefferson College, Pa.	Western Seminary, Pa.	N. Brunswick.	New York.	Phila. Central.	1804	1863	83	Decay of vital powers
24 McKay, William, L.	Yermonth University, Vt.	Western Seminary, Pa.	.....	.....	New Lishon.	1863	1863	36	Typhoid fever.
25 Pease, D. B., Calvin, P.	Washington College, Pa.	<i>Privately</i> , Western Seminary, Pa.	Winooski C. A.	Cong. Council.	Rochester City.	1855	1863	60	.....
26 Poyer, Francis Herron, L.	Centre College, Ky.	Princeton Seminary, Pa.	Redston.	<i>Not ordained</i>.	.....	.....	1863	...	.....
27 Road, Henry Clay, P.	New Jersey College, N. J.	Princeton Seminary, N. J.	Transylvania.	Transylvania.	Redston.	1852	1863	37	Typhoid fever.
28 Rogers, Joseph, P.	Hanover College, Ind.	Princeton Seminary, N. J.	New York.	Transylvania.	Transylvania.	1851	1863	47	.....
29 Smith, D. B., Josiah D., P.	Jefferson College, Pa.	Hanover Seminary, Ind.	Madison.	Des Moines.	Karitan.	1841	1863	48	.....
30 Steele, John, CH'N	Union College, N. Y.	Western Seminary, Pa.	Blairsville.	Columbus.	Columbus.	1841	1863	29	Pleuro Pneumonia.
31 Sweetman, Joseph, W. C.	Union College, N. Y.	<i>Privately</i> , Western Seminary, Pa.	Albany.	LaKe.	Toledo.	1840	1863	50	Chronic diarrhoea.
32 Templeton, Milo, P.	Washington College, Pa.	<i>Privately</i> , Western Seminary, Pa.	Albany.	Albany.	Albany.	1800	1863	89	Apoplexy.
33 Webster, Charles, W. C.	Union College, N. Y.	Princeton Seminary, N. J.	Albany.	Sidney.	Marion.	1846	1863	40	Typhoid fever.
34 Yeomans, John W., P.	Williams College, Mass.	Andover Seminary, Mas.	Berkshire C. A.	Albany.	Monmouth.	1818	1863	77	Consumption of bowels
			Berkshire C. A.	Berkshire C. A.	Northumberland.	1828	1863	63	Bright's disease.

In Memoriam.

“I AM THE RESURRECTION AND THE LIFE; HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE. AND WHOSOEVER LIVETH AND BELIEVETH IN ME, SHALL NEVER DIE.”—*John xi. 25, 26.*

AVERY, JOHN A.—The Son of Nathan and Anna (Ayers) Avery, was born in Bradford, Vt., in 1795. They were from Connecticut, and emigrated to what was then “the West” for New England people. Mr. Avery was a devoted Christian, whose piety was of a very lovely type. His father was not a professor of religion, but in after years whilst listening to his son preaching, he became convicted of sin, and soon after made a profession of religion, though then in the seventieth year of his age.

Mr. Avery was educated in Middlebury College, Vt., and studied Theology with the Rev. Mr. French. He was licensed by Woodstock Congregational Association, ordained, and labored as Home Missionary within the bounds of Plymouth and Bridgewater Congregations, Vt., about the year 1824. He subsequently became pastor in West Haven and Middletown, Vt. He was for six years associated with Rev. G. H. Hulin as Editor and Proprietor of *The Religious Recorder*, published in Syracuse, N. Y. This paper was merged in *The Evangelist*, now published in New York City, under the Editorship of Rev. Henry M. Field and Rev. J. Geddes Craighead. He was ever after an invalid, though occasionally preaching. He was a member of Mohawk Presbytery, and when his health permitted would labor as an Agent or Colporteur. He lived in Syracuse, N. Y., where he died, April 28, 1863, of Congestion of the Lungs.

He married Miss Emeline Baldwin, of Monkton, Vt., who, with two children, survives him. His son is a Major in the Tenth Regiment New York Cavalry. His daughter is the wife of an Elder in the Presbyterian Church, Syracuse, N. Y.

EDWIN HALL, D.D., Professor of Christian Theology in the Auburn Theological Seminary, N. Y., adds the following testimony:—“It is now more than forty years since I first met the Rev. John A. Avery, and came into intimate relations with him as a member of the same class in college. He was then somewhat advanced in life, and his character was formed and established. We all soon learned that Brother Avery, or ‘Father Avery,’—as we called him by a title of respect and endearment—was a man who feared God, and feared nothing besides. Not a hair’s-breadth would he swerve from the simple and absolute truth. No hope of advantage could induce him to turn aside from what he conceived to be right. He was sincere in all things, and in all things honorable and kind. The influence of such a character was soon felt in the class and college; and never was that character tarnished, or its influence diminished to the end. It required some intimate acquaintance to appreciate him; but no one formed such an intimate acquaintance without being compelled to recognize his worth. In the meetings for social worship and prayer he was always at his post; an example and an encouragement to all. No time of general declension seemed at all to affect the steady character of his piety, or to cause any intermission of his efforts to do good. In a long time of general coldness which preceded a revival of religion, the memory of which revival has been cherished in the town and college ever since, and the fruits of which have been widely conspicuous now for thirty-eight years, Brother Avery was one of three or four who met every day at noon for many months to pray that God would revive his work; and when the cloud came at first, no bigger than a man’s hand, he was one of the first to discern it, and to go to the Pre-

sident of the college, and say to him, 'The Lord is in the midst of us.' The President doubted; he saw no signs. But that night he walked through the halls of the college and heard everywhere the voice of prayer; and soon the revival came in earnest, which changed the character and destiny of many a young man for time and for eternity; and which gave to the ministry and to the church several who have long been burning and shining lights. Had Brother Avery died even then, his college course would have been a glorious success, and his work would have been the work of a lifetime. But for many years God suffered him to labor in the ministry in his native State, with the same Christian steadfastness and the same unwavering integrity which characterized his early years. The Lord continued to own and to bless his labors. He was made the instrument of turning many to righteousness. At length declining health interrupting his labors, as a preacher of the gospel, he sought to do good by using the press. When able he loved from time to time to preach the gospel. When he would not do that, he endeavored to serve God and his generation by dispersing abroad religious books; and so he labored, as God gave him strength and opportunity, to the end. He early determined that God should guide him by his counsel, and that counsel he endeavored to follow. He neither sought, nor expected, nor received great things for himself here; but he did confidently expect that God would continue to guide him with his counsel here, and afterward receive him to his glory. He seems to have kept the faith and to have finished his course. Thankful I am that I have been permitted for the few past years to renew once more the acquaintance of an early and Christian friend. Many years ago it was many and many a time my privilege to take sweet counsel with him, and with him to bow the knee in prayer. I can now think of him only as of one whose labors are over, and who is now gone to the glory which was through life his hope, and which is now his crown."

BAIRD, ROBERT, D.D.—Was born October 6, 1798, in the neighborhood of Uniontown, Fayette County, Pa. His boyhood was spent amidst the labors of the farm. His parents were of Scottish extraction, and were members of the Presbyterian Church. The desire for knowledge which he displayed at a very early age, and the proofs he gave of an unusually retentive memory, led them to determine that he should, if possible, have a liberal education. In his sixteenth year he became a pupil in the Academy at Uniontown, and there pursued a preparatory course of study. In 1816, he entered the sophomore class at Washington College; but in his senior year he transferred his relations to Jefferson College, where he graduated with high honor in 1818. After teaching school at Bellefonte for a year, during which time he was already employing his pen as a contributor to the village newspaper, he entered the Theological Seminary, at Princeton, where he completed the usual course of study. During the third year of his theological course, he was Tutor in Nassau Hall. Influenced in part by a distrust of his talents for the pulpit, he took charge, in 1822, of the Academy which had just been established at Princeton, and retained his connection with it between five and six years. His fine scholarship and enthusiastic love of learning, together with a happy blending of firmness and kindness of disposition, qualified him admirably to be a teacher of youth; and in this sphere he was very successful. Not a few of those who were under his care have been distinguished for their attainments in after life; and some of them have testified that they owed very much to his fidelity and skill.

Mr. Baird's religious impressions were received early under the pious teachings of his parents. They were deepened during his stay at Washington; and before graduating he made a public profession of his faith in the Redeemer. He was licensed to preach the gospel in 1822, by the Presbytery of New Brunswick, at the same time with the late Dr. John

Breckinridge. While connected with the Academy at Princeton, he preached frequently in the neighboring churches. About this time he became interested and actively engaged in various philanthropic enterprises, which, though local and limited, afforded him an excellent preparation for larger schemes. The first of these was an effort to procure the re-publication and circulation of standard religious works. Another and more extensive undertaking was that of supplying every destitute family in the State with a copy of the sacred Scriptures. It was proposed to do this within one year. The plan, though deemed impracticable by many, was finally adopted; and chiefly through Mr. Baird's personal exertions, in connection with the Nassau Hall Bible Society; it was accomplished within six weeks by the distribution of ten thousand Bibles.

Mr. Baird was ordained by the Presbytery of New Brunswick in 1828, as an Evangelist. He remained a member of that body to the close of his life. He now engaged in missionary work, as General Agent of the New Jersey Missionary Society, in whose service he thoroughly explored the State, discovering and supplying the moral and religious destitutions that existed. While thus occupied he was impressed with the very defective character of the means of education in the State, and set himself resolutely to the work of directing public attention to this important subject. He was ultimately successful in moving the Legislature to a radical improvement of their public school system. It is interesting to meet with the following testimony to the value of the services thus rendered, from the pen of the lamented Dr. James W. Alexander, who wrote in 1829:—"The school system lately adopted by our Legislature promises more for the good of New Jersey than any thing which has been known for a long time in our State. It owes its passage to the zeal and labor of a single man, Rev. Robert Baird, who has been keeping the subject before the minds of the people in newspaper essays, for some months. If we aspire to *usefulness*, I know no way in which we can promise ourselves so much real success, though without noise or *clat*."—(*Forty Years' Correspondence*, i. 123.)

In 1829 Mr. Baird accepted the office of General Agent of the American Sunday-school Union, which he filled with great acceptance for six years. In prosecuting this work he travelled all over the country and performed a vast amount of effective labor. The success which attended his efforts in this field may be inferred from the fact that whereas when he entered it the revenue of the Society did not exceed five thousand dollars, and the laborers employed were not more than half a dozen, when he retired from it in 1835, its revenue had become twenty-eight thousand dollars, and the number of its laborers had increased to fifty.

It was in the year 1835 that Mr. Baird entered upon a sphere of labor which occupied all the energies of the remaining years of his life; the promotion of the interests of evangelical religion in the various countries of Continental Europe; a course of philanthropic labor which it has been justly said has not been excelled in its aims and usefulness by that of any man of our times. "Mr. Baird's mind had been in deep sympathy with this object for several years; and his studies and general reading had been chiefly in the same direction; and now the providence of God makes his duty so clear that nothing remains to him but to go forward to the discharge of it. Some time previous to 1835, a number of benevolent individuals in this country had had their attention drawn towards France, and other partially evangelized European countries, as a promising field for missionary labor; and in that year these gentlemen, then known as the French Committee, selected Dr. Baird as a suitable person to take up his residence, for a few years, in France, with a view to help forward, in various ways, the cause of evangelical religion in Continental Europe. Having accepted the appointment, he crossed the ocean, with his family, and made his home in Paris for three consecutive years. During this period, his duties were at once manifold and arduous. He

shared with the Rev. Mark Wilks the Sabbath-day services, designed especially for English and American residents of the French capital. He held a regular Saturday evening service at his own house, consisting of devotional exercises and familiar illustrations of Scripture. He lost no opportunity of circulating the Bible and Religious Tracts. He was always on the alert to commend the cause in which he was laboring to the thoughtful and benevolent regards of his own countrymen, who, from time to time, visited France; and, in instances not a few, he succeeded in securing from them liberal contributions. By the information which he was constantly furnishing to several of our benevolent institutions at home, he was instrumental in quickening their energies, and enlarging their resources, and enlisting them, to some extent, as auxiliaries to his own work. But what perhaps contributed more than any thing else to give importance to this period of his sojourn abroad, was the philanthropic mission which he performed, through several European countries, in aid of the Temperance cause. In London, Hamburg, Copenhagen, Stockholm, Leipzig, Berlin, Frankfort-on-the-Main, Amsterdam, Rotterdam, and Brussels, he engaged in this work with his accustomed diligence and earnestness, making himself felt by all sorts of people, from the humblest menial to the crowned monarch. After this memorable tour, he spent several months in Italy; and, at a still later period visited Moscow, St. Petersburg, Berlin, and several cities in Poland and Austria, for the double purpose of pleading the cause of Temperance, and of gaining information that he might turn to account in his main work. Having now accomplished the objects of his mission, to the full satisfaction of the associated gentlemen under whose auspices it had been undertaken, he returned to the United States, with his family, in the spring of 1838.

"Meanwhile, the enterprise for which he had been the Agent had taken an enlarged and more definite form, in the establishment of the Foreign Evangelical Association, which soon after took the name of the Foreign Evangelical Society. And since the ability and fidelity of our friend, in connection with this work, had already been so thoroughly and so successfully tested, it is not strange that the new Society was disposed still to retain him in its service, or that he was himself willing to remain in it. Accordingly, in 1839, he returned with his family to Paris, and resumed his labors under the fresh impulse he had received, the cordial sympathy and vigorous co-operation of his American friends. Dr. Baird continued to labor for this Society, as Corresponding Secretary and General Agent, for ten years, when it was merged, with the Protestant Society and Christian Alliance, in the American and Foreign Christian Union; and from that time till his death, with the exception of about two years, (from 1859 to 1861, when he was Secretary of the Southern Aid Society,) he served the Christian Union as Corresponding Secretary. During this period, he travelled through nearly every European country, and some of them several times, besides visiting Greece, and Turkey, and Syria; and everywhere he sought either to create new influences, or to give direction and impulse to those already existing, in favor of evangelical religion. Thirteen passages across the ocean he made subsequently to that period, about six years he spent in Europe, the rest in his own country; but whether there or here, the one great object had constant possession both of his mind and of his heart. He was present at the meeting of the Evangelical Alliance in London in 1846, and again in London in 1851; also in Paris in 1855; in Berlin in 1857; and in Geneva in 1861. On all these occasions, he participated largely in the deliberations and doings of the Body."*

A life thus crowded with useful deeds, was closed at the age of sixty-

* Discourse commemorative of the late Rev. Robert Baird, D.D., delivered on occasion of the Anniversary of the American and Foreign Christian Union, May 16, 1863. By William B. Sprague, D.D., Albany, 1863.

four years and five months, on Sabbath morning, March 15th, 1863. Though little given to distressing anticipations of the future, Dr. Baird had sometimes expressed a fear, natural to one so active and earnest, of being laid aside by protracted illness and infirmity from his work. This fear was not to be realized. The vigorous constitution which had permitted and appeared to justify such unsparing effort and endurance, for thirty-five years of itinerant service, was impaired to a greater degree than he or his family imagined. Of mental decline there was no token whatever. His powers of mind had never seemed more fresh and elastic than during the last months of his life. A chronic catarrh of some years' standing, had occasionally proved troublesome; and there had been, a year previous, some symptoms of pulmonary disease, which confined him to the house, more or less, for several weeks. But the facility with which his system appeared to surmount these attacks, encouraged his physicians and friends throughout the brief illness which ended in his death, to hope almost to the last, that he would recover. Only a fortnight preceding his death, he spent the Sabbath at a distance from home, pleading in the pulpit of a brother the cause he loved so well. And although, yielding to the persuasions of his family, he consented to remain at home on the succeeding Sabbath, he spent the next Tuesday at his office in the city; and on Wednesday, was busily occupied in his study for several hours. As the disease, which proved to be pneumonia, became more pronounced, his strength declined rapidly; but his last expressions were those of unflinching trust in the blood and righteousness of the Lord Jesus Christ, and of a good hope through grace of eternal life and glory. To him, to live was Christ, and to die could not but be gain. Dr. Baird was married August 24, 1824.

He was the author of a number of works, some of which have obtained a very wide circulation, both in this country and in Europe. "Few American clergymen have put the press in requisition more frequently or to better practical purpose than he; and none, it is presumed, have been honored to have their productions pass into so many languages." In 1832, he wrote "A View of the Valley of the Mississippi," pp. 350. In 1834, a "Memoir of Anna Jane Linnard," pp. 223. In 1836, the "Life of Rev. Joseph Sandford" was published: and in the same year appeared the work which exerted so remarkable an influence in the promotion of the temperance cause in northern Europe; the "History of Temperance Societies in the United States;" which has been translated into the Danish, Swedish, German, Finnish, and Russian languages; the translation being effected in some instances, at the royal expense. A small volume entitled, "L' Union de l' Eglise avec l' Etat dans la nouvelle Angleterre," was published in Paris in the year 1837. In 1841, appeared his "Visit to Northern Europe," in 2 vols. 12mo., pp. 347, 350. In 1842, his work entitled "Religion in America," an octavo volume of 736 pages, was published, originally in Scotland, and afterwards in the United States; it has been translated into the French, German, Dutch, Swedish, Italian, and Danish languages. "Protestantism in Italy," pp. 413, appeared in 1845; and the "Christian Retrospect or Register," in 1851. Besides being the author of some ten or twelve volumes of various sizes, Dr. Baird was at different times the editor of two or three monthly magazines, one of which he was conducting with great care when death put an end to his labors. He was also a regular correspondent of a number of secular and religious newspapers, during his residence abroad, as well as his frequent visits to Europe.

This sketch of the life and labors of a beloved and honored minister of the Lord Jesus Christ, cannot be more suitably concluded than by the portraiture of his character, drawn by a skillful and kindly hand, that of the Rev. Dr. Sprague, from whose admirable "Commemorative Discourse" we have already quoted largely.

"We may look, further, for the secret of Dr. Baird's wonderful success

to his *highly favored intellectual and moral constitution*. The more brilliant and imaginative qualities we all know he did not possess; nor was he in the least ambitious of the reputation of possessing them. Nor did he ever show himself a philosopher, in the common acceptation of that word; for whatever his capabilities in that direction may have been, he was too much absorbed in what was purely practical to have any time to spend in the regions of abstract thought. But, in the sphere in which he moved, he always showed himself possessed of a clear discernment of the characters and motives of men; of a calm and solid judgment, whose decisions rarely had to be reversed; and of great aptness in selecting the appropriate means for the accomplishment of his ends. He was remarkable also for comprehensiveness of mind; for originating or grasping a great and complicated plan, not only in its outline but in its details, and showing the harmony and mutual subserviency of its various parts. While he had a habit of observation that overlooked nothing that came within his range, he had also a memory that held securely every valuable deposit that was made in it. * * *

"Of Dr. Baird's moral qualities I had no knowledge until they had been purified and elevated by the influence of Christian faith; but I venture to say that even Christianity would not have made him all that he was, if nature had not done her part well beforehand. That moral characteristic which would perhaps first arrest the attention of a stranger, was an ingenuous simplicity and guilelessness that revolted at even the semblance of double dealing. You saw it written upon his very countenance that he was a man to be trusted; and you wanted no voucher for his perfect integrity. Then he had a gentleness and loveliness of temper for which the dove or the lamb was not more than a match; qualified, however, by a fidelity to his own conscientious judgments which would not have dishonored a Christian martyr: and by a readiness and conscious ability to maintain his own rights when justice or honor demanded it. He was prudent and considerate in all his movements, never taking a step rashly or in the dark; never placing himself in an attitude of doubtful propriety for the sake of compassing an end; never needlessly bringing himself in conflict with the prejudices or the interests of his fellow men. Not a small part of his work consisted in that most delicate of all services, the personal solicitation of pecuniary contributions; but these applications were always made with such marked discretion and gentlemanly propriety, that I believe it was generally felt to be a pleasure rather than a sacrifice to respond to them. Those who watched him most closely, must, I think, have failed to detect in him the semblance of envy, or jealousy, or any selfish passion—on the contrary, he delighted in the happiness of others, and was the more happy himself when he could minister to it. And the same spirit that prompted him to rejoice with them that rejoiced, led him also to weep with them that wept; and many, I doubt not, remember their first meeting with him after they had been cast into the deep waters, as an occasion signalized by the exuberance and tenderness of his sympathy. Indeed, I should be at a loss to say which of the moral virtues was not beautifully illustrated in his character.

"I remark, further,—though it is scarcely more than a specification under the general head of his moral qualities,—that among the elements of his great success was *his habit of untiring industry and indomitable perseverance*. No man that I have ever known has been a more rigid economist of time than Dr. Baird. He was frugal in respect to moments as well as hours and days. * * * And what he undertook he pursued with a serene constancy, an unyielding strength of purpose, an intelligent and ever-glowing zeal, that formed an almost certain pledge of ultimate success. The reason why he was so rarely known to waver, or falter, or retrace his steps, was that his plans of action were always carefully and wisely matured, and he moved forward to the accomplishment of them with full confidence that he was in the right.

“But that which, above everything else, gives the clue to Dr. Baird’s extraordinary usefulness, is his *deep and all-pervading piety*, manifesting itself especially in his simple dependence on the providence and grace of God. The two qualities which, as moral virtues, growing on the stock of nature, were more immediately associated with the process of his spiritual renovation, became, subsequently, when matured and exalted into Christian graces, perhaps the brightest points in his religious character. When I tell you that he received his first enduring religious impressions, soon after entering college, *while teaching a class of negro boys in the Sunday-school*, you will hardly need be told that the two qualities to which I refer are humility and benevolence. These, as graces of the Spirit, breathed in his conversation and prayers, and impressed themselves upon all the actions of his daily life. But that characteristic of his piety to which I here more particularly refer, was his habit of acknowledging God in everything;—of always taking counsel of his providence, and seeking the guidance of his Spirit, in respect to duty; of habitually recognizing his goodness as the fountain of all blessing; of throwing himself back, in filial confidence, upon his gracious promises, in the darkest hour. He never offered what are sometimes called eloquent prayers; but he prayed with so much simplicity, and humility, and reverence, and godly fervor, that no one could resist the impression that he was speaking directly into the ear of mercy. Some of us have heard him conduct the devotions of our families; and I am sure we shall never forget how comprehensively, tenderly, appropriately, he led our thoughts and affections upward. I learned from his colleague, the other day, some interesting facts illustrative of his devotional habits in connection with his daily work. Regularly in the morning, when he came from his house in the country to his office, the first thing he proposed was that they should unite in imploring the Divine blessing; and in his supplications he would include not only the particular enterprise to which they were devoted,—the countries or portions of countries that formed the theatre of action for their Society, but all the various branches of the Christian Church; all the institutions designed to help forward the conversion of the world; all the nations who are still sitting in the region of the shadow of death; and he was especially mindful of our own country,—his petitions in respect to it often taking their complexion from the morning news which he had read on his way to the office. Here, I repeat, was the grand secret of his power. He prayed with his whole heart—he prayed without ceasing—he prayed for everything and every body—and the results of his labors witness that he was mighty with God and prevailed.

“But, in connection with his Christian character, and as a part of it, I must not omit to speak of his *large-hearted catholicism*; for without this his great life-work never could have been done. There was that in his original constitution which rendered him eminently susceptible of this virtue—his naturally generous and sympathizing heart, when brought under the sanctifying influence of Christian principle, could not but open in fraternal recognition of all whom he could reasonably regard as the followers of Christ; and this quality was all the time being developed and matured by the very nature of his work. In his ecclesiastical connection he was a Presbyterian—he was such both from education and from conviction; and he never forgot his allegiance to the Presbyterian Church; but, in the fulfillment of the particular mission to which Providence called him, his Presbyterianism was, to a great extent, merged in the common Christianity. With the most genial and graceful facility he could pass from one denomination to another, enlisting the sympathies and the co-operation of each just as effectually as if he had himself been identified with not only the denomination, but the particular congregation which he was addressing. He never obtruded himself anywhere: never sacrificed courtesy or delicacy for the sake of making an opportunity to be heard; never urged his own claims at the expense of the slightest in-

terference with those which were more imperative; but, wherever he went, his fine catholic spirit seemed to go before him, opening hearts, and pulpits, and purses in aid of his object. As his own heart found a congenial element wherever it found Christian disciples, so it generally met with a response worthy of its own enlightened liberality."

Dr. Baird was married August 24, 1824, to Miss Fermine Du Buisson, of Princeton, New Jersey. Mrs. Baird survived her lamented husband only a little more than one year. Her death occurred at Yonkers, New York, April 29, 1864. She was eminently fitted to be the life-long counsellor and solace of such a man. To her excellent judgment, unflinching courage, and earnest piety, he was conscious of owing very much, in the formation and prosecution of his plans of usefulness. Appreciating and sympathizing with those plans, she bore meekly and cheerfully whatever share of self-denial and endurance these involved for her; fulfilling with a grace, and dignity, and simplicity, which many will remember, the duties of her station, whether at home or abroad. Mrs. Baird was a lady of fine mental culture, of keen sensibilities, and of a nature most unselfish and guileless. Chastened by repeated and severe afflictions, she gave evidence more and more convincing to the last, of a life hid with Christ in God; and during a most distressing illness of four weeks, she was enabled to express very fully, and with wonderful composure and serenity, the hope which was given her through grace. Her end was perfect peace.

Dr. Baird had eight children. Of five sons who have reached manhood, the eldest, Robert B., was drowned in 1850, at the age of twenty-five, while bathing in the Hudson River. The second and third sons are in the ministry;—Charles W., pastor of the Presbyterian Church at Rye, N. Y., and Henry M., professor of the Greek Language and Literature in the University of the city of New York. The fourth, Edward P., is a lawyer in that city; and the youngest son, William C., having graduated at the New York University a few weeks after his father's death, is now in business at Yonkers.

At a special meeting of the Board of Directors of the American and Foreign Christian Union, the following resolutions were adopted:

Whereas, The Rev. Robert Baird, D.D., Corresponding Secretary of this Society, departed this life on Sunday, the 15th inst., in great peace and comfort of mind, arising from a firm and unwavering faith in the righteousness of the Lord Jesus Christ. *And whereas*, during his entire ministry he has been identified with all the great objects of Christian benevolence and philanthropy—especially with our own society from its first organization, manifesting the deepest interest in its work of spreading a pure Christianity in our own and foreign lands, cheerfully employing in its service his time, his talents, and his influence—

Resolved 1. In the removal by death of our beloved and distinguished Secretary, the Rev. Robert Baird, D.D., we recognize, with profound sorrow and a humble resignation to the divine will, the irreparable loss which the church, the society, and the world have been called upon to mourn.

2. That in the life and example of our departed associate and friend we have a legacy of imperishable value; his early consecration of himself to the active service of Christ in the extension of the Redeemer's kingdom; his indefatigable labors at home and abroad, traversing oceans and continents in the prosecution of the great cause of Christian benevolence and philanthropy; his cultivated manners and address, giving him easy access to the society and sympathy of the high and the lowly to whom he ministered alike in his Master's work; his earnest and humble piety sustaining him through all the years of his foreign and domestic service; his large-hearted, catholic Christianity, identifying him in Christian union with Christ's people of every name, in every land—all combining to make Dr. Baird one of the most useful men while he lived, and therefore most lamented when called away from his field of labor to his rest and glorious reward.

BROWN, D.D.. ALEXANDER BLAINE.—Was the son of Rev. Matthew Brown, D.D.,* and Mary Blaine. He was named for his maternal grandfather, Alexander Blaine, who did the State good service in the period of the Revolution, as Commissary-General of Pennsylvania, sometimes becoming personally responsible to the whole amount of his large estate. He was emphatically "a child of the covenant." On his father's side he descended from the Scotch Irish Covenanter stock. He could also say and did say with the Psalmist, "I am the son of thine handmaid." His father is well known in the church and through the land in connection with learning and religion. His mother was a lively woman, meek and quiet, gentle and unobtrusive, delicate in frame and health. Many of her characteristics, mental and bodily, were reproduced in her early son. He was born on the 1st of August, 1808, in the borough of Washington, Pa., where his father was pastor of the Presbyterian Church and President of Washington College. He was consecrated to God in infancy by bap-

*Matthew Brown, D.D., LL.D., was descended from respectable and pious ancestors. His paternal grandfather, a native of Ireland, but of Scottish extraction, came to this country about the year 1720, and died long after her arrival in Pennsylvania, leaving five sons, all distinguished as devout and exemplary Christians. His son, Matthew, the father of the subject of this notice, was born in 1732, resided some years in the vicinity of Carlisle, Pa., thence removed to White Deer Valley, Northumberland County, of which he was one of the early settlers. He was a ruling elder in the Reformed Presbyterian Church, and is reported to have been a man of decided talents, and to have been somewhat famous for his wit. He took an active part in the early stages of the Revolutionary struggle, and while thus engaged, died of a fever in 1778, at the age of forty-six.

Matthew, his youngest son, was born in the year 1776, two years before his father's death. He was adopted in his infancy by his uncle, William Brown, who, for many years, was well known, and exerted an extensive influence, on both the political and religious world.

This uncle resided in Dauphin County, near Harrisburg, and it was at a school in that neighborhood, that young Matthew was fitted to enter college. In due time he became a member of Dickinson College, Carlisle, Pa., where he was graduated in May, 1794, during the Presidency of Dr. Nisbet, for whom he always entertained the highest regard.

After his graduation, he taught for some time, a classical school, in Northumberland County, where he became intimately acquainted with Dr. James Priestley, and other distinguished men of that region. He commenced his theological studies about the year 1796, and was licensed to preach by Carlisle Presbytery, October 3, 1799.

Two years after he was licensed, he accepted a call from the united congregation of Millin and Lose Creek, within the bounds of Huntingdon Presbytery, and, October 6, 1801, he transferred his relation to that Presbytery, and in due time was ordained and installed as pastor of these churches. Here he labored a few years, but receiving an invitation from the church in Washington, Pa., to become their pastor, and by the Board of Trustees of Washington Academy to become its principal, he accepted these invitations, and removed there in the spring of 1805.

During the spring of 1806, the academy of which he was principal, became merged in Washington College—a charter for that purpose having been procured, and very much through his influence, from the Legislature of Pennsylvania. Of the new college Mr. Brown was elected the first President, December 12, 1806, still retaining his pastoral connection with the congregation. For the discharge of his double duties as pastor

and President, his time was most diligently employed, and his faculties tasked to the utmost. In 1810, however, he resigned the presidency of the college, preferring to give his whole time to the pastoral charge of his church.

He was offered the presidency of Centre College, Danville, Ky., but declined it. He, however, in 1822, accepted the presidency of Jefferson College, Canonsburg, Pa., and continued to hold the office twenty-three years, and during his whole administration the college was eminently prosperous.

For several years after his removal to Canonsburg, he preached a part of each Sabbath, in conjunction with the Rev. Dr. J. McMillan, at Chartiers. After some time a separate organization was effected in the town of Canonsburg, in connection with the college, and Dr. Brown became their regular pastor, and continued to serve them in that capacity until he resigned the presidency of the college, when the pastoral relation ceased.

For several years before his retirement, it had been apparent to both himself and his friends, that he was overtaking his constitution by the great amount of labor which he had taken upon himself, and the effect had already become visible in the incipient decay of his physical energies.

Accordingly in the year 1845, he tendered his resignation to the Board, and, in accepting it, they passed resolutions testifying their high appreciation of his character and services, and at the same time, conferred upon him the degree of Doctor of Laws, the college of New Jersey having, in 1823, conferred the degree of Doctor of Divinity upon him. After his release from the college, he gladly availed himself of every opportunity for preaching the gospel. This was the work in which he especially delighted.

Some weeks before his death, symptoms of alarming disease appeared, and his physician, in appraising him of it, intimated to him that he might die suddenly. This created no alarm. His trust was in God.

He died at the residence of his son-in-law, Rev. Dr. Riddle, of Pittsburg, Pa., July 29, 1853.

He was buried at Washington, Pa., amid every demonstration of consideration and respect. Dr. Brown was married on September 6, 1804, to Mary Blaine, of Cumberland County, Pa. She died March 26, 1818, leaving two children, the late Alexander B. Brown, D.D., the other, the wife of Rev. Dr. Riddle, President of Jefferson College, Pa. In 1825, he married Mary W. (Ferguson) widow of the Rev. Backus Wilbur, of Dayton, O. She died in May, 1838, leaving one daughter, the wife of Henry Alexander, Esq., of New York. See *Sprague's Annals of the American Pulpit*, Vol. IV., pp. 256, 260, published by Robert Carter & Brother, New York, 1858.

tism and surrounded by the influences of religion in the household and the church in childhood. He received the rudiments of his education in Washington and the neighborhood, till the removal of his father to the Presidency of Jefferson College, in 1822. He entered college in the spring of 1823 and graduated in 1825.

After his graduation he spent some time in teaching in a classical school, in the State of Delaware, in company with his early friend and classmate, Alexander E. Patterson, whose early death powerfully impressed his heart. The early death of another lovely young friend, about the same time, deepened these impressions and threw a shade of sadness over his path. Up to this time, though always signally moral and amiable in his spirit and deportment, his religious feelings seem not to have assumed any definite shape. Simultaneously with his first decidedly spiritual exercises, he was the victim of dyspepsia of a painful type. His health was seriously threatened. His originally nervous temperament, aggravated by disease, imparted from the beginning a gloomy tinge to his religious experience. His struggles with unbelief and despondency were long and severe, and left their impress on his after experience and character. He "walked in darkness and had no light." In reference to this period he would, with touching personal application, sometimes quote these words of his favorite poet: "I was a stricken deer."

Even when he finally resolved on a public profession of religion, he had no clear or comfortable sense of adoption, and entertained strong fears and doubts as to the reality of his conversion. But he resolved to be "God's servant," hoping for "the spirit of adoption," and purposing, in any event, to do what he could for his Master during his life, whether cheered by the light of joy or not.

With little personal comfort and no assurance he united himself with God's people, and entered into covenant with the Redeemer at his table, and shortly afterwards entered on a course of study in preparation for the ministry, in the Western Theological Seminary at Allegheny, and formed one of the second regular class in that institution.

The harassing doubts, already spoken of, continued through his whole preparatory course. He seldom expressed any decisive hope or sense of acceptance. For a long time he shrank from any duty he could conscientiously avoid, which involved the profession of such experience. He loved to meet with God's children in social prayer, and bow with them, though feeling himself "vilest of them all," but was always reluctant to engage in public prayer, for the reason already suggested. When his studies were completed, he passed a satisfactory examination before the Presbytery of Ohio, and was licensed to preach in the month of October, 1831. After his licensure he spent a short time as a missionary, in Virginia, where his sister and brother-in-law then resided. His field of labor was in the counties lying below the Blue Ridge, since invested with so much painful interest in the present war. His services were greatly acceptable, and he was earnestly urged to settle among them.

In after years he adverted to this period with great satisfaction, when he "went about preaching the gospel," always and everywhere cordially received and hospitably entertained. Possibly the seed thus "sown in peace" may have germinated in "the fruits of righteousness" in that now desolated region. After returning to the West, which he felt to be the proper sphere of his labor, he supplied the pulpit of Rev. Mr. Henry, then pastor of the congregations of Greensborough and Unity, for a few months, and then having been ordained as an evangelist, June 27, 1833, at the suggestion of his venerated preceptor, Dr. Luther Hussey, he took charge of the churches of Birmingham and Concord, in the vicinity of Pittsburg, and devoted himself assiduously to his work, especially among the children and youth of his flocks.

He was married December 3, 1833, to Miss Elizabeth Finley Nevin, sister of Dr. J. W. Nevin, then Professor in the Western Seminary. His

union with one admirably qualified as a counsellor and companion continued happily for very nearly thirty years. Not long afterwards he removed to Niles, Michigan, then a small but thriving village, where his brother-in-law, Dr. J. K. Finley, then resided as an eminent and successful physician. Here his talents and influence had a wider sphere than his own immediate pastoral charge. He was beloved and honored as a pastor, and was recognized and respected throughout the Synod of Michigan for his steadfast advocacy and maintenance of the faith and order of the Presbyterian Church and of the interests of sound learning and Christian education.

In the year 1839 he left Niles and was settled for a short time in Portsmouth, Ohio. Of his ministry in Portsmouth the following extract from a historical discourse by Dr. Pratt is given: "On the 1st of May, 1839, Rev. Alexander B. Brown, late President of Jefferson College, became the stated supply of this church, and continued this relation with great acceptance for two years. During the period of his ministry among this people nineteen were added to the church, three on certificate and sixteen on examination. Four adults and seventeen infants were baptized. During the time Mr. Brown was here the old church edifice was repaired, enlarged, and improved."

In 1841, at the earnest solicitation of his father, to be the counsellor and comfort of his declining years, he accepted the post of Professor in Jefferson College and also the charge of the congregation of Centre, a few miles distant from Canonsburgh. He was first appointed "Professor of Belles-Lettres and adjunct Professor of Languages." He thus became identified with the institution where the most of his future years of active exertion were spent. Subsequently, in 1845, he was made "Professor of Rhetoric, Logic, and General History," and at the same time was transferred to the pastoral charge of the congregation of Chartiers, near Canonsburgh, the scene of the apostolic labors of the venerable Dr. McMillan. During his short pastorate twenty-two persons were admitted to the communion of the church, on profession of their faith, and in many hearts and households there the memory of his preaching and usefulness remains fragrant to this day.

When the resignation of Dr. Robert J. Breckinridge, who had succeeded the elder Dr. Brown in the Presidency of the College, and after a short interregnum, he was chosen President of the College by a unanimous vote of the Board of Trustees, in October 1847. His inauguration took place on the evening of the day of his election. Though signally self-diffident, yet when called clearly by Providence he manifested decision and courage, and girded himself promptly to his duty, and rose with the occasion so adapted to test his qualifications. His address on this occasion, though entirely impromptu, is said by those who heard it to have been unsurpassed in power and pathos. He won all hearts at once. It may be stated, as illustrative of his power, that the students of the college, not aware that his name was before the Board and honoring him as a professor already in their service, had expressed their preference for another person of high reputation and eminent qualifications. Yet after his inaugural and while he continued to be President not a whisper of dissatisfaction was ever heard. As the successor of his father and of the eminent Dr. Breckinridge, he fully met the expectations of the Trustees, the students, and the country. During his entire administration the institution was healthful and flourishing, the graduates ranging in successive years between fifty and sixty, and the number in attendance at the close upwards of two hundred and thirty. Though always feeble and often greatly depressed in body, he labored faithfully and maintained his position and popularity and the prosperity of the institution.

His zeal and fidelity were especially manifested in his earnest and unwearyed and at last successful exertions for the endowment of the college on the plan adopted by the Trustees. In this enterprize he had to en-

counter the indifference of many, and even the opposition of some professed friends of the college. Though not in every respect in accordance with his personal preferences, he never abandoned the scheme till its completion. Owing to some features of the plan, which need not be specified, the finances of the college were greatly embarrassed in the transition period from the old to the new basis of operations. Dr. Brown worked almost literally without compensation, as did some of the professors, for a considerable time. It ought to be recorded to his honor, too, and as illustrative of his character, that at the final adjustment of his accounts with the Trustees he generously relinquished several thousand dollars. He stood at the helm during the period of storm and gloom; he only retired from the institution when it was placed on a comparatively firm foundation.

In the summer of 1856 growing infirmities of body and re-action from over pressure induced him to tender his resignation as President, which was very reluctantly accepted by the Board, with the understanding that he would fill the post of superintendence till a successor was obtained. This being accomplished by the selection and inauguration of Dr. Joseph Alden, he finally left this signal field of his toil and usefulness, after being engaged fifteen years, (eleven of them as President,) retaining only at the earnest solicitation of the Board the office of "Extraordinary Professor of English Literature."

Having retired to a farm in the vicinity of his old flock, at Centre, he took charge of the congregation a second time in that year. In this comparative seclusion and exemption from severe toil, his family and friends were cheered at first with the hope of his re-established health and vigor. But a malady, painful and incurable, began now to manifest itself, from which he suffered, with intervals of relief, more and more till his death, on the 8th of September, 1863. The clouds of spiritual gloom, already adverted to, were never wholly dispersed till near the last of his days. But at the close his faith and hope became more and more clear and firm. Though never joyous or rapturous he possessed "peace," and expressed no fears. On his dying bed he gave sweet evidence of his own spiritual consolation, as he had always and eminently through his life of true and scriptural piety. His dying counsels to his children, and his conversations with his wife and other near and dear friends on the shore of the river, were all peculiarly and characteristically impressive and consolatory. He died quietly, slumbering away, with no apparent consciousness of pain or visible struggle. He was buried in the church-yard of Centre with appropriate services conducted by his old friend and fellow-laborer, Dr. Smith. The congregation of Centre have honored themselves and evinced their appreciation of his worth by a beautiful monument over his remains.

Such is the brief story of the life of one of the loveliest of men: "One of the most guileless and unselfish men I ever knew," says Dr. A. Williams.* Except a few occasional addresses he was not an author. But now that he "rests from his labors, his works follow him." In the noble principles he instilled into his numerous pupils, many whose characters he formed, now in foreign lauds and our own, will "arise and call him blessed."

The salient points of Dr. Brown's character were probably excellent judgment, exquisite taste, and extraordinary modesty and delicacy. As a teacher of mental and moral philosophy he was accurate and instructive, well read and systematic. But he was specially eminent in the region of aesthetics. He was a lover of the beautiful, and his taste almost faultless. It was a treat to listen to his recitations of poetry, especially of his

* Dr. Williams was his classmate in the Seminary. They were licensed and ordained together. He says, "I loved him as a brother. My father used to call us David and Jonathan. He appreciated himself much less than he deserved."

favorite Cowper and his quotations from the grander portions of inspiration. As a preacher he was characterised by impressiveness of manner and pathos of spirit. "A son of consolation;" always rich, instructive, and orthodox in his pulpit efforts, he rose occasionally to the highest forms of eloquence. His last address at the communion-table, in Jefferson College, a few months before his death, was of this character. He was descending gradually to the grave. It was the scene of his past labors. He stood in view of the cross. Without any of the subjective element, or allusion to self, he entranced the audience, his tones thrilling all hearts, like a voice from the other world. In the estimation of competent judges he was a model preacher; yet he was never obtrusive. He shrank from observation and abhorred display. He could seldom be persuaded to preach in large churches or prominent places. In Pittsburg even he would usually go out and preach the gospel in the villages round about, where he was always welcomed, rather than in the city churches where he was admired. He has left a rich legacy in his character and example to his family. His death, at the age of fifty-five, has created a void deeply felt and not easily filled in the affections of a large circle of friends and brother ministers. Religion and learning alike will long cherish his memory and blend their tears over his grave.

The author of this imperfect tribute closely allied to him, and allowed to enter the inner sanctuary of his affections, can truly say, "I am distressed for thee, my brother! very pleasant hast thou been unto me."

BUTLER, FRANCIS E.—Was born in Suffield, Connecticut, February 7, 1825. When seventeen years of age he came to New York, and engaged in mercantile business. In this he displayed great tact, energy, and perseverance. Though his duties were arduous he yet found time to do much in the service of his blessed Master—a service which he entered early in life, and which he dearly loved.

His Bible-class, in the Mission Church in Roosevelt Street, was one of the best specimens of the kind. Poor working boys were here brought in by his kind and winning ways, and taught the blessed truths of the Bible. Not content with his faithful labors on the Sabbath he had these boys one evening of each week at his boarding-house, where he entertained them with experiments in Natural Philosophy, Chemistry, &c. Sometimes he opened up to them the wonders of Astronomy, and in order to illustrate his instructions constructed a telescope of considerable power and great excellence.

His efforts on behalf of the Young Men's Christian Association and New York Bible Society will long be remembered by his fellow-workers. "Whatever his hand found to do he did it with his might." The grasp of his hand was so cordial, his smile so winning, his manner so gentle, and his life so consistent that the hearts of all who were brought in contact with him were captivated at once. Perhaps no other young man of that period exerted so great an influence among young men as he did.

From boyhood he had fixed his heart on serving the Lord in the work of the ministry. Circumstances, however, prevented for many years the gratification of this desire. But in 1854, when twenty-nine years of age, he determined to abandon all his business prospects, which were at that time flattering, and begin his preparatory studies for this great work.

He entered the Sophomore Class in Yale College, Conn., in September of that year. Here he won the love and esteem of all the faculty, and was greatly blessed in his labors among the students. During a considerable portion of his college course he conducted a large female Bible-class, as well as engaged in other labors outside the circle of the college.

Graduating in the summer of 1857, he entered Princeton Theological Seminary in the autumn. His course there is well remembered by his

fellow-students, who cherish the fondest recollections of him. Finding that the physical training of the young men was much neglected he introduced the system of exercise known as "*Langdonics*," and collected the money himself to erect a suitable building to practice it in. At the close of his course the Board of Directors passed a vote of thanks to Mr. Butler for this great service, and presented him with an appropriate token of their regard.

Before the completion of his studies he supplied for several weeks the pulpit of the Presbyterian Church in Bedford, Pa., during the temporary absence of the pastor, and at a late period that of the Second Presbyterian Church of Cleveland, Ohio, much to the acceptance of both churches. One of the members of the latter describes his sermons and lectures at that time as being "Able, chaste in style, and rich in thought."

After the completion of his studies he supplied the pulpit of a Congregational Church in Paterson, New Jersey, whose pastor had gone to the war as chaplain. Here his labors were most abundantly blessed. A signal revival of religion ensued, in connection with his preaching, and very many were added to the church of such as should be saved. While engaged in this blessed work he was nominated by a vote of the officers and men of the Twenty-Fifth Regiment of New Jersey Volunteers (nine months' men) to the chaplaincy of that regiment. Five companies of this regiment were raised in Paterson, and many of the officers and men were personal friends of Mr. Butler. The colonel of the regiment, Col. Andrew Derrom, himself a Presbyterian elder, strongly urged his acceptance. Mr. Butler's whole heart was in the struggle for the Union and for liberty. So he accepted with alacrity the unsought position.

His discharge of his new duties was characterised with the same faithfulness, earnestness, and devotion that had marked his entire career, and his labors were unprecedentedly successful. He organized a flourishing regimental church. To this, during the last three months of his life, no less than *thirteen* were added on confession of their faith, while a still larger number were seeking Christ. Some of these cases were of great interest, and it is only the want of space that prevents their insertion here. His whole time and thoughts were given to the men in caring both for their temporal and eternal interests. He believed it his duty to go whenever the men were called to go. In the battle of Fredericksburg he was at his post caring for the wounded, though the bullets were flying thick around him.

Early in the spring of 1863 the regiment was sent to Suffolk, Va., where General Peck was then commanding. It was here, on the 3d of May, that he received the fatal wound which caused his death. A surgeon, who spent the previous night with him, states that on that morning he read the Ninety-first Psalm. The surgeon continues, "He prayed with great fervency that we might be preserved through the engagement (that day so imminent) and be restored to our friends in safety."

Personal fear was a thing of which he had little knowledge; so, with his haversack filled with lint and bandages and his canteen with water, he went forth with his regiment. About noon he learned that some of his own men wounded while skirmishing at some distance from the place occupied by the chaplains and surgeons were suffering from the want of immediate care. He volunteered to go with a surgeon to their relief. In order to do this duty they had to cross an open field which was exposed to the fire of the enemy's sharpshooters. He was told of the danger, but his sense of duty was not to be overcome by the fear of death. It was while crossing this field that a minnie ball struck him and passed through his body. With considerable difficulty he was conveyed to his tent. When the surgeon examined his wound Mr. Butler said, "Do you think I can live?"

"Your wound, I am sorry to say, is a very serious one," was the reply. He knew at once that this meant his wound was fatal, and he said: "I

have no fear—no fear—I would rather die than live, if it be the will of Christ.” At a late hour the surgeon, a pious man, said, “Is Jesus precious to you?” to which he replied, in a feeble voice, “Oh, yes; oh, yes.”

About twenty-four hours after he was wounded the Lord released him from all suffering, and he entered into rest:—He went

“From the sorrows and the fears,
From the anguish and the tears,
From the desolate distress
Of this world’s great loneliness,
From its withering and its blight,
From the shadow of its night,
Into God’s pure sunshine bright.”

His body was brought to New York, and a large concourse of loving friends followed it to Greenwood Cemetery. On a lovely May afternoon, as the sun was setting radiant with glory, we laid him down in that beautiful spot in the blessed hope of a glorious resurrection.

He shared with the men in all their privations. On one occasion a private, who had been in the hospital, was returned to his regiment in a feeble condition. Mr. Butler, during a hurried march that followed, put this man on his own horse, and taking his musket marched in his place with the regiment.

A correspondent of *The Evening Post*, who does not appear to have even known Mr. Butler’s name, says of the battle of Fredericksburg, that “The chaplain of the Twenty-Fifth New Jersey Volunteers was in the thickest of the fight on the mission of mercy caring for the wounded.” Such noble conduct was well calculated to enlist for him the affections of the men, and the whole regiment soon became devotedly attached to him.

His letters are full of vivid descriptions of camp life. Take the following as a sample: “Two of our smallest regiments, or parts of them, crossed over the Nansemond last Sunday night, and captured a rebel battery of five or six guns that had done great damage to our gunboats. It was a very brilliant and successful operation. The prisoners—about one hundred and thirty in number—of the Forty-Fourth Alabama Infantry and a Virginia Battery, were brought in by a part of one regiment, and stopped at our camp for water. It was near twelve o’clock Sunday night. I was in bed, but hearing the news I hurried on my clothes, and taking a bucket of water, went along the line of prisoners, giving them drink and talking as I went. They were well dressed, save that their hats were slouchy—hale, hearty, strong-looking fellows.”

A sketch of a different kind is thus given elsewhere: “Last night, towards dusk, as I rode along the lines of our extreme right, I overtook a stout black boy of eighteen, riding in a small cart drawn by a diminutive steer, harnessed like a horse, and guided by a pair of ropes and a stick.

“You look like a stout boy.”

“Yah, yah, yas sah, but I is crippled—got a strain—and de misery all settled in my legs yere.”

After some conversation: “Do you go to church?”

“Yah, yah, yas sah.”

“When?”

“Didn’t go sence year ’fore last, nor year ’fore dat.”

“Well, if you can’t go to church, you can pray; do you ever pray?”

“Yah, yah, yah, yas sah. I pray.”

“What do you pray for?”

“Well, I pray for, for—yah, yah—I most forgot what!”

“Don’t know what you pray for?”

“Yah, yah, I pray for—well, I’m great sinner; I pray de Lord to con-ver-ver-vert my soul.” (He stammers.)

“Well, has he?”

“Spec not yet, sah. De war knocked it all out my head, most.”

CAIRNS, GEORGE—Was born in Ireland, in 1817, and removed with his parents to the United States, settling in Cumberland County, Pa. His parents were pious, and trained their family in the “nurture and admonition of the Lord,” and their son, George, was converted whilst yet in his youth. Soon after joining the church, and impressed with a sense of his duty as a Christian, he made preparation to study for the ministry. He entered Jefferson College, Canonsburg, Pa., where he was graduated, in 1846, and studied Theology in the Western Seminary, Allegheny City, Pa., graduating in 1850. Being licensed by Allegheny Presbytery, in 1849, and accepting a call from the United Congregations of Buffalo and Union, Pa., he was ordained and installed pastor in 1850. He served these churches for the space of three years, when his connection with the Union Church was dissolved, and the churches, of Glade Run and Clinton were united with Buffalo under his pastoral care. These churches he served for about three years.

His relations to his charges in Pennsylvania were pleasant and harmonious, whilst encouraging success attended his labors in building up the kingdom of Christ. In 1857 he removed to Illinois, serving the church of Princeville one year as stated supply, but declining a call from that people he accepted one from the church of Prospect, in Peoria Presbytery, of which he remained the beloved pastor until his death.

After suffering from a protracted illness of chronic diarrhœa, he died at his residence in Princeville, Illinois, June 25, 1863. He married, in 1852, Miss Elizabeth Ann Templeton, who, with one daughter, survives him.

The following estimate of his character is taken from *The Presbyterian*, published by Rev. Dr. J. G. Monfort, Cincinnati, Ohio:—“The deceased was naturally of a mild disposition, and possessed many genial traits of character, which secured the confidence and love of those with whom he mingled in life. These traits, when sanctified by the grace of God, shone forth with but clearer lustre. The universal esteem in which he was held by the community in which he lived, is the best testimony to his character as a generous, high-toned Christian man. But it was as an ambassador of the Lord Jesus, and in the discharge of his ministerial and pastoral duties to his flock, that his character was in its true light, most clearly seen and felt. Few men ever gained more rapidly, or felt more securely, the affection of those to whom they ministered, than did the subject of this notice. His uniform kindness, his deep Christian sympathy and tenderness, constantly strengthened the ties that bound his people to him. He was doubly endeared to his last charge by the fact, that during his ministry the church was blessed with a precious season of grace, in which many, especially of the youth, were hopefully converted to God.

“His clay tabernacle was gradually taken down. During the year previous to his death he was rarely able to occupy his place in the pulpit. But his love for his Master’s work and for the souls of his hearers, led him there at times, when, in the judgment of others, his nature demanded repose. During his protracted illness, especially in the latter part of it, his meekness and trust in the Saviour were strikingly and beautifully exhibited. No fear invaded his breast—no darkness beclouded his mind. In full and joyful hope of a blessed immortality, he calmly and submissively awaited his Master’s will; and often anticipating with inexpressible delight the glories of his eternal home, he earnestly desired to depart and be forever with the Lord. Having besought the richest blessings of the great Shepherd of Israel on his flock, and committed his companion in life and a little daughter to the care of a covenant-keeping God, he calmly fell asleep in Jesus.

“On the Sabbath after his death his remains were, amidst the tears of his congregation, committed to the grave in Prospect burying ground, there to await the Master’s awakening call on the morning of a glorious resurrection.

CLARKE, ALBERT BROWN—The son of John and Mary Clarke, was born in Schellsburg, Bedford County, Pa., July 14, 1817. He was educated at Dickinson College, Carlisle, Pa., and studied Theology in the Hanover Seminary, Hanover, Indiana. He became converted to the truth, as it is in Jesus, whilst yet in college, and until the day of his death he continued to adorn the doctrine of God our Saviour in all things.

He was licensed by the Presbytery of Carlisle, in 1841, and supplied the church of Bedford six months, when he received an invitation to the church of Ligonier, Pennsylvania, and soon after became their pastor. This was a large and important field. Here he established successfully a Female Seminary, and grew in personal resources, and in public favor and influence, until his feeble health obliged him to withdraw. He acted for nearly a year as financial agent for the endowment of Washington College, Pennsylvania. He had invitations to one or two important fields, about the time he was called to the church of Altoona, Pa. Here he spent his best days; for the building up and efficiency of this church he devoted his ripe experience and final effort, and around it were gathered his last prayers and hopes, and in its order, and harmony, and strength, and love, he realized the tokens of his Master's presence, and the just reward of a faithful servant. None know better than the people of this church, that to his zeal, and toil and tact, they are, under God, indebted for their fine church and MANSE. With liberal views and feelings toward other denominations, and often co-operating with them, Brother Clarke was intelligently and earnestly a Presbyterian, devoted to her doctrines, polity, and benevolent organizations.

Wherever he resided he labored for the welfare of the community. In public bodies and business his clear practical mind and large-heartedness prepared him to take a leading part. In the School Boards, in the Gas and Cemetery Companies, in the Library Association, and in every thing conducing to the growth, convenience, and comfort of the town, he manifested, as all know, an earnest interest.

The Rev. Mr. Oliver, of the Episcopal Church, himself beloved by the whole community, justly says: "In this community Mr. Clarke needs no one to praise his memory. It is embalmed in their hearts. All feel and deplore his loss. He was emphatically a Christian gentleman. Earnest in the discharge of his ministerial duties, full of compassion for the miseries of mankind, and attentive to the best of his abilities to relieving them. He was ever awake to whatever he conceived to be for the public good. To his friends affectionate and kind, and to those who opposed his wishes, or threw any impediment in the way of efforts to do good, he was generous and forgiving. Fully appreciating and earnestly enforcing upon the attention of his "flock over which the Holy Ghost had made him overseer;" the doctrines, worship, and discipline of the Presbyterian Church, he also extended the right hand of fellowship "to all who in every place call upon the name of Jesus Christ." And this was no mere outward show. It was from his heart! And in doing so he manifested no selfish or self-interested spirit, but the overflowings of that love which bound him "in the bonds of everlasting covenant," to the "whole family of God." His end was peaceful, calm, and safe. He had no distrust, no despondency, but with a calm and full resignation to the will of God, and the full assurance of his love, he fell asleep in Jesus."

He had a clear and well-balanced mind, a correct judgment, much practical wisdom, unbending integrity, and steadfastness of purpose. Few men, too, are characterized by more self-control, dignity, courtesy, and kindness. As a son, brother, and friend, he was a marked example, and all who have enjoyed his friendship have felt the attractions of his manly character. To the exalted work of the ministry of the gospel he early devoted himself, and in its service and success he found the reward of his highest aspirations. As a preacher and pastor, while his health continued, he was among the most forward and faithful, and with

the churches and brethren who knew him well, honored and beloved. Wherever he preached he commanded attention and won popular favor. As a pulpit speaker he was clear, methodical, scriptural, earnest, and practical. He never aimed at the graces of ornament or oratory, but to instruct and persuade his hearers; he sought to "wake them to righteousness, to win them to Christ." He delighted "to declare the whole counsel of God," and to see his charge grow in numbers, spirituality, and efficiency. In seasons of sickness and of sorrow he had a special talent for serving. Here his delicate appreciation, his tender sympathy, his Christian experience, and his courageous faithfulness, were often strikingly and sweetly brought out. The people of his charge can testify as to the value of his ministrations in the pulpit, in the prayer-meeting, at the sacramental service, and in many a sick-room and season of sore bereavement, the record of these is embalmed forever in many hearts.

In the Presbytery of Huntingdon no one stood deservedly higher than he did. "As a member of our church courts," writes one of the oldest members, "he was highly esteemed and very useful. He did not speak often or ever long, but his opinions when expressed were judicious, and carried great weight with them. He was a wise counsellor in embarrassing circumstances, and more than once has he suggested the course which settled a difficulty and satisfied all parties."

He died of consumption, July 5, 1863. He married Miss Mary F. Statler, who, with five children, survives him.

COIT, JOHN TOWNSEND.—The son of George and Hannah (Townsend) Coit, was born in Buffalo, N. Y., May 8, 1824. His father made his home in Buffalo in 1811, and is at this time, the oldest resident, but one, of that flourishing commercial city. His mother died when he was eleven years of age, though not before she had impressed upon his young heart the influence of a character pre-eminently excellent and lovely.

A second mother, of devotedly religious consecration, aided greatly in moulding his character, and to her influence it was largely owing that upon his conversion his mind took instinctively the direction of the Christian ministry. After a brief period of two years, God permitted the shadow of death to rest upon the household, and his second mother died.

In 1841 a third mother entered the family, who soon won his tenderest filial regards, and with his other kindred and friends, now mourns over his early grave. Under such heaven-inspired influences his early years were marked with those lovely traits that characterized his manhood; affectionate and generous almost to a fault, his friends multiplied around him.

He also gave indications of those fine intellectual tastes, which eminently fitted him for a liberal education. After pursuing his early studies in his native city he entered Yale College, New Haven, Conn., in 1840, where he was graduated with honor in 1844. He was an exemplary student and prepared himself fully for all college exercises. He was the successful candidate for a prize in English composition, in which department he greatly excelled, being a clear and accurate thinker, he was also able to clothe his language in a style graceful and often elegant.

Whilst at College Mr. Coit made a profession of his faith in Christ, from which time he became a joyful and growing Christian. The influence of grace upon his own heart created a desire to impart its blessings to others, and though with many misgivings of a disposition naturally modest and self-distrustful, he resolved to devote himself to the ministry of the gospel.

On leaving college, therefore, he entered immediately on studies specially appropriate to the sacred calling. One year he spent at home, studying systematically by himself, and then entered the Theological Seminary at Andover, Mass. He completed the course of three years in the Seminary, laboring faithfully to discipline and enrich his mind with

the great truths of Sacred Science. He was still, however, unsatisfied. Impressed more and more with the magnitude of the work before him, and feeling yet young to assume pastoral responsibilities, he resolved to seek to enlarge his qualifications by residence and study abroad.

In November, 1849, accordingly, Mr. Coit embarked for Europe, intending to go at once to Germany, and seat himself at the feet of the great ecclesiastical historian, Neander. But before he reached Berlin Neander died, and Mr. Coit repaired to Halle, where he spent about a year and a half enjoying the instructions and the confidential intercourse of Prof. Tholuck. His residence in Germany not only widened his theological culture, but made him master of the German language, and of much of its choicest literature.

He remained in Germany two years, reaching New York in 1851. He came back uncommonly ripe, for his years, in theological attainments, and furnished with that varied culture which, pervaded and exalted by a single-hearted consecration to Christ, promised to render him greatly useful in the ministry of reconciliation.

He was licensed by Niagara Presbytery, but did not, however, assume immediately the relation of a pastor; but, residing mainly at home, preached with more or less regularity in the churches of the city and neighborhood. His first sermon was preached in Buffalo, in the pulpit, and at the solicitation of his early friend and associate, the Rev. Dr. Heacock.

To preach among his townsmen was to his sensitive and diffident nature a sore trial, but having once passed the ordeal, he soon found himself at home in the pulpit, and devoted himself with increasing love and heartiness to his work. In the autumn of 1854 he accepted an invitation to preach as a temporary supply, from St. Peter's, a recently organized Presbyterian Church in the city of Rochester, N. Y., where he remained for six months, having laid the foundation for that confidence, unanimity, and devoted and beautiful love, which the congregation in after years so willingly expressed towards their chosen pastor. At the end of this brief stay in Rochester, Mr. Coit accepted a call from the Presbyterian Church in Albion, N. Y. How ardently he loved that first flock, and was loved in turn. Gentle and engaging in social life, dignified and solemn in his public ministrations, tender and sympathizing at the bed of sickness and in the circles of sorrow, quick to respond to every throb of human joy or agony, to rejoice with them that rejoiced, and to weep with them that wept, he appeared a model Pastor, and might well be to his people an object at once of their pride and their affection. And he had the satisfaction not only of human approval, but also of a rich divine blessing on his labors.

At the close of five years, Mr. Coit's people were equally startled and grieved to learn that he had received and was inclined to accept a call from the Church of St. Peter's in Rochester, the field of his earlier ministerial labors.

He loved the people of his charge with truest love, and he still held in warm remembrance the friendships formed during his brief residence in Rochester. Two special advantages, we may mention in passing, he anticipated and reaped from the change: one, that of a larger measure of ministerial fellowship, counsel, and sympathy than could be enjoyed in the comparative seclusion of a country village; the other, the opportunity, by availing himself of his previous pulpit preparations, of devoting more time to single discourses, and thus striving more effectually to reach his ideal standard of perfection.

With much natural reluctance and regret, therefore, alike on the part of himself and his people, Mr. Coit decided to accept the call now tendered to him. He removed to Rochester June 1, 1860. He came not as a stranger. He was cordially welcomed back by many who had attended on his former ministrations. He was installed by Rochester City

Presbytery in July following. To sketch his career from this time to its close would be to repeat substantially the statements regarding his life in Albion, with the added feature that he was growing steadily in intellectual strength and Christian ripeness, in pastoral devotion and pulpit power.

How his faculties unfolded and his virtues improved, with every added year of culture—how symmetrical, how affectionate, how graceful were all his manners—how clearly he saw, and how profoundly he loved whatever was pure, and truthful, and good—with what ardor he yielded himself up to the charms of nature, the amenities of society, and the delights of learning—how he enriched his mind, how he adorned his sermons, how he beautified his own life with every refinement which art could suggest, or study discover, or letters afford—how he attracted strangers, how he satisfied friends, how he won the confidence of children; with what an enlarged and manly spirit he took hold of every human interest, and made himself familiar with every human feeling; what honesty he had, what simplicity, what singleness of purpose and wish; how thoroughly his love of Christ had blended with his original character, and how complete and faultless he was from this perfect commingling of a sanctified temper, with a mellow and well rounded nature, those who knew him can abundantly declare.

But a great and unlooked for change awaited him: a call to which he had as little inclination as power to say no.

On Saturday, Jan. 17, 1863, he went with Mrs. Coit to visit and preach with his former flock in Albion, with whom he maintained relations of undiminished attachment. On Sabbath morning he felt considerably unwell, but not sufficiently so to prevent him from going to the church to perform the expected service.

Whilst thus engaged in the opening prayer a severe pain in his lungs and chest seized him, which became so violent that he was obliged, at the close of the prayer, to dismiss the assembly and return to the house, not, however, without the hope of being able to resume his place in the pulpit at evening. But the hope was not realized. He had entered the pulpit for the last time. Those introductory Sabbath services but precluded the worship of the heavenly Sanctuary into which he would bear his priestly vestments before another Sabbath sun should rise upon the world. From that congregation of the living he passed, to join, after a brief period of suffering and triumph, the congregation of the dead, and the spirits of the just made perfect, gathered around the Throne.

His disease, which was inflammation of the lungs, set in with great violence, and he died, January 23, 1863.

He was married to Miss Martha J. Davis, of Norwich, Conn., who survives him.

CUMMINS, D.D., CHARLES—The son of Charles and Elizabeth (Boyd) Cummins, was born in Strasburg, Lancaster County, Pa., July 15, 1776. His father was a farmer, but a man of intelligence and piety. He had erected a school-house on his farm, where his son was educated, and where he commenced his classical studies, being taught his Latin by a Mr. Stuart. He subsequently became a student at Mr. Cooper's Latin School, about five miles from Shippensburg, Pa., and he was also a pupil of James Ross, the author of Ross' Latin Grammar, a work in good repute many years ago. He was graduated by Dickinson College, Carlisle, Pa., under the Rev. Dr. Nesbit, in the year 1800. He was licensed, in the year 1801, by the New Castle Presbytery, and soon after was ordained and installed pastor by the same Presbytery over Chestnut Level and Little Britain churches. Here he labored from 1804 to 1808. He removed to New York, where he became pastor of the Presbyterian churches in Florida, Orange County, New York, in 1808, where he had among his congregation Judge Seward and his son, the Hon. Wm. H.

Seward, Secretary of State. Mr. Seward retained a high appreciation of him, and sent him an autograph letter in the spring of 1862.

While in Florida, he was invited to take charge of a church in Washington City, but declined, and with the exception of a year which he spent in Virginia, as agent for the American Colonization Society, he continued his labors in Florida, until 1849, when he resigned his pastoral charge.

In 1852, he removed to Muscatine, where he has since resided. He received his degree of D.D. in 1830, from the College of St. John, at Annapolis. Dr. Cummins was three times married. His first wife, Mary Rowena Morris, by whom he had one child, died in 1806. His second, Sarah Lisle Gamble, daughter of a Professor in the University of Pennsylvania, and a cousin of the late Governor Gamble, of Missouri, died in 1832. By her he had six children: Thomas Archibald, a merchant in New York; Mrs. Dr. Horton, of Muscatine; James S. L., a lawyer of the firm of Cummins, Alexander & Green, of New York; Rev. John L. Cummins, who died pastor of the Presbyterian Church of Keokuk, Iowa, in 1852;* Mrs. Jacob Butler, who died in Muscatine in 1849; and Francis Markoe, a Lieutenant Colonel in the 124th Regiment New York Volunteers. His third wife was Margaret McCulloh, a sister of the wife of Rev. Dr. Ashbel Green. She died in Muscatine in 1852.

He was a "good man, full of faith and of the Holy Ghost." He possessed a vigorous frame, a strong constitution, good mental powers, was a laborious and successful pastor, a practical, instructive, and forcible preacher. He was, in the highest sense of the term, a Christian gentleman; and to the close of his life, he never forgot the injunction, "Be courteous." His thoughts of late years have been often with his former people in Florida. He greatly desired to visit them again before he died. He preached his last sermon in 1856. Since then he has loved the house of God, and seldom been absent from it. He was able to attend the sanctuary up to a week before his death. His whole life is a proof that God is faithful to his promises. To the last he was a living witness of the power of Christianity to make one cheerful and happy. He passed gently away, and "died in a good old age, an old man, and full of years." He rests from his labors, and his works do follow him."

*JOHN L. CUMMINS—The son of Charles and Sarah Lisle (Gamble) Cummins, was born in Florida, New York, in 1820.

He attended Lafayette College, Easton, Pa., a short time, and subsequently entered the Law School at New Haven, Ct., where he was graduated. He studied theology under the care of his father, and passed one year at the Princeton Theological Seminary, New Jersey. He was licensed by Hudson Presbytery, in 1850, and entered upon his duties as a minister with the Westminster Church, Keokuk, Iowa. He was never ordained, but labored faithfully and successfully until his death, which took place February 20, 1852, of erysipelas.

He married Miss Eliza A. McConnell, of Dayton, Ohio, who survives him.

Rev. C. O. WATERS, of Muscatine, Iowa, writes of him as follows:

"Mr. Cummins was a man of remarkable talent and of devoted piety. His life was so consistent and truthful that no one was ever heard to speak a word against him. Immediately on receiving his licensure he returned to Iowa, where, and in Missouri, he had been formerly engaged in the practice of law. He was immediately called to supply the Westminster Church, Keokuk, then just reorganized after its troubles with Michael Hummer. The church being feeble and surrounded by peculiar difficulties, he labored with it for a year without pecuniary compensation. He donated to the church the ground

upon which a neat house of worship was erected—was a liberal contributor to the erection of the building—saw it dedicated and filled for a few Sabbaths—and then his brief but active and efficient work was done, and he was called to his rest."

The following estimate of his character was published at the time of his death:

"Mr. Cummins had been among us but a few months, but in that short period he accomplished much, in the performance of his high calling; and the result of his labors, in the building up of a church and congregation, and in obtaining the universal esteem of the community, are witnesses of his works. In this city, but one sentiment of sorrow for the loss of one so loved and gifted prevails; and the departure of no man would be more deeply deplored. Eloquent as a preacher, beloved as a pastor, kind as a companion, popular as a citizen, and modest as a man, his nearer relatives have the happy consolation of knowing, their loss is his gain, and that though their sudden bereavement may increase their hearts' anguish, still they know that 'there is one more tie binding them to heaven.' We ask them to recall for their consolation, the recollection of him they loved in life so dearly, and while looking up toward the heaven where he now dwells, to rely for their support on the promises of God's word:—'He is a stronghold in the day of trouble, and he knoweth them that trust in him.'"



Engraved by Samuel Barlow Phillips

S. Brothers

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CROTHERS, D.D., SAMUEL—Was born near Chambersburg, Franklin County, Pa., Oct. 22, 1783.* His parents were of Scotch-Irish descent, that class of Presbyterians which has done so much for civil and religious liberty throughout the world. Being Presbyterians, Samuel was baptized in the Rocky Spring meeting house, by their pastor, Mr. Craighead, who was an able preacher and an ardent patriot.

It may help to account for the zeal Dr. Crothers ever felt and manifested in the cause of civil and religious liberty that he was born among those who were willing to battle unto death against oppression. His father was in the army of the Revolution. One of his uncles was a captain during the war. One day at the close of an animated address Mr. Craighead called upon the members of his church to follow him to the field of battle. Every man and every boy capable of bearing arms, at once volunteered to go.

While fighting at their head in the battle of Brandywine, he was knocked from his horse by a large splinter which a cannon-ball had shattered from a tree. Dr. Cooper, another Presbyterian minister, who was fighting near him, rode up and exclaimed, as he saw Mr. C. rise from the ground—

“Oh! brother Craighead, I thought you was knocked to staves!”

“If I had been,” replied the gasping divine, “you could not have set me up again, although you are a Cooper.”

Exciting tales of this kind were no doubt mingled with the religious training young Samuel received from his earliest years, and had an influence in forming his character.

When he was about a year old, his father sold his farm and all his property, excepting a few pack-horses, with a view of removing to Kentucky. But a difficulty arose. The continental money he had taken in payment depreciated in value, until his whole estate proved to be worth but ten dollars! Here another important influence was brought to bear upon the character of Samuel. It is the way of God to take his ministers not ordinarily from the lowest class of society, nor yet from what is called the highest class, but from among those who are comparatively poor. It is in the school of poverty he trains them for enduring hardness as soldiers of Christ.

In 1787, his father found himself able to set out upon his journey. He brought his family over the mountains upon pack-horses, for at that time the tops of the Alleghenies had not been marked by a wheel. As he descended the Ohio River in a flat boat, he never dared to land at night, but was obliged to keep a constant watch for the savages who prowled along its banks.

The settlement at Marietta had just commenced, but with this exception the whole territory of Ohio was but little else than a pathless wilderness. His journey ended at Lexington, Ky., where he settled with his family.

It is here that Samuel's religious history begins. One morning he was guilty of an indecorum, which he knew was particularly offensive to his mother, and which she never permitted to pass with impunity. Looking up, he saw with terror that his mother's eye was upon him. He fled to a retired place, and climbing into the fork of a tree, he spent the day in endeavoring to ask God that he might be delivered from the shame and pain of a castigation. In matter and form his prayer was of course childish in the extreme. It was made up of all the prayers and scraps of Scripture and catechism and sacred poetry he could remember. He ever gave it as his opinion in after years, that childish as this exercise was, the great God in his infinite condescension to encourage a little child

* This Memoir was written by the late Rev. HUGH S. FULLERTON, whose memoir also appears in this volume. It will be observed that Dr. Crothers died in 1856, and his biography is introduced here at the request of his friends, many of whom being members of the Greenfield Church, Ohio. I refer to this part of the plan of my *Almanac*, in my INTRODUCTION to this volume.

to pray, regarded it, and answered it as a prayer. To his surprise, when he returned home in the evening, his mother said nothing about his misdemeanor or his strange elopement, nor did she ever mention it while she lived. This made a deep impression upon his mind.

In February, 1798, he entered the Lexington Academy. At this time the first French revolution had sent its dark tide of deism and atheism not only over Europe but over America. Kentucky was flooded with infidelity. Every public man in the State was an avowed infidel, with the exception of Henry Clay. Though a wild young man, Clay maintained boldly that the Bible was from God. The students of the Academy caught the spirit of the times. They formed themselves into an infidel society to strengthen one another in their unbelief. Young Crothers, in spite of his early training and early impressions, was a member. One day, in the hearing of his teacher, young Crothers uttered a sneer at the Bible, on account of what he considered its contradictions. A single remark from his teacher in reply was the means in the hands of God of sweeping away his scepticism, and of establishing him experimentally as well as theoretically in the faith of the gospel. That remark he repeated in conversation with a fellow student. The student became a minister of Christ, many years afterwards. Crothers learned with wonder and joy that the remark had been the means of his conversion also.

After his father's death, which occurred in 1800, his mother kept him at the academy two years. In the spring of 1803, when he was in his twentieth year, he united with the Associate Reformed Church of Lexington, and in 1804, he placed himself under the care of the Kentucky Presbytery as a candidate for the ministry. At that time there were no education societies to assist young men in preparing to preach the gospel. When his mother's means failed, young Crothers supported himself by teaching in the academy and elsewhere.

In September, 1805, he went to New York and entered the Theological Seminary, at that time under the superintendency of that truly great man, Dr. Mason. There he remained four years, and had the reputation of being the most eminent theologian in his class. This was no slight honor where almost all were eminent. Returning to Kentucky, he was licensed to preach the gospel November 9, 1809. The next year he spent in missionary labors in Ohio, Kentucky, and Illinois. Near Kaskasia in the latter State, at that time a territory, he labored four months.

Re-crossing the Ohio, he went to the lower part of Tennessee, and there closed his mission. Much of the way was through an uninhabited wilderness, and he traveled whole days along a path cut through dense cane-brakes with the sharp stumps in the track as high as his horse's knees. How unfit for such labors would be many of the young preachers of our day! Travel on horse-back through a wilderness indeed! And all this to reach a few scattered rustics to whom they might preach the gospel of the grace of God! While seated upon the soft cushions of the railroad car some of them, it is to be feared, would regard such a traveler as Crothers was a perfect savage, and John the Baptist, with his cloak of camel's hair and his leather girdle, they would look upon as a sheer brute.

In the fall of 1810, Crothers received two calls, one from the Beech Woods, near to where Oxford now stands, the other from Chillicothe and the region about Greenfield. Accepting the latter call, he settled in Chillicothe, where he remained between two and three years. In March, 1813, he left Chillicothe, and settling at Greenfield, he gave the little church there all his labors. His design in leaving Chillicothe was, that his friend, Rev. John McFarland, might be located there. An idea may be formed of his disinterestedness in this, when it is known that corn was 50 cents per bushel, flour \$3.50, and pork \$5.00 per cwt., his whole income for the support of himself and young family, amounting to but \$250.00 per annum. He had to ride on horse-back twenty-one miles to

reach the nearest post-office, and never received a letter there without having to pay at least 37½ cents postage.

At this time the Associate Reformed Church was greatly agitated with controversies respecting inter-communion and psalmody. With Dr. Mason and most of his students, Mr. Crothers opposed close communion and the exclusive use of what has been called inspired psalmody. He was charged with errors upon these subjects and tried by his presbytery, but the charge was not sustained. The troubles growing out of these things induced him to resign his charge, and remove to Kentucky in 1818, after having resided at Greenfield five years. In Kentucky he spent about two years at Winchester, preaching, and at the same time, teaching in an academy. There he joined the Presbyterian church.

In 1820, he returned to Greenfield at the invitation of most of his old parishioners, who wished, like himself to change their ecclesiastical relations. From these and others he organized the Presbyterian church of which he remained pastor until his death, a period of more than thirty-six years. Here and in the surrounding country his labors were greatly blessed. There are probably hundreds on earth and in heaven who regard him as their spiritual father, and other hundreds, both ministers and people who were greatly instructed and profited by his ministrations. His history is written upon the community in which he labored, in all more than forty years. He was prominent in every work calculated to promote its temporal and eternal interests. Every man knew where to find him—and was sure to find him upon the right side in times of difficulty.

A few weeks before his death he received a stroke of apoplexy with which he had been threatened some years. He partially recovered from it, and preached a few times. Desirous of visiting his children in the west, he went there with a strong impression upon his mind that he would never return. As the cars were about to start, he stood up on the platform, and after looking round upon the village a moment, he exclaimed, "Will I ever see Greenfield again?"

The spot on which he had lived, and labored, and prayed so long, was peculiarly dear to him. The event verified his presentiment. On Sabbath evening, July 20, 1856, at the house of his son, J. M. Crothers, Esq., of Oswego, Illinois, he was in an instant released from earth that he might pass to his rest in heaven. Feeling the shock, with his usual kindness and consideration, he asked his wife to come to him. In a moment she was at his side, but he was gone. The Master, no doubt, provided him with watching. A few days before going west, when speaking to the writer about the former attack of his disease, he remarked that for some time before it occurred, a certain text of Scripture was day and night upon his mind. It was that which speaks of the great multitude which no man can number, clothed in white robes with palms in their hands. When he received the stroke, he still retained his consciousness and composure, and the thought rushed upon his mind, "The time has come for me to take my stand with that great multitude."

On the 23d of July his remains were brought to Greenfield, and with great lamentation committed to the grave, to await the resurrection of the just.

As a friend, Dr. Crothers was faithfully confiding and affectionate. As a man he was frank, generous, and accessible even to a child. They who suppose from his writings that he was harsh and severe are greatly in error. As a writer, he was neat, concise, and vigorous. As a man of intellect, he stood with a very high order. His mind was profound, yet practical; analytic, and yet comprehensive. Few men could compress so much thought into so small a space, and few men had so many thoughts to utter. As a preacher, he stood pre-eminent in the esteem of those who could distinguish between matter and manner, substance and sound. There was a wonderful richness in his discourses. The last sentence usually contained a new thought, and it was almost impossible to hear

him, even on the most trite subjects without receiving some views which were useful, striking, and original. His manner was remarkable for its deep solemnity, and yet very far from being what is usually called eloquent. A facetious clergyman once told him that his eloquence was like the eloquence of a coffee-mill. But if that which thrills an audience be eloquence, that which rivets their attention and holds it from Sabbath to Sabbath for forty years, then Dr. Crothers was by far the most eloquent speaker the writer ever heard. But his crowning glory as a preacher was, that he was most eminently *a minister of Christ*. It was impossible to hear him without feeling the conviction that his soul basked in the light and drew its life from the cross, and that he esteemed it his great work and highest honor to unfold its glories to his fellow men. He was an earnest opposer of secret societies, an earnest temperance man, and an earnest anti-slavery man, but he regarded these only as side issues. He never allowed them to turn him aside from the great subject of his ministrations: *Christ and him crucified, the only hope of a dying world!*

DICKEY*, WILLIAM—Was born eighty-three years ago *to-day*; his birthday is the day of his burial. He was the son of Robert and Margaret Dickey, (formerly Margaret Hillhouse) of York County, South Carolina. When two years old, he was deprived of his mother; but in his father's second wife, Mary Henry, he found a mother indeed, of whom he spoke in the highest terms. He was baptized at the Bullock's Creek Church, by the Rev. Joseph Alexander. When about five years old, his father's family were compelled to flee before Cornwallis's army, one of whose encampments was on his grandfather's farm. They took refuge for a year or more in Virginia, when they returned to South Carolina, and soon after removed to Kentucky, first to Bourbon County, and afterwards to Logan County, in the southern part of the State. There William grew to manhood. He was convicted of sin at an evening meeting to which he had gone, according to his own statement, very careless in religious matters. Mr. McGready was the preacher on that occasion, if I remember his statement correctly. His convictions were exceedingly deep and pungent, and when at last he found peace in believing, he at once turned his attention to the ministry. With much self-denial and difficulty he obtained an education at Nashville, Tennessee, and on the 5th of October, 1802, was licensed to preach by the Presbytery of Transylvania, at Springhill. Dr. Joshua L. Wilson, Finis Ewing, and several others, were licensed at the same meeting. He was soon after ordained, and labored fourteen years with the churches of Salem and Bethany, in that part of Kentucky. He thence removed to Washington, Lafayette County, Ohio, and soon after to this place, (Bloomingburg, Ohio) where he has labored in the ministry exactly forty years. He organized this church on the 22d of November, 1817, and preached his last sermon to it on the 22d of November, 1857.

His first wife was Rebecca Ross, from near Nashville, Tennessee, to whom he was married in 1799, and who died in 1835, aged fifty-six years. By this marriage he had ten children, of whom three only survive him. One son, Rice, died at Miami University, while preparing himself for the ministry. His second wife was Ellen Ghormly, of Greenfield, Ohio, who, with four children, survives to mourn his loss, long expected indeed, yet none the less affecting when it has come.

Before he removed to this State, and for some time after, he performed much missionary work, traveling through what was then the thinly settled wilderness; to gather churches and preach the gospel wherever he found opportunity. He often spoke of those labors with great interest, and, no doubt, they were blessed to many precious souls. Their results can only be known in eternity.

* This memoir is taken from a funeral sermon preached by Rev. R. W. Wilson, of Bloomingburg, Ohio, Dec. 6, 1857.



Portrait by J. M. W. Turner

Wm Dickey

Portrait by J. M. W. Turner

In regard to his labors here, brethren, I need not speak. Their history is written in your characters and in your hearts. He has baptized you, he has received you to the full communion of the church, he has married you, he has baptized your children, he has married your children; he has buried your fathers, your mothers, your husbands, your wives, your sons, your daughters; he has sat at your fire-sides, he has prayed at your family altars, he has lived holily and unblameably before you in all godliness and honesty—he has ceased not to admonish you publicly and from house to house with tears. Who can tell how many sleepless nights and hours of agonizing prayer he has spent in your behalf, “travailing in birth again until Christ be formed in you.” How earnestly and plainly has he preached to you the words of this great salvation, for these many years. With the most of you he is associated with your earliest recollections as the man of God, breaking unto you the bread of life. But now his eighty-three years of earthly changes and toils and sorrows are ended. His lips, which seem to have been touched with a live coal from off the altar, are now sealed with the icy seal of death. His tongue will no more waken with its wonted eloquence, to deliver unto us the messages of God. His body is taking its last long sleep. His soul has gone, without doubt, to that “rest which remaineth for the people of God.” He rests from his labors, and his works shall follow him. He has gone from caring for the little flock below, to receive from the Chief Shepherd a crown of glory that fadeth not away.

“Servant of God, well done;
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master’s joy.”

The first sermon he preached to you, forty years ago, was from the text, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me:” Rev. iii. 20. He, himself, heard the Saviour’s voice, and opened the door. Christ has often supped with him here below, and now he has gone to sup with Christ.

The last sermon he preached to you, was from Cant. i. 3, “Because of the savor of thy good ointments, thy name is as ointment poured forth; therefore do the virgins love thee,” in which he described, with unusual interest, the preciousness of Christ to his people in his several offices of Prophet, Priest, and King. Like a faithful ambassador of Christ, the time of whose departure was at hand, he spent his latest breath in commending to you the blessed Master whom he served.

Sweet was the savor of Christ to his own soul as he went down into the valley of death. The evening before he died, he replied to a question, in which reference was made to his last sermon, that the name of Jesus was, indeed, to him then as ointment poured forth. He has gone as one of the virgins of Christ, “to behold the King in his beauty.”

He began his ministry among you with beseeching you to open to Christ. He closed his ministry with holding up to your view the excellency of Christ. And truly it may be said of him, as descriptive of his ministry, that he knew “nothing among you save Jesus Christ and him crucified.”

And being dead does he not yet speak? Two weeks ago, at this very hour, he spoke to you from the pulpit; to-day, his regular day in course, for preaching to you again, he speaks to you in silent, yet impressive language from the coffin. Nay, rather, we seem to hear him crying to us from the battlements of the New Jerusalem, “Oh, my people, I would still exhort you to cleave unto the Lord. Remember the words which I spake unto you while I was yet with you. Some of you are weak in faith; ‘so run that ye may obtain.’ Some of you are too much engrossed in the world; ‘Love not the world, neither the things that are in the

world.' Some of you, alas, to whom I have preached so often, are still rejecting the Saviour. Oh, 'why will ye die?' 'Seek ye the Lord, while he may be found: call ye upon him, while he is near.'" Yes, death cannot stop his preaching. His tongue may lie silent in the grave, but his messages from God are still fresh in our hearts. So vivid is our remembrance of his teaching, that he still seems to speak to us of those "fiery darts of the wicked," and of "the shield of faith;" of the awful separation between the tares and the wheat; of "looking unto Jesus," of the "prize of the high calling," and of the white robed multitude before the throne of God. We seem to hear him still speaking of the "many mansions," and selling, like an auctioneer, to every one that will bid, the "wine and milk, without money and without price."

And does not his long life of faith and devotion to the service of Christ, speak? Has he not thus set to his seal that there is reality in religion; that it is of chief importance; and that its doctrines and promises are exceedingly precious and of sustaining power to the soul? Yes, here is a language which the unbelieving world will hear, while it scoffs at the testimony of the lips: and his bright example which has so long served, with steady light, to guide our feet in the way of peace, will still shine on, to you and through you, as a trust, unceasingly.

Father Dickey has served God in the ministry of reconciliation for fifty-five years. He has survived all those with whom he was licensed, and all those with whom he first associated, in this presbytery: Gilleland, Pittenger, R. G. Wilson, Robert Wilson, Samuel Crothers, James H. Dickey, and others. He lived to bury all of his father's family except one sister, and a majority of his own family. And, as he shall sleep in yonder grave-yard, it may truly be said of him, that "he dwells among his own people:" for in that large congregation of the dead, there are very few who were not more or less under his ministry.

The following memoir of his early years was found among Mr. Dickey's papers, and is entitled A RETROSPECT.

"In looking back on a long life, I see many things which call for regret, and many which demand my gratitude. On the 6th of December, 1774, my parents had a son born whom they called William. The record of the church at Bullock's Creek will show that I was baptized by Rev. Joseph Alexander, the pastor of that church. When I was about two years old, my mother died, leaving three children, two sons and one daughter. Father then broke up housekeeping and went with brother John to his father; Parsay, an infant, to aunt Mattie; Wilson and I to grandfather Hillhouse. Thus were we scattered for two and a half years. Of these things I have but little recollection.

"Having remained a widower about two and a half years, father married again to Mary Henry. I remember that great company and a fine dinner; and that when the room was cleared, the amusements customary on such occasions commenced, and father and my new mother led off the dances. They were both professors of religion and both, I hope, truly pious: but such was the taste of the times. They both, however, came to see the folly and sinfulness of such amusements, and were decidedly opposed to dancing. Now father moved to his own house, and we were collected and constituted a family again under the care of our new mother, and an excellent woman she was. The leading trait in her character was candor. She was exceedingly conscientious, scrupulous, and just. I remember that brother and I, when required to pen the sheep, get nubbins for cow, or bring a pail of water from the spring, were in the habit of drawing cuts or throwing up wet or dry, in order to determine which of us should do it. Mother told us we might not do so, for that it was a sin. She taught us that the Bible said, that the whole disposing of the lot was of the Lord, and that it was wrong to call down the attention of God to these things. This conviction has possessed my mind, and ought to have regulated my conduct ever since. I say, it ought to have; but, alas, it has

not. I remember when at school and elsewhere, when engaged in playing ball or prison, and base, or any such amusements where captains were appointed and the bands chosen, it was always done by lot, and the common way to spit on a paddle or chip, throwing it up, crying, wet or dry. When it was my lot to be captain, I am ashamed to say, I yielded to the custom for fear of being laughed at by my comrades, but conscience always reproved me, and I would rather give my opponent first choice than wound my conscience.

"Soon after father's second marriage, Cornwallis brought his army into South Carolina, and his principal encampment was on the farm of my grandfather Hillhouse, where the army burnt up his fences for fire-wood, used up his corn and oats for horse-feed: and when they left plundered the house of beds and furniture, so that the first night the family had to sleep upon the naked floor. I remember that one pillow had been overlooked or dropped; and this was all the accommodation for sleeping they had left them: and grandfather lay down on the floor, and put the pillow under his old white head. The old man and females were not in danger of losing their lives: it was not so with expert, efficient men. My father, therefore, having hid his plows, axes, hoes, and harrow-teeth, with all the kitchen-furniture, in sink-holes and hollow trees, took his family into the wagon and refugeed into Virginia, where we remained one year. While there, father was employed part of his time in hauling. I remember at one time he brought home a hogshead of rum and retailed it in his house among his family: many of the neighbors attended to drink and to enjoy company. Some would stay all day and till late at night; some got drunk and would quarrel and swear and fight. My brother and I learned bad words. I remember we were one day in the orchard by ourselves and feigned a quarrel, and pretended to be exceedingly angry with each other, and we cursed and damned each other, as well as we knew how; all in imitation of those rum-drinkers who frequented our father's house. This is the only swearing I ever did in my life. Oh! what a lesson to parents!

"The war being now ended and danger over, my father set out for home. On the way in North Carolina he had two uncles; there we stopped and rested one week. It was at uncle Samuel's we put up, but we children liked best to be at uncle James', for they had no children and were very fond of us. I remember there was a niche in the back wall sacred to the pipes and tobacco; they called it the hob, and along with the tobacco was a pen-knife; I think its use was cutting the tobacco for the pipe. I, Achan-like, coveted the knife, and when I found a favorable opportunity, put it into my pocket, and returned to uncle Sam's. The next day my parents discovered that I had a strange knife, and took me to task about it, and obtained a confession that I had taken it from its place at uncle James'. I think they did not whip me; but imposed upon me the very hard task of taking it back, giving it up, and confessing my fault. This I did, and it was exceedingly mortifying. It left an impression which has been useful to me all my life.

"When father got home, he found all his things safe which he had hid in the wood, and went to house-keeping again on his own farm. About this time, I think, he began to give more attention to the religious instruction of his children. I remember his talking to us, especially on Sabbath evenings, about our souls, our sins, and the Saviour, insisting that we should go out alone, and think what we had done amiss or transgressed through the day: confess our sins to God, and pray for pardon and new hearts: and I remember how affected we were even to tears and sobbing during this exercise. It was then I began to pray in secret, which I made my custom until it grew to be a habit, and I have allowed myself to practice it all my life. But, alas, how often neglected and how poorly performed. About this time I began to go to school: my brother had been in the school some months, and had stopped for some time: the

teacher agreed with father that I should come to make it up. I was greatly delighted with the prospect. I went on in the morning with my brother till we were in sight of the house. It was a new cabin in the woods. When we arrived within twenty or thirty yards, I heard the hum of many voices spelling and reading aloud (which was the fashion in those days) the thought that I must spell at the top of my voice among strangers was intolerable, and I was for turning back; but John coaxed me on to the end of the house. I would however go no farther. He went in, and the teacher inquired with a strong voice, 'Where's Billy?' John told him, and he said, 'I'll bring him in—the dog.' So the strange red-faced Irishman, whom I have never seen before, came out and said, 'Come in, sir.' But I did not move. He then took me by the hair of the head, and dragged me around the corner, and over the door-sill, and sat me down by my brother. Taking me by both shoulders, he shook me, saying in an angry tone, 'Sit there, sir.' And when I was called to say my lesson, I was so disturbed in my mind that I could not speak for sobbing. O how imperfect was the manner of teaching and governing schools in those days! And how great the advantages now enjoyed."

Mr. Dickey, in common with all our early ministers, performed much missionary labor. He often spoke of those labors with great interest, and would remark, "People do not weep under preaching now as they did then."

We present an extract from a report of one of these missionary tours of two months' continuance, through Henderson and several adjoining counties in Kentucky, and the neighboring portions of Indiana and Illinois:

"October 12th: Spent the evening in a religious conference at the house of Mr. Stewart, Livingston County.

"October 13th: Crossed the Tradewater and preached in Hopkins County, at the house of Mr. Givin, at 12 o'clock; then seven miles further on at the house of Mr. Ashlock, at 4 o'clock. I saw some tears to-day.

"October 14th: Henderson County. Met with a small company, gave an exhortation, and joined with them in prayer.

"October 15th: Preached in Sharon Church. Some pleasing appearance.

"16th: Sabbath. Preached this morning on Luke iv. 18, 'The Spirit of the Lord is upon me,' &c., to a weeping congregation. A young woman especially was very tenderly affected. When sermon was ended, and while the hymn was singing, she came as near me as she durst; throwing herself upon the stairs of the pulpit, and giving me her hand. This she seemed to do with sentiments too big to be uttered. I asked her if she was a poor, blind, bruised, broken-hearted prisoner?

"'O, yes,' said she, and this with tears and an air which spoke louder than her voice.

"I asked her if the character of the Saviour, as exhibited in the text, did not appear every way suitable to her case? To which she yielded a ready affirmative. This afternoon, administered the Lord's Supper to a congregation variously exercised—some jirked, some shouted, but many wept. And among the rest, this young woman subscribed with her hand to the Lord."

Again, in another part of the report:

"Received a line from a young lawyer, stating to me the distress of his lady's mind, and pressing my attention. I found her in tears, and left her in tears. Yes, she that had found time to dance has found a time to weep."

Dr. Crothers was in the habit of remarking to Mr. Dickey, that he had never known a man of whom so many anecdotes would be remembered after he was gone. And it is so. Wherever he went, we generally find something related of him which made a deep impression, and which will

not speedily be forgotten. These peculiarities were by no means offensive, as is often the case with eccentric persons, but the contrary. Although the exterior was rough, yet his kindness of spirit and refinement of feeling, and unusual conversational powers, rendered him very agreeable company. A few of the many anecdotes, which are related by his friends, will serve as a specimen.

While Mr. Dickey was a pastor in Kentucky, in the early part of this century, he was sent as a commissioner to the General Assembly at Philadelphia. He went arrayed in a plain suit of home-spun clothes, such as were commonly worn where he resided, but which appeared rather unclerical in Philadelphia. The lady, at whose house he, together with a number of the members lodged, relates that one day the question was raised at table, who should preach that evening. One and another were called upon and declined. At length some one suggested, "Here is brother Dickey, he has not preached yet." A smile passed around the company at the idea of the home-spun preacher occupying a Philadelphia pulpit, which Mr. Dickey noticed, and his sensitive nature was deeply wounded. He consented however to preach, and retiring to his room, spent the intermediate time in preparation and prayer. When he went to church, as the hour for service had arrived, he was going up into the pulpit, when the sexton, thinking he must surely be mistaken, stopped him, saying, "Sir, that is the place where the preachers go." "Is it?" said Mr. Dickey; but just then the pastor coming in, conducted him up, greatly to the surprise of the sexton. The lady, on whose authority this is related, states that a general listlessness seemed to pervade the congregation at the commencement of the service, as though they felt they could not expect much *that evening*. But soon a different feeling was manifest.

Mr. Dickey preached a very instructive and interesting sermon, presenting rich gospel truth in the happiest manner, and with much "glow," as he was in the habit of terming it; and as the discourse progressed, the audience gave the most profound attention. Some leaned forward in their eager interest as if to catch every word of the speaker, and many were in tears.

It is related of Mr. Dickey, that on one Sabbath morning as he came out of his gate to church, he met some men driving hogs. He paused, and coming to the one who seemed to be the owner, bade him to stop, and addressed him thus: "Sir, I expect to be called on to give testimony against you in the day of judgment, and I thought I would like to know your name." "Brother Dickey," commenced the man in reply, who proved to be a New Light preacher, and who knew Mr. D.

"Brother Dickey!" said Mr. D., "I am no brother of yours."

"But I, too, am a preacher of the gospel," replied the man.

"Indeed!" said Mr. Dickey. "Whose gospel do you preach?"

The man then went on at some length, endeavoring without much success, to make out a case of necessity, to which Mr. Dickey replied as he turned away, "Well, I suppose, the Lord did not know how necessary it would be to drive hogs on Sabbath, when he made the fourth commandment."

Mr. Dickey had a very happy faculty of introducing the subject of religion in conversation, and especially of interesting children by his pleasant and familiar presentations of truth. There are those who trace their religious impressions to something which Mr. Dickey said to them when they were in childhood, as he met them in the street or in the house.

On one occasion he had returned with a family from an evening meeting, in a time of much religious interest. A young girl was attempting to light a candle, which would kindle up for a moment and then die out. Presently she burst into tears, saying, "That is just like my religion." Mr. Dickey seized the opportunity to speak of that Saviour who "will

not break the bruised reed, nor quench the smoking flax," to the great interest and profit of the household.

Mr. Dickey was a faithful co-worker with his fellow presbyters James N. Dickey, Samuel Crothers, and others, in the arduous and trying labors of the early anti-slavery movement; and when the church shall have been delivered from the last vestige of the curse of slavery; and when this stain shall have been removed from the banner of our country, these men will deserve to be held up in grateful remembrance as having borne "the heat and burden of the day."

DICKEY, JAMES HENRY* Was born in Halifax County, Virginia, on the 24th day of October, 1780. His grandfather, John Dickey, married Martha McNeely, the daughter of George McNeely, of whom all that is known is, that he was called "honest George, the North countryman." Soon after they were married they removed from the north of Ireland to the colony of Virginia, and settled in Albemarle County, on Meacham River, opposite to the Rockfish Gap, in the South Mountain. There they reared a family consisting of four sons and four daughters, whose names were Jane, John, George, Robert, Mally, Eleanor, David, and Martha.

Not long before the Revolutionary War, the family removed to South Carolina, and settled in York County, leaving Eleanor, who married John Tisdale, in Virginia. Robert, the third son and fourth child, was married in South Carolina on the 24th of March, 1772, to Margaret Hilhouse, daughter of William Hilhouse, also from the North of Ireland. She died on the 30th of August, 1778, leaving behind her two sons and a daughter, John, William, and Martha. The second son, William, afterwards became the Rev. William Dickey, who was for so many years pastor of the church of Bloomingburg, Fayette County, Ohio, and whose portrait and biographical sketch are also contained in this volume.

In the month of January, 1780, Robert Dickey was married again in South Carolina, to Mary Henry, the daughter of James Henry and Agnes Mitchel Henry. She became the mother of three sons and three daughters, whose names were James Henry, Alexander Brown, Mary, Robert, Agnes Mitchel, and Eliza. The mother died in the month of March, 1812, and is buried in Livingston County, Kentucky; and the father died on the 24th day of May, 1817, in the seventy-second year of his age, and is buried at South Salem, Ross County, Ohio. The only surviving member of the family is the youngest child Eliza, the wife of James Dean, of South Salem.

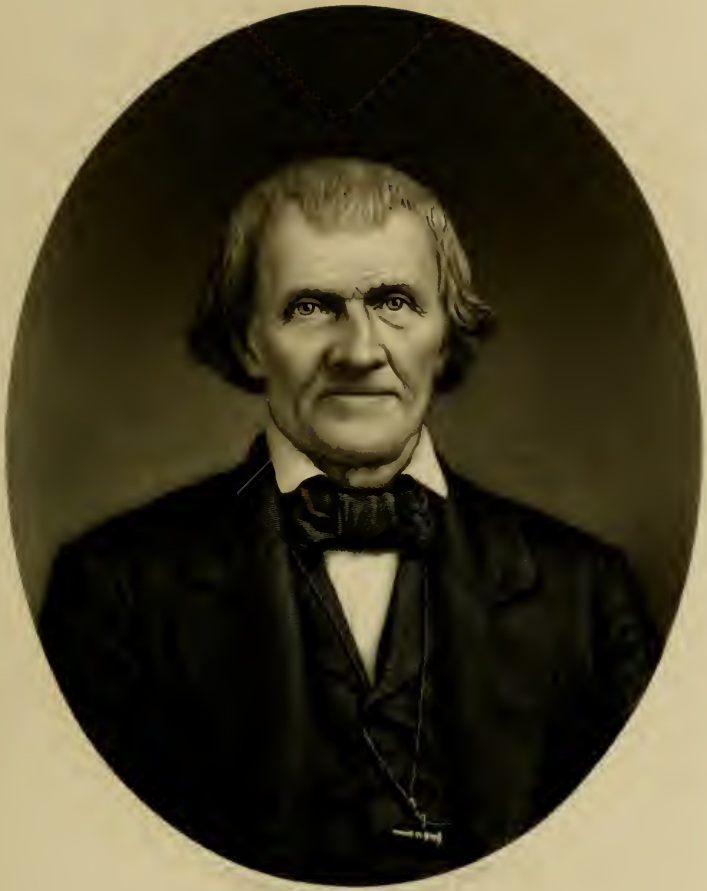
"So far back as my knowledge of my forefathers extends," says Mr. Dickey in a brief autobiography left among his papers, "they were a religious people.

"My boast is not that I deduce my birth,
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents passed into the skies."—*Cowper.*

Mr. Dickey was born in troublous times, in the midst of the Revolutionary war. The British and Tories having overrun South Carolina, so that it was unsafe for a Whig to show his head, his father fled with his newly married wife to Virginia, to Halifax County, which became the birth-place of the subject of this sketch. "I was born," says Mr. Dickey, "between two creeks, one named 'Difficult' and the other 'Troublesome,' emblems of my future life."

At the close of the war his father returned with his young family to South Carolina, but not to make it his permanent home. He sold his plantation and received his pay in Continental money, which died on his hands, and he became a poor man. In the fall of 1785, he, with his wife and six children, removed to Kentucky, traveling and carrying with

* This memoir was written by Rev. J. A. I. Lowes, of South Salem, Ohio.



Gen. H. Dickey



them their goods on horseback. James Henry, then but five years old, and a younger brother, were carried most of the way, each in a basket suspended across the back of a horse.

In that country, which was then new, they settled down in a cane-brake on a small tract of land in what is now called Garrard County, two miles west of Point Lick, a place long famous for the annual visitation of the Shawanees, for the purpose of stealing horses and committing other depredations.

Says Mr. Dickey: "The Indians never visited us unless on one occasion. Father and my two elder brothers, John and William, were abroad, the house stood in the midst of a dense cane-brake, through which the eye could not penetrate more than twenty or thirty feet, and the dogs barked continually the whole afternoon. A little before sun-down, mother so far conquered her fears, as to send me, her eldest boy, to a neighbor about half a mile off, for two of the young men. I succeeded without seeing any danger, but young^{er} as I was, I understood the matter, and endeavored to engage the Divine protection. In the morning there were many moccasin tracks about the spring, and a trail towards Paint Lick. For several years my mind was strongly impressed with a sense of danger, so that I often dreamed of being attacked by the Indians, but always escaped by some means, but once. That time I thought I was attacked about half a mile from home, and killed, and they threw my body under the bank of the creek and left. I recollect distinctly of looking down from the height of about fifty feet above the earth, and seeing my body mangled with three deep cuts of the tomahawk in my head, still bleeding but lifeless. I was sorry to part with it, but was about to do so when I awoke and found it was a dream. A strange imagination!"

Mr. Dickey was early the subject of religious impressions. Of these he says: "Before I was five years old, while we yet lived in Carolina, I was brought to feel as deep and pungent convictions of sin as ever I felt. The case was this: I and a little cousin about the same age had slipped away from our mothers on the Sabbath, and had engaged in play. Our watchful mothers soon called us in. How my aunt dealt with her son, I know not; but my mother called me to her knee and looked in my face, and talked to me kindly. She told me how God hated sin. How I had displeased him by profaning the Sabbath. Oh how my conscience smote me! and if I could have procured the undoing of the deed, I would have given the world had it been in my power. But the thought that the deed was done and could not be undone, filled me with unspeakable distress. My mother knew nothing of my feelings at the time, and more than ten years afterwards, when I told her my exercises, she had forgotten the whole affair, but I shall never forget it."

Of these early religious impressions he continues: "Again, when I was seven or eight years old, I had such views of the majesty, power, and uncontrollable sovereignty of God, as left impressions that cannot be effaced. The circumstances were these: I was engaged—as children frequently imitate the works of men—in building a stone house, and having carried a stone that was too heavy for my strength, I staggered under it, and when I got to the place, I let it drop. It fell so flat and heavy, that it occurred to me that there might be a worm or a bug in that place, and that it was crushed to death. That phrase so often quoted as Scripture, immediately occurred to my mind, 'Crushed as a moth.' My mind was led out to think of Almighty power. I thought of him who 'weigheth the mountains in scales and the hills in a balance, and taketh up the isles as a very little thing;' and I withal a sinner in the hand of a holy God, till I was overwhelmed with the view of the majesty of an Almighty Sovereign, that does his pleasure in heaven and in the earth. I do not think that I had any right apprehension of God's plan of salvation through the atonement, and of course was without 'the light of the knowledge of the glory of God in the face of Jesus Christ.'"

Mr. Dickey next speaks of his awakening and his consequent efforts to lead a more religious life. He says: "Not long after this Messrs. Blythe and Allen and other young ministers visited Kentucky, and the whole country was waked up on the subject of religion. I concluded I must be more religious than I had been. I resolved that I would pray every morning at sunrise, and every evening at sunset; and I kept my vow for several months, as strict a pharisee as Saul of Tarsus, until I began to consider myself a pretty good Christian. But the hypocrite will not always call upon God. He will grow weary. So did I. But I settled down into a calm stupidity."

He next speaks of his exercises connected with his conversion, and his acceptance, by faith, of the proffered salvation, through the atonement of Christ. "My father removed to Logan County, and I came under the ministry of Rev. James McGready. He tore my religion all to pieces, and left me a poor defenceless wretch at the mercy of a sovereign God. I was greatly distressed. I knew not what to do, for I could do nothing. I prayed earnestly but ignorantly, for I knew not what to pray for. I wanted relief to my burdened soul. But how I was to obtain it, I could not tell; and I kept all locked up close in my own bosom. There is an unaccountable backwardness in human nature to converse freely on the concerns of the soul. When I attended the preaching of the word, I heard the proclamation, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' and such like declarations. But no one told me what I was to believe, and I supposed that faith was some superhuman act, which no one could understand, until by Divine strength he was enabled to perform it, and then it would somehow so shine by its own light, that he would know it. Long did I toil and struggle to perform this mighty work of believing in Christ in vain."

After describing this struggle at considerable length, in which at one time he was sunk into absolute despair, at another in an ecstasy of joy at a scene that was presented to his imagination, producing enthusiasm of the wildest character; and again relapsing into despair, he continues: "My new-born hopes and joys were all gone, and I sank lower, if possible, into a settled despair. But instead of throwing off all concern, my mind was continually poring on the awful realities of eternity. I could neither work, nor eat, nor sleep. I dreamed of judgment and of hell. Oh! who can describe the anguish of a wounded spirit? My soul hath them still in remembrance, and is humbled within me. But in time the keenness of the anguish abated, and I settled down into a sullen gloom. Now and then a faint ray of hope would gleam through the darkness, that possibly a sovereign God might yet bestow salvation. I could not see how, but possibly he might."

"In this state of mind I attended a four days' meeting at Muddy River meeting-house. Like the man at the pool of Bethesda, I hardly expected a cure. Or if I expected anything, it was something like what happened to Saul as he was going to Damascus. Oh! if I could have had a light to shine around me, or a voice from heaven to address me, it would have suited my views. Strange as it may seem, I could have told any other sinner how he was to be saved. But mine seemed a peculiar case. I understood the theory of the gospel, and could see a way, in which any other sinner might lay hold on eternal life. But when I attempted it, a mist of darkness surrounded me, and the precious boon eluded my grasp. I had no strength to perform that mighty work of believing on the Lord Jesus Christ."

"The meeting closed on Monday at one o'clock. But one of the ministers appointed preaching at Samuel Wilson's, at an hour before sundown. I determined to attend that meeting. Instead of going home, or any where else for dinner, I went right into the woods for meditation and prayer. It was a very retired place. I walked back and forward between two trees, some twenty yards apart, and tried to pray. As I sat

at the root of one of the trees the following train of reflections sprang up in my mind. 'What did Jesus Christ come into the world for?' The answer was ready, 'To save sinners.' 'Well, I am a sinner.' 'He came to work out a righteousness for those who had none.' 'That suits me; I have no righteousness.' My mind was carried out to contemplate God's glorious plan of saving sinners through an atonement. I forgot myself; I was lost in the view of the Divine perfections illustrated and sweetly harmonized in the plan of salvation; I think I experienced what Paul calls, 'The light of the knowledge of the glory of God in the face of Jesus Christ.' I saw clearly how God could be a just God, and yet save a sinner. After gazing with admiring delight for sometime at the Divine glories as manifested in the cross of Christ, I said within myself, "Here is the Saviour I need; here is the salvation I want. If I only had faith; but what shall I do for faith?" 'Faith is the gift of God; and he, as a Sovereign, may give or withhold it.' I little thought that I was then exercising it. The convinced sinner very naturally imagines faith to be some mighty effort. Every thing connected with it is great. On the one hand there is a heaven of eternal joys to be obtained; on the other an awful hell of everlasting misery to be shunned; a soul of unspeakable value to be saved or lost; an infinitely glorious Saviour to be embraced or rejected—all great. He very naturally supposes that that act by which he escapes hell and obtains a title to heaven, by which his immortal soul is interested in that precious Saviour, must be some mighty work. But it is all a mistake. Faith is the only little thing in the whole economy of salvation. It is not an effort of strength at all; it is the act of weakness acting on Almighty strength; it is the sinking of a poor helpless wretch into the arms of Almighty mercy. I arose and went to that meeting greatly relieved. What passed at that meeting I know not. My mind was occupied with my new discoveries, and I hoped that God would some time enable me to do the mighty work of believing in Christ.

"Some two weeks after I picked up a work of Dr. Owen, entitled, *The Death of Death in the Death of Christ*, a book I had often read. There was one chapter on faith which I had always passed over as not being interesting. Now that was the all-important subject. The book opened at that chapter. I was surprised as I read to find the writer describe my exercises more exactly than I could have done it, for I supposed nobody had ever felt as I had done. But what was my astonishment when he pronounced them the exercise of faith. I closed the book in alarm. I was scared at the thought of being settled down on a false hope. I felt sure the man was wrong; I had no faith; and yet he had described my views and feelings, and pronounced them the workings of faith. I thought of throwing the book aside as dangerous; but curiosity, or something else, prompted me to read the chapter through. I found his appeals to the Scriptures irresistible; I allowed myself to be governed by the authority of God's word; I yielded. Can it be possible that I am interested in that precious Saviour, and that glorious plan of salvation which had so entranced my soul some two weeks before? By degrees hope sprang up in my bosom, and I rested; and here I have rested ever since, and I expect to die leaning on the atonement and righteousness of Him 'whom God hath set forth to be a propitiation to declare his righteousness in the remission of sins.'

"In some things I have been greatly disappointed. When I first indulged a hope in Christ, I thought 'My troubles were over, my conflicts are passed; I am done with a hard, unfeeling, and groveling heart; I shall always retain a lively sense of the preciousness of Christ, and never sink into a cold, indifferent state again, or lose the relish of his love.' In this I have been disappointed. I have had to contend with a carnal mind, a hard heart, and groveling affections; I can unhesitatingly say, 'I delight in the law of God after the inward man.' But I find another

law in my members warring against the law of my mind, and often it brings me into captivity. I have often been ashamed of the poor return I have rendered to Him who has done so much for me. But I have never felt that gloomy sense of condemnation that bowed my spirit to despair."

The experience of Mr. Dickey, during the struggles of the new birth, are thus fully presented, not only because that is the most interesting period in the Christian life, but because they show his doctrines to have been eminently evangelical, those which cluster more immediately around the cross of Christ occupying a prominent place, his presentation of these doctrines to have been experimental and practical, speaking from the heart as one who had felt their power in his own salvation, and fully realized their necessity in the salvation of others, and his style to have been remarkably simple and plain to the comprehension of all, his sentences being short, and his words mostly of one syllable and of pure English origin. Such were his experiences, and such was his preaching during his whole ministry.

These events took place in October, 1799, just about the time when he had completed the nineteenth year of his age. In June, 1800, he united with the church in Logan County, Kentucky, of which the Rev. James Baleh was pastor.

"From early childhood," says Mr. Dickey, "I was fond of a book; I have no recollection of learning to spell or read. They tell me I could read distinctly in the New Testament when I was four years old. The Shorter Catechism was the first book put into a child's hand, and we learned letters and theology at the same time. After I had committed the Catechism to memory, and could read in the New Testament, I first saw a copy of Dilworth's Spelling Book. I had never been to school. Afterwards, at school, I learned penmanship and the common rules of arithmetic. But a liberal classical education seemed so entirely out of reach that I repressed my longing desires after it. When I hoped that I had found the way of salvation, there sprang up in my breast a strong desire to tell my fellow-sinners what a Saviour I had found. But there was no opening until the winter of 1800, '01, when father told me 'He thought the family could get along without my help.' There were no education societies in those days."

Mr. Dickey was then in his twenty-first year, and as his father had but little means to aid him in procuring an education, he was compelled to rely almost entirely upon his own exertions and struggle for himself. On the 1st of February, 1801, he commenced the study of Latin privately with his brother, William, and continued to prosecute his studies with him during the two following summers. In the latter part of December, 1802, he went to Bourbon County, Kentucky, on the kind invitation of his mother's brother, William Henry. To perform this journey he must travel two hundred miles. There were no railroads in those days, nor even stage lines in that region, and if there had been his limited means would not have permitted him to travel in so expensive a way. He, therefore, set out from his father's house on foot, hoping to overtake some wagons which were traveling in the same direction. "I well remember," says his sister, Mrs. Dean, who was then but a child, "seeing him set out on foot, in the snow which then covered the ground, with a piece of corn bread under his arm, and my impression is that he failed to reach the wagons and was therefore compelled to perform the whole journey on foot. He afterwards told me that as he passed through Lexington he purchased with a few cents he had in his pocket a loaf of bread, and went on his way, carrying the loaf under his arm through the streets." An example of persevering energy worthy of imitation by young men who would obtain an education to prepare them for the work of preaching the gospel of Christ. He boarded with his uncle and went to a grammar-school taught by Rev. Barton W. Stone, who afterwards became

famous as a leader of a heresy that spread desolation among the churches of Kentucky and Ohio.

Mr. Dickey was never led away into any of his errors. In speaking of this he says, "And here I pause to adore the rich grace of God that preserved me from being carried away by that delusion. I loved the man and he had laid me under strong obligations to him, for he had befriended me when I had needed a friend. But God preserved me, and I soon found that I must part either with Mr. Stone or my Bible. By the grace of God I am what I am."

From that place he went to Clark County, Kentucky, and became an assistant in a grammar-school, taught by Rev. John Lyle at his own house. He studied with him there two years and then went with him to Paris, Kentucky, and assisted him in the Bourbon Academy two years longer, still prosecuting his own studies.

In October, 1806, he was taken under the care of the Presbytery of West Lexington as a candidate for the gospel ministry, and on the 11th of October, 1808, was licensed by that Presbytery to preach the unsearchable riches of Christ.

During the following winter he preached to the churches of Mount Pleasant and Indian Creek, in Harrison County, Kentucky. The summer of 1809 and 1810 he spent in traveling as a Domestic Missionary, under the direction of the Assembly's Committee of Missions, in Tennessee, Kentucky, Indiana, and Ohio. He kept journals of these missionary tours, most of which are still preserved. These journals illustrate his zeal in the work of preaching Christ, and the effects of that preaching in those then newly settled regions. In these journals we find many such records as these, omitting dates, and names of persons, and places: "Preached at the same place twice to a crowded and very attentive audience. Some young persons seemed much affected. Preached at Mr. D——'s, the people attentive, and some tears shed. Preached at B——'s, people very attentive, some drowned in tears. Preached at Mr. S——'s to a small congregation, some wept much; one woman cried out in acclamations of praise. Preached to a mixed multitude of seceders—Presbyterians, Baptists, and Methodists. One took the jerks, and an old lady shouted; people in general pretty serious. Rode to H. B——'s. On the way heard the voice of praise on the right hand; turned off and found a company of black people who had collected for social worship; preached Christ to them. They appeared filled with joy, and indulged all their feelings. Preached to a crowded house; many young people much affected; rode home with Mr. B——; on the way conversed with H. A——, who professed to have found pardon through Christ."

Mr. Dickey closes his report of his missionary tour in 1809, as follows: "I have necessarily given you a very concise account of my tour. The extent of country prescribed in the commission was so large that I could not possibly make the tour in four months and perform any thing like the duty of a missionary. I, therefore, spent another month, and even then was obliged to pass too quickly. In the whole course of my mission I traveled about one thousand five hundred miles, preached ninety times, collected twenty dollars and seventy-five cents, and expended thirteen dollars and seven cents."

At the close of his missionary tour for 1810, he says, "I spent four months, traveled about one thousand three hundred miles, preached one hundred and one times, collected for the missionary fund fifty dollars, and expended five dollars and twenty-three cents."

At this period of Mr. Dickey's life he sometimes amused himself by committing his thoughts to verse. One of these pieces was written during one of these missionary tours. It is said to have been composed in a cane-brake while he was resting in the midst of his travels. It is subscribed as follows: "To P. A., written from Big Creek, a branch of Elk River, Maury County, Tennessee, September 6, 1809."

We quote a few lines, which show, at least, his spirit as an ambassador for Christ:—

“But why my heart why thus indulge
 Repining thoughts? Hast thou not cause of joy?
 Is there no theme can fill thy vast desires?
 Where contemplation may delight to dwell,
 And all thy power may find a sweet employ?
 What theme so precious as redeeming love?
 What business so delightful as to preach
 A dying Saviour to a dying world?
 At thought of him my wayward, wand’ring mind
 Is captivate, and led in chains of love,
 And all my powers are kindled to adore.
 I rise superior to the toys of earth.
 There’s naught beneath the sun, that’s worth a thought,
 Compared with Him whom, though unseen, I love;
 One glance of glory from his seat above,
 Eclipses all the beauties of the world.”

From another piece subscribed Paris, January 3, 1810, and addressed to the same person, we quote a few stanzas. It is entitled “The Happiness and Employment of Heaven:”—

“Oh the transcendent glories of the place,
 Where God appears a father reconciled;
 Where Jesus wide unveils his lovely face,
 Invites and welcomes home his every child!
 No sorrows, sighing, pain, distress, or care,
 Or carking fear shall interrupt their joy;
 No sin shall ever have admittance there,
 But perfect happiness without alloy.

* * * * *

“Set free from all their troubles and their pains,
 They bask in sunbeams of immortal day;
 They tune their harps to heavenly strains,
 While love and rapturous joy inspire the lay;
 To enjoy the smiles of Christ their heav’nly friend,
 No earthly joy can be compared to this;
 But could they think their heaven could have an end,
 That ghastly thought would drink up all their bliss;
 But no such thought can ever enter there,
 The rock on which they stand their state secures;
 Confirmed in Christ—the thought forbids despair—
 Their heaven shall last as long as God endures.

* * * * *

“Oh! blest celestial state! oh! joyful day!
 When I shall mount and join the choir above,
 Feel all their transports, and as blest as they,
 Shall bow, adore, and praise the God of love.”

On the 24th day of October, 1810, Mr. Dickey was married to Mary Depew, daughter of Samuel and Mary Depew, who resided near Paris, Kentucky. Her brother, Rev. William Alexander, has long been a missionary in the Sandwich Islands; and her sister, Miss Alexander, was married to the late Dr. Crothers of Greenfield, Ohio. Mrs. Dickey was born September 24th, 1791, and united with the Presbyterian Church August, 1806.

During the last of his missionary tours, in the autumn of 1810, Mr. Dickey visited the churches of Buckskin—now Salem—Concord, and Pisgah, in Ross County, Ohio. And such was the interest which the people of that neighborhood manifested in his preaching, that when he was

about to return home, they clung to him, and with tears begged that he would return and settle among them.

Accordingly the congregation of Buckskin met on the 22d day of September, 1810, and prepared a call for the pastoral labors of Mr. Dickey, for one-third of his time. The moderator of this meeting was Rev. Robert G. Wilson, who was long pastor of the church in Chillicothe, and was for a number of years President of the Ohio University at Athens, Ohio. This call, which was presented to the Presbytery of Washington, now Chillicothe, on the 9th of October, 1810, and placed in the hands of Mr. Dickey, he accepted. At the same time calls were presented also from the churches of Concord and Pisgah, each for one-third of his time. The salary promised by these three churches was three hundred and ten dollars.

After accepting these calls, Mr. Dickey finished his missionary tour, and about the 1st of April, 1811, he removed to this field and entered upon his labors, settling in the bounds of the Buckskin congregation. And on the 26th day of August, 1811, he was ordained to the gospel ministry, at Buckskin, by the Presbytery of Washington, and installed pastor of the united congregations of Buckskin, Concord, and Pisgah.

A brief notice of the organization and early history of the churches of Buckskin and Concord, may find a fitting place in this connection. They had all been organized within the period of eight years, previous to their calling Mr. Dickey.

The first notice which the writer has been able to obtain of the congregation of Buckskin, is the following action of the Presbytery of Washington in relation to that congregation, viz.:

The Presbytery of Washington met at Cincinnati, October 6th, 1802, have permitted and hereby do permit the congregation of Buckskin to send a call to the Presbytery of Ohio for Mr. Robert Johnson.

Signed,

JOHN E. FINLEY, *Moderator.*

JOHN THOMPSON, *Clerk Pro Tem.*

The first session of this church was constituted on the 27th of October, 1802, and consisted of Rev. Robert Ralston, Moderator, and Messrs. John McConnel, David Edmiston, John Edwards, and Abraham Dean, ruling elders. At that time twenty-six others were admitted to the privileges of the church. Of these original members one John H. Wilson still survives. On the Sabbath following, October 31st, 1802, the first sacrament of the Lord's Supper was administered there by Mr. Ralston. The first two years after its organization, the church had only occasional supplies. Its records do not show whether they obtained the labors of Mr. Johnson or not, but it is known that he with others visited the church, and preached occasionally during this period.

On the 13th day of May, 1804, Robert Boyd Dobbins, a traveling licentiate, came, at the request of the Buckskin and Concord congregations to spend a summer with a view to his permanent settlement. On the second Sabbath in June, 1804, the Lord's Supper was administered by appointment of the Presbytery of Washington, by Rev. Robert Wilson of Kentucky, and Rev. William Williamson, a traveling preacher from South Carolina. Mr. Wilson was the father of the Rev. Robert W. Wilson, now pastor of the church of Bloomingburg, Ohio. This communion was held in the bounds of what is now the Concord Church.

In the month of August, 1804, the congregation of Buckskin prepared a call for the pastoral labors of Mr. Dobbins, which was presented to the Presbytery of Washington in April following. The Presbytery then adjourned to meet on the 19th of June, 1805, to attend to his ordination and installation. At the time appointed only one member of the Presbytery, Rev. Robert Wilson, of Washington, Kentucky, was present. Mr. Wilson was, however, one of the committee of the Presbytery to examine the credentials of traveling ministers. He there met with Rev. Robert

G. Wilson, afterwards Dr. Wilson, then a young man, and authorized him to administer the sealing ordinances in the vacancies of that Presbytery.

On the 23d of June, 1805, the Lord's Supper was administered at Buckskin, by Rev. Robert G. Wilson, and at that time, as well as at the preceding communion, quite a number were added to the church. The separate organization of the church of Concord was completed at this meeting by the election of a session for that church. John McConnel, already an elder in the Buckskin church, was transferred to that church, and William Anderson and John McLean were chosen elders.

In the month of October, 1805, the Presbytery met and ordained and installed Mr. Dobbins as pastor of these churches. This relation continued until the 7th of April, 1808, when Mr. Dobbins resigned his pastoral charge, having labored there either as stated supply or pastor about four years. From 1808 to 1810, when Mr. Dickey was called to labor among them, these churches were vacant, having only occasional supplies. From that time till the summer of 1863, a period of fifty-three years, these two churches had almost a continuous pastorate. Mr. Dickey being succeeded at Buckskin, now Salem, immediately, by Mr. Fullerton, and at Concord with an interval of only six months, by Mr. Gage.

In less than five years after his settlement, Mr. Dickey was called to mourn the loss of his wife. She died on the 27th day of May, 1816, leaving one son, now Judge Theophilus Lyle Dickey, of Ottawa, Illinois.

He was again married on the 6th day of November, 1817, to Jane Wardlaw, daughter of Andrew and Margaret Wardlaw. She was born March 4th, 1794.

In the autumn of 1818, Mr. Dickey ceased to labor at the church of Pisgah, and gave all his labors to the other two churches. His brother William, having come from Kentucky, took charge for a time of the church of Pisgah.

On the 5th day of October, 1830, the pastoral relation between Mr. Dickey and the church of Concord was dissolved. He, however, continued to labor there as stated supply till April, 1831. The next fall Rev. William Gage, then a young man from New England, commenced his labors in that church and the church of Pisgah. From that time Mr. Dickey confined his labors to the church of Salem alone.

In the summer of 1837, he visited Illinois, and preached to the church of Union Grove, Putnam County. And such was the impression that he made upon that church, that though they had been divided, both parties united and made out a call for his pastoral labors. This call they sent to the Presbytery of Chillietho, by Mr. William McClung, who laid it before that body at their fall meeting of that year.

"The people of Salem," writes one who was brought up under his ministry there, "were surprised and almost horror-stricken at the idea of losing Mr. Dickey, who was like a spiritual father to almost all that generation. And I do not think there was one in that church that would have voted for him to leave them." Indeed, they sent an earnest remonstrance against the dissolution of the pastoral relation. Still it seemed to the Presbytery that he ought to accept the call from Illinois, and consequently they dissolved the pastoral relation between him and the church of Salem. This was done on the 12th day of September, 1837.

Such is the brief record of Mr. Dickey's ministry in these churches. He had given to them his first love. He had come to them soon after their organization; indeed, soon after the first settlement of that region, when society there was just forming from its original elements; and by his ministrations, infused into it the spirit of the gospel of Christ, and had a large share in the work of moulding it into its present state. So that whatever reputation that community has for its moral and religious character, it owes much of it to him and his fellow laborers in the ministry. Says the writer already referred to, alluding to Messrs. James H. Dickey, Wil-

liam Dickey, Samuel Crothers, H. S. Fullerton, and William Gage. "It is very doubtful whether the community in that region are at all aware of how much they are indebted to these men for that tone of morality and orthodoxy for which that country has been so famous."

The record is brief as is that of most faithful ministers of the gospel. Day after day, week after week, and year after year, his work was the same. Like the great Shepherd of Israel, whose under shepherd he was, his work was to lead the flock into green pastures and beside the still waters, to guide the wayward, restore the wandering, and lift up the fallen; to support the aged, and to "gather the lambs with his arm, and carry them in his bosom," and well did he perform this work.

Thus for nearly twenty-seven years he labored for these churches, and brief as the record is, it was perhaps the happiest period of his life, and humanly speaking, it was the most useful. Under his ministrations the churches were greatly blessed. They had their times of declension, but only the whole there was great increase. Speaking of this, Mr. Dickey says: "I left a pleasant congregation to which I was much attached, and I believe the attachment was mutual, where I had spent the prime of my ministry. And God had blessed my poor services, so that the church had increased from seventy members to two hundred and fifteen, after deducting all that had died, and has furnished thirteen preachers."

That the attachment of which Mr. Dickey speaks was mutual and lasting, the writer can testify. Though more than a quarter of a century has elapsed since he left them, the members who still survive, and even their children who did not know him personally, but who have imbibed the same feeling from their parents, speak of him with the warmest affection. With many of these, in all three of the congregations, the writer has conversed, and the voice of all is the same: "When Mr. Dickey left us we thought we were broken up. We thought no one could take his place."

Immediately after the dissolution of the pastoral relation between Mr. Dickey and the church of Salem he removed to Illinois, and took charge of the church of Union Grove, but was not installed till the next spring. Speaking of this Mr. Dickey says, "I was installed pastor of the Union Grove Church in the spring of 1838, among a people where contention ran high, and they had been divided into two churches that met for worship, about a mile apart. But they had united in inviting me to be their minister. In the spring after I settled there the burst took place in the General Assembly, that split the Presbyterian Church into two parts—Old and New School. This spoiled our hopes of union, and eventually produced separation; part united with the Old School and part with the New School, where they continued about eighteen months, then drew off and became independent, and eventually scattered and are not to be found. Oh how ruinous are such contentions." Again he says, "During my residence among them of seventeen years I had very little success except the first year, while we were living in comparative peace. In that time there were some thirty added to the communion. Afterwards the Lord granted us a little refreshing, and about a dozen were hopefully converted. But after years of the hottest strife, in which there were no hopeful conversions, a clean separation was made between the contending parties, and we were left in the undisturbed possession of our meeting-house, and the dissension had died away; some of our young people began to seek admission to the communion.

"The Spirit, like the peaceful dove,
Flies from the realms of noise and strife."

At the division of the Presbyterian Church the Presbytery of Peoria, with which Mr. Dickey was connected, went with the New School, and still for a time retained his connection with that Presbytery. In a letter written on the 15th day of November, 1842, to Rev. Robert G. Wilson,

so long a co-presbyter in the Presbytery of Chillicothe, Mr. Dickey says, "At our fall meeting," (after the division,) "my Presbytery was pleased to pass a vote of censure on the doings of the Old School party, and of adherence to what they were pleased to call the constitutional Assembly, expressing approbation of the course pursued by that party. To this I entered my dissent, for I did think that they had done wrong as well as the others. The truth is, I believe both parties are guilty of schism. In viewing the parties as formed, I never could think that the church was on the one side and a faction on the other, but that the church was divided into two parts, and I was at liberty to connect with either of them as expediency directed. I was already connected regularly with one party. The other party contained my acquaintances with whose habits I was accustomed, but I could not be with them without seceding from my present connection, regularly formed, and going over to a body holding the same Confession of Faith and Form of Government, and whose meetings would be at least a hundred miles distant. *I suppose secession is always wrong.* I chose, therefore, to crucify my partialities and stay where, in the providence of God, I was put." Again, in the same letter, he says, "I entertain the hope that when a few hotspurs are laid aside the great mass may be reunited. May the Lord hasten it."

In the contention connected with the division of his own congregation and of the church at large, Mr. Dickey had but little comfort. To his gentle nature, formed for peace and brotherly love, these warrings were most discordant. In writing of this his daughter, Mrs. Templeton, says: "It always seemed a matter of wonder to him that Providence had taken him from the people of his love at Salem and brought him to where he was called to so much trial." And again the same writer says, "Not only were his trials in his church great to his keenly sensitive spirit, but he missed his ministerial brethren in the Presbytery. When the division in 1838 took place there was no Old School Presbytery nearer than Springfield, and he was within the bounds of a New School Presbytery, and as he often said, 'he believed that there were good men on both sides and that the division had been made by the servants without the Master's orders,' he remained with that Presbytery, but he never felt at home with them." Afterwards, when an Old School Presbytery was formed in that region, he became connected with it.

In the autumn of 1853 he was attacked with rheumatism and neuralgia, and laid aside from the ministry. He, therefore, resigned his charge, and in the spring of 1854 removed to Springfield, Illinois. On the 24th day of September, 1854, he was called to part with his wife, of whom it may be said that she was a worthy companion in his labors, and by her energy, skill, and prudent management she contributed much to his success in the great work to which he had devoted his life. In the fall of 1856 his son-in-law, Rev. Samuel M. Templeton, having taken charge of the church of Delavan, Illinois, he removed to that place.

"From the time that he was a young man," writes Mr. Templeton, "his lungs were somewhat affected, continuing so during his whole life. His health gradually declined, and he became feeble with disease and old age; but always cheerful, patient, and resigned to the will of God. On the morning of the 24th of December, 1856, as a man goes to sleep, he slept in Jesus, being seventy-six years and two months old."

With regard to his experiences and spiritual exercises during the last days of his life, his daughter, Mrs. Templeton, writes: "He had also family afflictions, being called to part with two sons whom he had hoped to take his place in the church, but such was the cheerfulness with which he bore these afflictions that it might have been said of him then, as Dr. S——, of Springfield, remarked to me after the death of my mother: "It is astonishing how he bears his affliction with so much cheerfulness."

His bodily sufferings and feebleness he bore in the same way. After

the severe attack of neuralgia which he suffered in the fall of 1853, he wrote to a friend: "For a month or two I expected it to take my life, but now there is some prospect that I may yet walk on earth a little longer. My hopes for eternity have been tried, and oh! how firm a foundation the gospel of Jesus Christ lays for the hopes of the sinner." I have often heard him remark, that any success he had in the ministry was owing to his being enabled to make plain how God could be just and justify the sinner. During his last, long, lingering disease, which was consumption of the lungs, his confidence and trust in his Saviour never failed. Often, not expecting to live another day, he would, with his children about him, testify to the power of the religion in the prospect of death, and the suitableness of the Saviour to the sinner's case, being just such a Saviour as he needed.

During the last night of his life he suffered more intense pain than he had ever known before. He said, "His heavenly Father must have seen a great deal of rebellion in his heart that required so much chastisement." He would talk as freely of death as if it were but changing his place on earth, remarking that "the worms would not have much to feed on," alluding to the thinness of his flesh. The hope of the resurrection was a pleasant thought to him, sometimes repeating the verse:

"Farewell, my body, for a while,
I leave you to the care of friends,
And think my sorrow to beguile:
Not e'en in death our union ends."

As he had opportunity it was his aim to instil truths into the minds of the young. A young man living near him in Springfield, who was at that time very wild and trifling, used often to go into his room to hear him talk. Lately he visited a friend near this place. She says, "He talked a great deal of him, and said, 'Oh, aunt, if you had known Mr. Dickey you would not wonder that I say so much about him; he was the means of making me a good boy.' The allusion you make in your notice of Mr. Gage to Mrs. Brown's remark of my father on her death-bed was to me very touching and beautiful."

Some extracts from letters written by those who were most intimate with Mr. Dickey will best illustrate his character. Says one, already alluded to, who was brought up under his ministry at Salem: "Mr. Dickey came the nearest, in my estimation, in connection with his Christian character, being a model of a perfect gentleman that I ever knew. He was sociable and courteous, generous and kind, yet maintaining a great deal of dignity. He was a great student of the Scriptures, and his theology was drawn from that fountain of which he drank in copiously, and in his preaching it flowed out bountifully, for he was a kind of natural orator." Says another writer, a venerable elder in the church of Concord, "In regard to the character of Mr. Dickey's preaching it was plain, practical gospel truth, the substance of which was Christ Jesus and him crucified. He was esteemed by the community as one of the first class of preachers, and was kind and affectionate in his disposition."

His daughter, Mrs. Templeton, writes: "His life was so uniform that as long as I can recollect it seems to me to present the character of a cheerful, humble Christian, devoted to his Master's work, esteeming it a 'small matter to be judged of man's judgment.' From what I have seen of others it seems to me that he spent more time and labor in family instruction than most ministers, and insisted on it in the families of his charge, esteeming the Shorter Catechism as an excellent summary of Christian doctrine. I cannot forbear mentioning my father's great love for the Bible. As he grew older he seemed to delight more and more in it, reading it more than any other book; and though he seemed perfectly familiar with it, knowing where to find any text or subject, yet he said

that every time that he read it he found something new, almost always reading in his well used Greek Testament or Septuagint."

His son-in-law, Rev. S. H. Templeton, writes: "In his social relations he was hospitable, pleasant, conversable, extensively known by many warm friends. His conversation was well and seasonably spiced with pleasantry, narrative, and anecdote. As a preacher he had a clear, pleasant, and winning voice and manner. A scriptural gospel preacher, speaking his own experience to that of God's people, he drew his hearers to himself and the precious doctrines of the cross. In a ministerial life of nearly half a century he had his trials, family afflictions, troubles in the church, persecution for opinion's sake, misrepresentations, and enemies. But where is the man that ever charged him with improper motives or strategy as a man, presbyter, and minister? In all his relations with his fellow-men, both secular and religious, he was strictly true, honorable, and honest, suffering wrong rather than defend himself."

Rev. Dr. Steel, of Hillsborough, Ohio, in a notice of Mr. Dickey, which was published soon after his death, says: "Such a man as Mr. Dickey never lives in vain. He had many souls as seals of his ministry; his manner in the pulpit was bland and winning, and his matter the rich truths of the gospel enforced with earnestness and affection and unfettered by metaphysics or false philosophy. His method of introducing religious truth in private conversation, and in the family circle, was peculiarly happy, and as the population was not dense in the region of Ohio, where his labors were first in demand, this faculty enabled him to do much good as he passed from place to place in his preaching tours, a goodly number that never sat regularly under his teaching will rise at last and call him blessed as God's instrument to pour the gospel balm into their wounded spirits. In his deportment toward all classes he was kind and affectionate, and by his brethren in the ministry, to whom he was probably best known, he was always greatly beloved. At the first organization of the Synod of Cincinnati he was selected as the Stated Clerk of that body, and continued as such while he remained in Ohio."

Recounting the goodness of God's dealings with him Mr. Dickey himself says: "With regard to worldly wealth I have but little to record. I began the world poor, and ministers have few facilities of gathering wealth, so that I continued to live a poor man. But I have to say to the praise of the goodness and faithfulness of God, that I have never seen the time when I or my children were hungry and there was no bread, and they were decently clothed. I gave two sons a liberal education, and my daughters were better educated than most of their associates. How it was I cannot now tell, but so it was; for my salary never exceeded three hundred and ten dollars, except about three years, and frequently did not amount to the one-half of it. To those who are engaged in the gospel ministry I would say, 'Be not discouraged though the prospect of a livelihood be dark, take no thought for the morrow. Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.' I have seen many a time when I did not know how we were to get along next month, and sometimes next week, but still supplies came."

Mr. Dickey, though born and educated in a slave State, was not brought up in a slaveholding family. His father never owned slaves, and was in principle opposed to slavery. Once having obtained a little more money than he needed for other purposes, he was tempted to purchase two slaves, one as a help in the house and the other for farm labor, and went so far as to disclose his purpose to his wife. But before he carried out his design, his money, which was in the form of Continental bills, suddenly depreciated and became almost worthless. Thus ended his first and last attempt to become a slaveholder. And ever afterwards, when any want of success in business overtook him, he regarded it as a chastisement for having given even the consent of his heart, to become a partaker in the guilt of human slavery. Under such influences James H.

Dickey was trained, and became the earnest friend of liberty and opponent of slavery even before he left a slave State.

It was this that led him to leave Kentucky and seek a home in Ohio. His first wife at her marriage inherited five slaves. These they determined to emancipate. But as this could not be done without trouble in Kentucky, he determined to go at once to a free State and take them with him, and thus make them free, and secure them and their posterity from any danger of being again enslaved.

On his first visit to his father's house in Kentucky, after his settlement in Ohio, his aged father said to him, "James, why have you gone so far away to that new country and cold climate? There are places in Kentucky, needing laborers, nearer home, and where the climate is pleasant."

"Father," was the reply, "Mary and I talked this matter over before we were married, and decided to go and take with us those colored people to a place where they and their posterity should be for ever free."

Some years afterwards, when he was visited by one of his brethren of the Presbytery, he said to his visitor, "Brother Burgess, I know not why God has so greatly blessed me. When I came here, I had nothing, and was in debt for the horse which I rode; now I have bought this little farm, and put up these buildings around me, so that I have everything of this kind to make me comfortable, and they are all paid for. And what is a great deal better, I am so happy in the people of my congregation, I can hardly realize all that God has done for me. Why is this?"

"I can tell you the reason, Brother Dickey," was the reply, "you set those negroes free."

Besides several shorter articles against slavery, Mr. Dickey published a work some years ago on the Jewish servitude. And at the time of his death, he was preparing an article on slavery for publication. He also, in the regular course of his ministrations, preached against this great system of iniquity, and threw all the weight of his ministerial influence against it. He, with several other ministers of the Presbytery of Chillicothe, were the most active formers and members of an anti-slavery society which existed in this region many years ago.

Once meeting a drove of slaves just starting for the southern market, he said to the driver as he passed, "Heaven will curse that man who engages in such a traffic and the government that protects him in it." How fearfully is this declaration now realized by means of the present terrible pro-slavery rebellion! That State which produced so large an amount of human merchandize, and which was so largely engaged in this traffic, has been desolated by the march of contending armies. And while this is written, it trembles under the tread of armed legions, engaged in the struggle between freedom and slavery. And the whole nation is suffering for its complicity in this great iniquity. May this conflict soon end in the triumph of freedom, and the utter annihilation of Slavery.

Besides the five slaves which he emancipated when he was first married, he, with others, in the year 1853, emancipated quite a number which had just fallen into their hands by inheritance, and sent them to Liberia.

Concerning her father's views on the subject of slavery, Mrs. Templeton writes: "By many who did not think as he did on the subject of slavery, he was considered as of the Garrisonian class, but by those who knew him best, he was known to have formed his opinions from his personal acquaintance with slavery, and comparing it with his Bible, which was his rule for everything. His opinion on the subject of slavery was the same when he died, that it was when he left Kentucky, a young man, and he was never carried about with the ultras of the day. When the name Abolitionist became a by-word, some one suggested that he should drop it, and say he was anti-slavery. He said, 'No, I am an Abolitionist, which means nothing more than that slavery should be abolished.'"

Dr. Steel in his published notice, says: "It may be proper to observe, that Mr. Dickey was one of those ministers of Ohio, who, although born

and reared in slave States, took an active part about a quarter of a century ago, in rousing the churches and people to a sense of the evils of slavery. He gave both his tongue and pen occasionally to the advancement of that cause." In another place the same writer says: "Previous to the excitement which afterwards sprung up about slavery, the writer well remembers the appearance of Mr. Dickey, as he stood up in the pulpit in Lexington, Kentucky, to preach before the Presbytery there assembled. His smile was pleasant, his manner kind and conciliatory. And while he gave us quite a discussion on slavery, in opposition to the system, he was listened to with patience and attention. And although one of the leading members afterwards remarked to me, that he considered Brother Dickey as carrying the matter too far, yet not a whisper did I hear from any one objecting to his introduction of the subject."

Earnest as were his anti-slavery views and actions, he did not advocate division as the proper means to accomplish the removal of slavery, but threw his influence against it. On this subject he preached a sermon which was published, entitled, "Division not one of God's Appointed Means of Reformation."

All honor is due to those faithful men, who, when it was unpopular to oppose slavery, lifted up the warning voice against this crying sin, and posterity will give them that honor, while the names of those who advocate it, will go down to posterity with infamy.

Mr. Dickey had four sons and five daughters. Two of his sons died before their father. Judge T. L. Dickey of Ottawa, Illinois, already named, is his eldest son, Rev. Samuel M. Templeton, of Delavan, Illinois, is his son-in-law. The late Rev. William Dickey, of Bloomingburg, Ohio, was his brother; and the late Rev. Samuel Crothers, D.D., his brother-in-law. The portrait and biographical sketch of Mr. Crothers is also contained in this volume. Rev. William Alexander, one of the early missionaries to the Sandwich Islands, Rev. Samuel R. Alexander, of Vincennes, Indiana, and Rev. Thomas Alexander, of Texas, were also brothers-in-law. Rev. Samuel Martin, Rev. William Martin, and Rev. Claudius B. H. Martin, were his nephews. The late Rev. John M. Dickey, of Indiana, was his cousin, Judge Alfred S. Dickey, of South Salem, Ohio, is his nephew.

As a fitting close to this sketch, the following letter, written by Rev. Dr. Steel, of Hillsborough, Ohio, is presented. He is the only remaining member of the Presbytery of Chillicothe, who was connected with it at the same time with Mr. Dickey.

"His personal appearance was good, and his bland demeanor was well adapted to make a favorable impression on all who were introduced to him. He was ingenuous, kind, and pleasing in his address, fond of society, and ever welcome among his acquaintances in every station in life. When in the pulpit, he was solemn and earnest in his addresses to both saints and sinners, furnishing them with the pure word of life in simplicity, never aiming to act the great man or the orator. He was firm of purpose in delivering what he deemed to be the truth, although it might be unsavory to some of his hearers, but when speaking of the grace of Christ in salvation, it was always accompanied with a smile of much sweetness, which gave additional zest to his natural persuasive manner.

"In short, as a preacher, he spoke manifestly under deep conviction of the importance of evangelical truth as the means of salvation; also tenderly and kindly, with an evident desire to reach the hearts of his hearers.

"Of his ministerial duties in the more private walks of life, I know but little personally, but always heard of him as a faithful servant of his Master in every position where duty called him. And that he was blessed in his attempts to do good beyond the bounds of his pastoral charge, was well known to the brethren of his day. He was indeed, while with us, a true Christian and an earnest minister of the gospel: consequently for him to die was gain."



Portrait by Samuel Nathan Phil

Hugh S. Fullerton

FULLERTON, HUGH STEWART.—To avoid periphrase, I shall simply call him "my father," second son of Thomas Fullerton and Elizabeth Stewart, was born near Greencastle, Pa., February 6, 1805. His parents sprang from that immigration which poured from the north of Ireland into Pennsylvania and Virginia, during the first half of the eighteenth century, and it was one of the few things which my father used to mention with perhaps a pardonable pride, that he descended from that old Scotch-Irish people who had done and suffered so much for Christ and human freedom.*

Not long after his birth, his parents removed to Carlisle, Pa., and thence to a farm in Orange County, New York. It was of his residence there that father retained his earliest distinct memories. Life dawned on him then full of hope and delight. So indelibly was every thing connected with his sojourn there stamped on his mind, that although he left the neighborhood when he was but seven years old, and never returned to it, yet a few years ago, in conversation with a lady from that vicinity, he described accurately each house which had stood within some miles of his father's residence, giving even its position in regard to the points of the compass.

An incident which occurred during his stay in Orange County may be given as the origin of a life-long principle. A slave of his father, to whom the boy Stewart was greatly attached, ran away. A day or two afterward, as the child on his way from school stopped to play by the side of the Wallkill, he heard the tramp of horses' feet on the bridge above him, and looking up saw his father riding by, with poor Tom, the slave, tied by the wrist to his stirrup. The dejected look of the man, and his position, made an impression on the child's mind which never passed away. And from that moment dated an unyielding opposition to slavery in every form.

In 1812 the family removed to Baltimore where his father entered into mercantile business. His complete failure after two years necessitated another removal of the household, and this time they sought what was then the far West. The last summer which the boy spent in the East, was passed with an uncle near the place of his birth. Three companions shared his sports that summer, and he often referred to it as a pleasant recollection that the four should all afterwards be engaged in the same great work of the ministry. One was his cousin, Matthew Lind Fullerton, who died after a short pastoral career at Hagerstown, Md.; the second was the late Dr. Potts, of St. Louis, and the third was the lamented Dr. John C. Young, of Centre College, Ky.

In the spring of 1815 the family came to Fayette County, Ohio, building a one-roomed cabin in the wilderness for the home of the father, mother, and eleven children. Humble as the residence was, it was so aristocratic as to be known for miles around as "the house with the glass

* I find among his papers some "rhymes," as he would call them, written for an Album, in the dialect which his affection had made almost a mother-tongue to him, which well expresses this feeling. I select some specimen verses:—

"There's many a thing that maks me cling
To Scotland's hills o' heather;
An' lights my e'e wi' thirlin' joy,
When fancy taks me thither,

"In auld Lang Syne, time out o' min
There a' my bluid was treasured;
An' forbears stern, by mony a burn,
Their sangs o' praises measured.

"Tradition says, a holy race,
And stout as ony filer,
To bith an' stab th' red-buskit drab,
Wham Papists ca' their mither.

* * * * *

"Wi' gabhet-glib, an' mony a fib,
O' Puritans they bletcher;
They'd gar ye ben, they were the men,
An' Freedom had nae ither!

• "True, they did heeze a dowre breeze,
For liberty and religion;
But snook the airth that gae it birth,
'Twaed lead to Scotland's region.

* * * * *

"There music pours her winsome stores
O' sang frae a' her fountains;
My laddie days were cheer'd wi' lays,
That burst frae Scotland's mountains."

window." Game of all kinds was then abundant in the neighborhood, and wild beasts of more dangerous nature were numerous. Well do I remember the interest with which we, his children, used to listen to our father's stories of the times when he, a little boy, wandered all night, lost in the woods, on his return from mill, only relieved when utterly worn out he by chance leaned his young cheek against a "blazed tree" to rest, and found that he was on a road again; and of the night when a pack of wolves chased him for miles to his father's door.

From the time when he was fourteen years of age almost the entire charge of the farm, and of providing for the support of the family, fell on the young lad. Weary days of toil, and often sleepless nights, when, through the clap-board roof, he "watched the stars passing over his head" as he planned the labors of the following day, made up the life of one as yet little more than a child. He learned "to bear the yoke in his youth," and though his pleasures were few, his fare scanty, and his labors so severe as to permanently injure his constitution, he often mentioned those years of privation as his best training for subsequent usefulness and self-denial. One helper, teacher, and sympathizer, he always found in his mother, a woman "of whom the world was not worthy." To prudence, patience, industry, and an excellent judgment she joined the most devoted piety. It is still remembered of her that "she never sat under a sermon without weeping"—tears of sorrow for sin, and of joy for the pardon which she hoped she had obtained through a Saviour's blood. To the example of her life of faith and prayer, and to her constant instructions in Divine truth, father always ascribed, more than to any other earthly influence, his early guidance into the way of life. It was not, however, till about the age of nineteen that, as he thought, he passed from death unto life. Only a few weeks before his death, in passing by the old homestead, he pointed out to the writer the very spot where the Lord met him, as he met Jacob at Bethel; and blessed him. Weeks of darkness had preceded the hour of his joy. Efforts to make himself better, resolutions to be holy in heart and life had all proved vain. Thick clouds encompassed him, and he had almost abandoned hope, when, in passing through the woods one evening the well-known verse flashed on his mind:

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

He felt that here lay his only hope; he appropriated the language of the hymn; he surrendered all to the Saviour; and "being justified by faith, he had peace with God." He soon afterwards made a public profession of religion in Bloomingburg Church, then, as for nearly half a century, under the pastoral care of Rev. William Dickey—"Father Dickey," as he was universally named by the wide-spread acquaintance who loved and honored him.

It was not long before great changes passed upon the household in the forest. The "fever years," as they are still called by early settlers of 1824, 1825, and 1826, brought their burden of sickness and death to almost every house in that section of country. For weeks father himself lay at the point of death, and when he recovered sufficient health to enable him to watch with and nurse the sick, his constant services were given to them. In the space of a few months he was called to follow, one after another to their graves, his loved mother and six brothers and sisters.

Great as was the grief of these changes to him, they were yet the providential means which led to rich blessings. By removing to so great an extent the care of a large family from him, they left him at liberty to fulfil the life-long wish of his mother, to follow the advice of his friends, and to obey the call of the Holy Spirit, by devoting himself to the work of

the ministry. He was taken under the charge of the Chillicothe Presbytery, and by the assistance of friends was enabled to enter college, at Ohio University, then flourishing under the Presidency of Robert G. Wilson, D.D. He remained at college only about one year, but with his usual energy and disregard of consequences to himself, he crowded into that short time the studies of three years. Nor was it a mere smattering of learning that he acquired. Without making any pretensions to extensive scholarship, he knew thoroughly whatever he had studied. More than twenty-five years after he had closed his Geometry, he spent a sleepless night in recalling on his bed the propositions and demonstrations of the first book of Euclid; and found that he could go through them all without the slightest difficulty. But excessive study prostrated the remains of strength in an already enfeebled constitution. He was forced to leave college, and for a time to engage in more active life. No sooner had he regained a slight measure of health, than he began his Theological studies, under the direction of Rev. Dr. Crothers, of Greenfield; teaching at the same time. He had prosecuted his studies but a few months, when the Presbytery, under whose care he had been placed, believing that he was prepared to preach the Gospel, and that any further delay in sending him forth would result in his death from the exertions of preparation, at their own instance, and against his earnest protestations, proceeded to license him at their spring-meeting, April 8, 1830. He was thus, as he often expressed it, "cast out of the nest without a feather to his wing." But the grace of God had been his best education for his work. A quaint remark made by a member of Presbytery, when called on to criticise the "trial sermon" of the young brother, was often quoted by him pleasantly as being the highest compliment he had received in his life, and may serve to show the estimation in which he was held by those who were taking the responsibility of licensing him before he had finished the usual course of study: "He is just like a good screw-awger, takes hold right away, cuts all the time, and stops when he gets through."

The following summer was spent in home missionary work among the vacant churches in the Presbytery, and in the autumn, with revived health and bright prospects of usefulness, he accepted a call from Union Church, four miles from Chillicothe, Ohio. In October of the same year he was married to Dorothy B., daughter of Rev. William Boies,* who had been, at the time of his death, in 1823, pastor of Waterford Church, Washington County, Ohio.

In January, 1831, father was ordained and installed in his first church, a small and feeble band of God's people, who returned his interest in their welfare and his labors among them with an affection which, in the hearts of many, followed him to his grave. During the two years which he spent with them, their number nearly trebled, and the neighborhood received an impulse toward good which it yet retained. It was a most delightful recollection that from one of his sermons, preached in Union Church, his own father, who was providentially present, received the impressions which, it is hoped, resulted in leading him to the cross of Christ. It is not often that a son is thus blessed in being the means of a father's conversion.

In the autumn of 1832, father received a call to the church of Chillicothe, presented with such urgency that he could not refuse it. But so bound had he become to his little flock at Union, by their mutual attachment and the blessing of God on their connection, that he could not bring

* Rev. William Boies, a descendant through four generations of deacons and elders in the New England churches, from a Huguenot minister exiled from France by the revocation of the edict of Nantes, was born at Blunsford, Mass., July 24, 1773; graduated at Williams College, Mass., in 1801; settled as pastor of Toignmouth Church, Vermont, 1804; removed thence to Wa-

terford, Ohio, 1819; died there September 24, 1823, beloved by all who knew him. Of a gentle, somewhat melancholy temperament, he labored with tears, yet was granted by the grace of his Lord a harvest of many sheaves. He is remembered as pre-eminently a "son of consolation." His widow, Caroline Lee Cogswell Boies, still survives him.

his own mind to accept a call to another field of labor. He finally threw the burden of determination upon the Presbytery. It was the unanimous opinion of his brethren that he should go to Chillicothe, and in October he was installed pastor of the church in that city. Here, too, his work was greatly blessed, though he found difficulties to struggle with, which had not met him before. The ardor with which he threw himself into the anti-slavery movement, just then beginning throughout the country, and especially his efforts to improve the mental and spiritual condition of the large number of colored people in Chillicothe, awoke much opposition.

On one occasion he was generously escorted to his home from an anti-slavery meeting by a mob. They offered him no physical violence, being probably restrained by the calmness of his bearing. But closely thronging around him, thrusting their lanterns into his face, with whootings, yells, and loud threats they sought to intimidate him. "They wanted to see a Presbyterian preacher *run*," he would say, in relating the incident, "but I could not give them that happiness. If they could have succeeded in starting me, I believe that they would have killed me."

Another scene through which he passed was recalled by him with more pleasure: Chillicothe was originally settled in great part by families of wealth and standing from Virginia and Kentucky. Many of them brought their slaves to Ohio and emancipated them. These constituted the nucleus around which gathered a large number of the gregarious colored race. They had no schools—scarcely any religious teaching. Father felt the absolute necessity of leaving to their children *some* advantages of instruction. With much difficulty he obtained a teacher, a young lady of cultivated intellect and high social position from Northern Ohio, who was willing to come as a missionary to the neglected blacks of the "Ancient Metropolis." But not a household in the city could be induced to open its doors to the "*nigger school-mistress*." Finally, at the cost of much domestic inconvenience, father took the teacher with his own family. This was the "last straw." Many of his people could endure no more. The ladies of his church met and deputed one of their number to go at once to the pastor's house to remonstrate against an act so degrading to himself and humiliating to his flock. The lady thus commissioned was one who added to her position as the wife of a now more prominent man than perhaps any other in the early history of the State, and to her own remarkable intellectual and social qualities, the grace of a most noble Christian womanhood. She was a "mother in Israel." Her memory is still fragrant in the places where she lived. But with the best blood of Virginia—blood which had flowed into the veins before it had become diluted and defiled by nearly a century of demagoguery and soul-mongering, as Virginia blood is now apt to be—she inherited many of the prejudices of her native State. Her protest was eloquent with somewhat of indignation as well as with affection to the church and the minister whose influence for good she believed to be in danger. The pastor listened in silence till she had finished, and then began his defence. The negroes were there, walking the streets, filling the houses of the whites whom they served with their ignorance, superstition, and vice, polluting, like the frogs of the Egyptian plague, the very ovens and kneading-troughs of the white population, contaminating the minds of the children of the church with their heathenish notions and their immoralities. No man cared for their souls. The interests of both blacks and whites imperatively demanded that something should be done to stay these corrupting influences. He told of the difficulties he had met in obtaining any assistance in the work, and how he had been forced either to abandon all hope of benefiting the colored pagans around him, or to subject himself and his family to reproach by doing as he had done. Father had often observed that when Mrs. W—— was peculiarly interested in his sermons, she would close her eyes and unconsciously nod

assent to his words, the swaying of her head becoming noticeable in proportion to her pleasure in listening. He had not proceeded far in his narration before the eyelids of his auditors fell, and her head began to nod approval. The inclinations became deeper and deeper, till, at last, there was needed no further argument, and his venerable friend rose to her feet exclaiming, "Well, Mr. Fullerton, you have done just what a Christian man and minister should have done!" And that was the last of any opposition in his church to his efforts to improve the condition of the colored people of Chillicothe.

I remember a letter which he wrote to me in the year 1856, giving an account of the hosts whom he saw gathered to hear the very principles announced from the platforms of a political party, for which he had been threatened with mob violence in the same place twenty years before. "I felt like Jacob," he wrote, "when he was returning to his own country, and was about to pass by the ford Jabbok, 'With my staff I passed over this Jordan, and now I am become two bands.'" Yet in all these troubles, so great was the confidence of his church in their pastor's piety, and their love for him, that, though few agreed with him in his peculiar views, but few were detached from him. After four years' labor with them, completely prostrated health compelled him to resign his charge.

The greater part of the year 1837 was spent in an agency for the A. B. C. F. M.; and in this, as in all his previous efforts, he was abundantly blessed. In the autumn of that year, he accepted a call to Salem Church, Ross County, Ohio, then but lately vacated by Rev. James Dickey, after a pastorate of nearly thirty years. Other fields of labor, more eligible in a worldly point of view, were offered to him, but he preferred Salem. The reason which he gave in confidence, to my mother, for choosing Salem rather than another church may be given as characteristic of him. It was because the salary offered at Salem was *smaller than was promised elsewhere*. Right or wrong, this was the principle of his life. No man should say of him, "I have made Abraham rich."

Early in the year 1838, he brought his family to this new charge, and in the fear of God established his abode. Twenty-six years of most laborious life were spent in this place before God called him home. Laborious,—often most painful, but still happy years,—blessed by the love of a faithful people, by God's answer to his prayers, and reward for his toils in their behalf, and in the pleasures of domestic life. Cares there were, enough to discipline, but not to fret or chafe his patience. Disappointments there were, but they only strengthened instead of shaking his trust in God. Worldly anxieties in the charge of a growing family, many difficulties in the shepherding of so large a flock, and more than all else, the burden of protracted and painful diseases oppressed him; but he bore all calmly in the strength of his Master. He was twice, for short periods of time, laid aside from preaching by "clergyman's sore-throat," and twice by the disease which finally carried him away. But notwithstanding these interruptions, and the many trials through which he was compelled to pass, "his labor was not in vain in the Lord." About five hundred persons were added to this church during his ministry. The growth was not spasmodic, caused by the excitement of transient revivals, but by steady accretions. During nearly the first half of his pastorate, not a communion season went by without some addition to the number of communicants. It was a dreary time to him when not one new disciple sat down at the Lord's table, brought there through his instrumentality. Such sad days however occurred but seldom.

Great changes took place during these twenty-six years, not only in himself and in his family,* but in his church. The old house of worship

* Two sons and one daughter were born before his removal to Salem; three sons and one daughter during his residence there. His first-born

died in infancy. His two eldest surviving sons are in the ministry—Rev. Artemas T. Fullerton, supplying his father's vacant pulpit; and Rev.

was torn down, and one much larger and more comfortable was erected. A flourishing village sprang up where there had only been woods and fields. The forests gave way more and more to the hand of the husbandman. At father's instance, and chiefly through his influence, an academy was founded, which for twenty years has been one of the most successful and useful institutions of the kind in the State. The comforts of Christian progress were increased throughout the neighborhood. He lived to teach and guide toward heaven representatives of four generations in Salem Church. The gray-haired pioneers were laid in the dust during the first few years of his ministry there, and their children's children stood by his grave to learn their early lessons of death and immortality. Father's custom was to preach at the church on Sabbath mornings, and in the afternoons at some place on the outskirts of his congregation. In this way many were brought to hear the gospel who would otherwise never have attended preaching. In the space included by a triangle whose apex is Salem Church, and of which the other two angles are at Bainbridge and Bourneville, ten miles distant from the church, and seven miles from each other, there is a wild and hilly country in which there are but few houses of worship. He has counted more than seventy different places in that region, farm-houses, barns, school-houses, and open groves where he has preached the gospel—at some of them many times. So long as his health allowed, he kept up a system of Bible-classes in his congregation, having for years five or six, which he would attend on week-days as often as twice a month in each district. To these Bible-classes he was in the habit of attributing a great part of the success of his ministry. Old and young alike attended them, and were alike interested and instructed. The most thoughtless students in the academy rarely neglected to go to the Wednesday evening Bible-class, not because they were required to go, but because they found it the most pleasant as well as profitable way in which they could spend the hour. More than forty young men, studying for the ministry, have been under his care as their pastor and teacher, and perhaps there are few of them who do not attribute the chief share in their theological education to him.

The last fifteen years of father's life were years of intense suffering. Neuralgia attacked first his spine, and afterwards his head. He frequently told his family that he believed his heart to be diseased, and expected that a sudden transfer of his neuralgia to that organ would end his life. Since his death we have learned, that his faithful physician had the same fear. In the summer of 1862, father's disease had increased to such an extent as for awhile to compel him to give up preaching. It was a sore trial. Often had he gone into the pulpit and attended to the ordinary services of the congregation, when his countenance showed the torture which was wringing him. Yet many of his best efforts were made at such times, his strong will battling with pain and conquering it, so far as to give his mind free play. After a few weeks of rest, he resumed his labors, and continued them through the winter. Early in the spring he was prostrated by an attack of his disease, far more severe than any he had before experienced. For nearly six weeks he was confined to his room, and the greater part of the time to his bed, suffering fearfully, yet patient under all. A great fear began to shadow him. He believed that another such attack would destroy his vision, if not his reason. I never heard him, during his whole life, make a remark which showed

George H. Fullerton, pastor of the Presbyterian Church of Lancaster, Ohio. The two youngest sons were, at the time of their parent's death, in the army, both lieutenants. Hugh Stewart, in the First Heavy Artillery, Ohio Volunteers; and Erskine Boies, in the Eighty-sixth Ohio Volunteers, infantry.

Two brothers, Rev. Robert S., now of Dehra, Northern India, and Rev. James S., of Mount

Vernon, Iowa, a nephew, the late Rev. John McLain, of Tiffin, Ohio, and a cousin, the late Rev. Hugh S. Ustick, of Hamilton, were inmates of father's household at different times, bearing to him rather the relation of sons than that which they sustained by birth. He could count thirteen persons nearly connected with him by blood or marriage who were or had been in the ministry of reconciliation.

the slightest fear of death. All that he dreaded was life—life useless, helpless, suffering. He wished to die “in the harness.” As soon as he was well enough to travel, at the earnest solicitations of his church, he went for a few weeks to the Cleveland Water-Cure, and thence to Lake Superior. As always, he found the kindest friends. Weak and sick, he yet enjoyed the journey. His passion for natural scenery seemed to increase to the last. The upper lake region was full of wonders to him. He “could not divest himself of the idea that he was in some new world.” The idea was soon to become a reality. At Bayfield, on Lake Superior, he spent two weeks with a most hospitable family. He preached twice, but “so poorly that he was ashamed of himself.” He taught a Bible-class among the soldiers stationed at the fort. They called him “Father.” But he longed for home. He sat “much of the time on a cliff overlooking the lake, watching for a boat which he hoped might bring him tidings from his family and church.” He determined to return. He had “no hopes of preaching more, he wanted to be with his people. He might be able at least to visit the sick, and if they died, to follow them to the grave.” He returned home August 4th. We saw that his step had grown feebler, but he complained little of pain, and was more cheerful than usual. The first Sabbath he entered the pulpit, and spoke with much of his old energy for a half-hour. That day he performed a sad duty. He asked the church to unite with him in requesting a dissolution of his pastoral relation at the approaching session of presbytery. He spent the week in visiting the sick and comforting the bereaved. How pleasant were those last days! They were like Indian summer days after the first storms of autumn, and when winter is drawing near—calm, sweet, yet mournful with their premonition of coming change. On Saturday, the 15th, he went with mother to Bainbridge, to spend the Sabbath with two dear relatives. In the house of God, husband and wife sat together in the same pew, the first time for many years. They sang from the same book—

“Palms of glory, raiment bright.”

The feeble voice growing stronger with the sublime anticipation of the hymn, the upward glance, the hand which at times rose with outstretched palm, and fell again, as was ever its habit when the heart was full of glad emotion, were not unobserved. In the morning, as he was about to start homeward, before bidding good-bye, he said,—“There is one thing more,”—something peculiarly tender and earnest in his manner arresting attention, “I must resign my charge. I would like to be allowed to die as a *pastor*, and to be buried with *my* people.” He rode home with but little fatigue. Friends from a distance had come to spend a day or two. One of them a much beloved uncle, met him at the gate, and noticed his tottering step. “Why, Stewart, I knew that you had been very sick, but did not expect to see you so feeble.” A pleasant smile accompanied the reply: “Well, uncle, I have lived long enough. Don’t you think so?” “But would you not like to live to see the close of this war?” The same smile shone on his face again, as he pointed upward—“O, I can look down and see how it ends.”

The afternoon was spent in pleasant conversation. Letters and photographs from a dear brother, a missionary in India, had been brought. He lingered over them, again and again, studying the likeness.—“That is just Robert’s face. I would know it if I were to see it ten thousand years from now.” In the evening he led in family worship as usual. His love for his country burned brightly to the last. Other earthly cares seemed to have forsaken him; only anxiety for her remained. The last petition which we heard fall from his lips was, “O, thou great Daysman, lay thy hand on both the contending parties, and bring them together in peace.” He retired a little after nine o’clock, with kind words to his guests and family. In an hour he was observed to be restless, and com-

plained of a pain in his left side. The neuralgia was assailing his heart. Thoughtful to the last for others rather than himself, he begged that mother would not rise to do anything for him. "It would soon pass away." Alarming symptoms quickly appeared. His head was in fearful pain. The family were called. His mind began to wander. With a last effort, he repeated several times the word "Remember." Physicians were summoned, but the great Physician was there already, with healing for all earthly maladies. He lay on his pillow unconscious. He had closed his eyes as if to sleep. His breathing grew quieter, then ceased, we scarcely could tell at what moment. The clock struck the midnight hour. The Bridegroom had come. His lamp was trimmed and burning.

He was buried on Wednesday afternoon. He had long requested that he might be laid to his last rest in the spot where the pulpit of the old church had stood. It was done. He sleeps with "his people." Where his voice had so often spoken of the Saviour, he preached in death his last sermon, to an audience larger, perhaps, than he had ever addressed in his life. Many tears were shed: yet not a few were there, who having been "turned unto righteousness" through his labors, saw him with the eye of faith, shining as a star for ever and ever, and rejoiced while they mourned.

It is, perhaps, not becoming in me to attempt to make an estimate of my father's powers of mind. Yet I think that no one who ever knew him would deny that they were of a high order. Wise in judgment, patient in investigation, correct in reasoning, vivid in imagination, he would not have been an unknown man in any walk in life. But as a minister of the gospel, he was best fitted for excellence. "His works do follow him," and bear testimony not only to his earnestness, but to his capacity for accomplishing much for his Master's glory. In preaching, his style was direct, forcible, often pathetic, and always impressive. He spoke without notes, being unable to endure the fatigue of sitting to write his discourses. Yet he was a close student, and made careful preparation for all his public efforts. His manner of study showed his power of mental concentration. He for years prepared his sermons in the room with his family, walking backwards and forwards, not in the least annoyed by their conversation or by the noise of his young children; at times stopping to join for a little while in their chat or sports, and then returning with fresh vigor to his meditations. He always thought that the best books he could use were human hearts. Still his acquaintance with written pages was neither slight nor superficial. His reading embraced a wide range, and his retentive memory enabled him to use it to the best advantage. From books, as from nature and art, his mind was ever gathering stores of simple imagery, never used merely for purposes of ornament, but for illustration. Perhaps the most noteworthy characteristic of his preaching was its Biblical nature. His acquaintance with the Bible was remarkable, and his powers of apt and accurate quotation were evident in every discourse. God's book was his treasury of thought, and out of it he never failed to bring things new and old for conviction, edification, and comforting.

But, perhaps, it was as a pastor that he most excelled. The love of those to whom he ministered was given to him as to the nearest and best of friends. In the chamber of sickness and house of mourning, he was a most welcome visitant. Yet he shared his people's joys as well as their sorrows. This ready interest in whatever, either in worldly or spiritual affairs, concerned them, his wise advice, his easy flow of pleasantry, endeared him to every member of his congregation. He *would not have an enemy*. I have heard him use words of the sternest reprobation in speaking of those who had wronged others, especially the poor and the helpless; but I never heard him speak a harsh word about any one who had injured him. This natural kindness won the hearts of almost all whom

he met. No one ever made friends more easily or retained them longer. Children loved him. Even unreasoning creatures felt the same power of attraction to him. He was gentle to them, and they repaid him with their dumb fondness. When flocks of half-tamed birds flew in to seek crumbs from our breakfast-table, they were most fearless of him. I have seen them alight on his head while he stood in the door-yard, and once a little wren, bolder than its fellows, caught from his very lips a morsel of bread.

But while he thus loved men, and all living creatures, and the fair forms of nature, it was for God's sake. "My Father God," was the expression of his heart, his lips, and his life. It was of adoption through Jesus Christ that he best loved to talk.

Since his death, an incident has been related to me by an eye-witness, which vividly portrays this characteristic. He was descending the Ohio River some years ago, with a circle of friends of kindred spirit. They were on the hurricane deck of the steamboat, admiring the varied scenery,—hills, streams, and forests then arrayed in their autumn vesture of purple and gold—all bathed in the glory of sunset. No eye was quicker than his to discern new beauties in the landscape, and no voice more eloquent to praise them. At last there was a pause for a moment, and then with a voice tremulous with emotion, he said, "But the sweetest thing in it all to me is, that I can see the blood of my Saviour there."

While at college, he was crossing the "campus" one fine winter night, and met a friend who as yet knew not God. As they passed each other, the friend made a remark upon the unusual beauty of the stars and sky. "Yes," was the reply, "and what a pleasure it is to be able to say, My Father made them all." No more was said, but the arrow had reached its mark. The erring man was led to "God our Father and the Lord Jesus Christ," and for many years he has been an able and distinguished minister of the Methodist Episcopal Church. Thus his "speech was always with grace seasoned with salt." Without obtruding his inner views and feelings of religion on others, no one who spent a half-hour with him would ever be at a loss to know where his affections and hopes were centered. He was emphatically a "spiritually-minded man." An intimate friend, a teacher in one of the "schools of the prophets," writes of him, "My spiritual nature was always warmed in his presence." There are many who can echo the words. And this peculiar elevation of soul gave him a clearer vision of things pertaining to the kingdom of heaven than the most of men have. He could perceive "the mind of the Spirit." In discussing difficult passages of Scripture, I have often been surprised to see how, guided far more by this spiritual insight than by mere learning, he had anticipated the latest and most accurate results of Biblical criticism.

I need not linger on his humility, his simplicity of nature, his self-denial, and the other virtues most prominent in his character. There may be some who will read what I have written, who may think I have already said more of him than a son should publish to the world of a father, moving in such humble and retired paths; yet I am sure that all who knew him will say that the picture is but faintly drawn, and deserved a far richer coloring. None such will need to have their memories of his worth and works quickened by his last word, "Remember," yet in recalling that word as he uttered it in dying, it seems to bear a profounder meaning than as a mere call to recollect him. It is rather the "remember" of the Apostle's language, read as, but a few weeks before his death, I heard the departed one insist that it should be rendered:—"Remember your leaders who have spoken unto you the word of God; whose faith follow, considering the end of their sojourn. Jesus Christ is the same yesterday and to-day and for ever."

GAGE, WILLIAM*—Was born in Salem, Mass., November 16, 1797. He was descended from the Puritans, and many of the noble traits of that people were strongly marked in his character. Owing to his reserve in speaking of himself, but little is known of his early history, especially of the workings of his mind, previous to his public profession of religion. In his boyhood he carried in his pocket, and subsequently in his memory, Watts' Lyric Poems. It was often said of him when he was but a youth, "Nothing passes before his eyes unobserved." This trait of character he ever manifested in his subsequent life.

Having friends in Beverly, Mass., he spent some time there before he reached the years of manhood, and came under the influence and preaching of Rev. Joseph Emerson, whose zeal in the cause of education, especially that of females, he imbibed and ever afterwards felt and manifested. When he was about seventeen years of age he went to reside in South Reading, near Boston. He was here thrown into the company of intelligent elderly women, and often talked with them on philosophical subjects and the great doctrines of the Bible. In this place he attended the ministrations of Rev. Reuben Emerson, and the large roll of abstracts of this preacher's sermons, bearing the date of their delivery, shows how uniformly he spent his Sabbath evenings in recalling and committing to writing what he could remember of the sermon of the day. This practice, so beneficial to himself, he afterwards inculcated with great success upon his own children.

He made a public profession of religion and united with the church in South Reading when he was about nineteen years of age. Several members of that church urged him to seek a liberal education and devote himself to the work of the ministry, expressing their opinion that he would make a useful preacher, and promising him whatever recommendation and assistance he might need. These representations were successful in settling his mind upon that object, and although he foresaw that he would have many obstacles to surmount in acquiring an education, yet with his characteristic decision and perseverance he entered upon the work. He had already reached the age at which many enter the ministry before he entered college—for he was then twenty-seven years of age—still he determined that his education should be thorough and complete. After his preparatory education in the Academy he took a full course, both in the College and in the Theological Seminary. This he never regretted. His views of what constitute the business of a student may be gathered from the following letter written long afterwards to one of his sons then in attendance at school in Salem Academy.

HOME, April 29, —.

MY DEAR BOY:—I want you to be so correct and ripe a scholar that no study shall be considered hard, dull, dry, or uninteresting. In consenting to be a student you agreed to take the bad as well as the good; thus the hard, dull, dry, or uninteresting, is what was bargained for, is a part of the bond, as truly as the good, sweet, pleasant, and agreeable. You are not at liberty to forget that roses grow on thorns and honey wears a sting. If one wishes to have his studies pretty and his lessons delightful, if he wishes to be a polite fellow and a lady-killer, he may attain this sublime elevation without effort, without study, and even without brains. Not so are gathered the solid fruits of science and the rich clusters of literature which adorn the brow of patience and perseverance. The real student will bide his time; in his struggles he will find that passive endurance is no less useful than active energy, and patience under annoyance and perseverance in uninviting employments have again and again proved to be the best spokes in the wheel of prosperity. Be untiring, then, in application, for we canker happiness and usefulness in the

* This Memoir was written by Rev. J. A. I. LOWES, of South Salem, Ohio.



Gerrit Smith Gage.

Engraved by J. H. Smith from a daguerotype by J. M. Smith.

'bud when we kill enthusiasm, and we forget our best source of consolation when we throw away hope.

Your affectionate father,
WILLIAM GAGE.

His preparatory education was obtained at Bradford where so many of our early missionaries, Newell, Judson, &c., were trained, and at Philips' Academy, which were early planted and watered by the benefactions and prayers of the Puritan churches. He entered Amherst College in 1824, and graduated in 1828. His religious character and standing while in college is shown by the fact that he was chosen deacon of the church, formed by the professors and students, an office which in the Congregational churches comprises many of the duties of Ruling Elder in the Presbyterian Church.

As a further illustration of his character while he was a student in college, the following letter from his classmate, Rev. Dr. Humphrey, Professor in the Theological Seminary, at Danville, Kentucky, is presented :

DANVILLE, KY., *October 13, 1863.*

Rev. J. A. I. Lowes—MY DEAR SIR :—Your favor of the 5th instant is before me. I entered Amherst College with Mr. Gage in the year 1824, and we graduated together in the year 1828. He was one of the oldest and I was one of the youngest members of the class; so that we were not as intimate with each other as with classmates nearer our own ages respectively. But I remember well that he was a diligent and successful scholar, and maintained a very respectable standing as such. But the great charm about him was a uniform, consistent, Christian character. He was withal so unobtrusive and dignified in his religious life, his piety took so obviously the form of a bright example rather than the utterance of many words, that he won in an uncommon degree the confidence of those who made no profession of religion.

A very powerful revival of religion occurred during our junior year in college. My own attention was then for the first time seriously arrested by the power of the truth. I selected among all my religious friends in college Mr. Gage, and made known to him my state of mind. I shall never forget what occurred in a walk which we took together at that time, and I reckon him among the most faithful spiritual guides of my early religious life.

I humbly thank God for all the good he enabled this eminently holy man to accomplish in the ministry of the word, and for the hope we have that he has entered into the joy of the Lord.

Very truly yours,
E. P. HUMPHREY.

Immediately after his graduation in college Mr. Gage entered the Theological Seminary, at Andover, Mass., and graduated after being there three years, in 1831. His character and standing while he was in the Theological Seminary is presented in the following letter from Rev. Dr. Owen, Professor of the Latin and Greek languages and literature in the New York Free Academy :—

NEW YORK FREE ACADEMY, *October 19, 1863.*

DEAR SIR :—I am very happy to add my testimonial to the moral and intellectual worth of our departed brother, Rev. William Gage. He was my classmate at Andover Theological Seminary, and his memory has ever been fragrant with me as one of the most worthy members of a class which, in numbers and talent, has not been surpassed by any that preceded or followed it. The intellect of Mr. Gage was not of that meteoric cast

“Which leads to bewilder and dazzles to blind,”

and which renders it easy to make a collection of one's brilliant acts and sayings, but what was far better he possessed a mind so even-tempered and well-balanced, that all he did and said was judicious, pertinent to the occasion, and effective for the object he had in view. He was remarkable for his punctual observance of the rules and regulations of the Seminary. He was always in his place well prepared for the recitation or lecture. He was somewhat slow in reaching his conclusions, but when convinced of the truth of a proposition or statement, the mountain was as easily moved from its base as he from his convictions of truth. He was kind and courteous to others, never obtruding his opinions, although always ready to give them full expression on all suitable occasions. He was so careful of giving offence that I knew not that he ever wounded the feelings of any of his class-mates by any severe or ill-timed remark.

According to my remembrance he was naturally reserved, so that his worth was not fully known except by those who were admitted to his more intimate acquaintance. It was doubtless this feature in his character which rendered him less prominent in his class than would have been the case had he mingled more unreservedly in class debates and discussions on matters of general interest. He always seemed more willing to listen than to be a speaker; but when he gave utterance to his sentiments his remarks were lucid, concise, and pertinent to the occasion.

I remember him well as a Sabbath-school teacher. He threw his whole soul into this means of usefulness, and always bore the reputation of a faithful, able, and successful instructor of the young. In the meeting for social prayer he was noted for his fervor and spirituality; and of the fifteen home-missionaries whom his class furnished, there were not one who had cultivated his heart and intellect more indefatigably or more successfully for that work of self-denial than he.

It gives me pleasure to remember that I was numbered among his most intimate friends, and in the retrospect of the past to acknowledge my obligations to him for the savor of his excellent example and uniform devotion to the interests of his Redeemer, which exerted an influence upon me long after we parted as classmates to meet no more on earth.

JOHN J. OWEN.

Mr. Gage was licensed Apr. 1831 by the Congregational Association, of Andover, during the last year of his connection with the Seminary. About this time he was led to inquire into his duty in regard to the scene of his future labors. His mind hesitated between the calls of the foreign field and of the great West, in our own country. And not feeling able to decide for himself a question of so much importance, he consulted some of his friends, and the advice of all was that he should choose the home field. This decided his future course. He accordingly received a commission from the American Home Missionary Society to labor in the West.

On the 3d day of October, 1831, he was married to Miss Mary Lambert, of South Reading, Mass., and on the same day he set out for his chosen field of labor. On his way he stopped at New York, and connected himself with the Third Presbytery of New York, and was ordained as an evangelist. He reached Chillicothe, Ohio, just three weeks after leaving New England, travelling part of the way by canal, a mode which was then beginning to be adopted. From Cleveland to Chillicothe he came on the first boat that passed over the Ohio canal.

Previous to his coming West there had been some correspondence with him in regard to the churches of Concord and Pisgah, in the bounds of the Presbytery of Chillicothe. These churches he immediately visited, and commenced his labors, which in the providence of God were to continue so long and to be terminated only by his death. The American Home Missionary Society, in their commission to him, had promised to

increase, if necessary, the salary to be given him by the churches where he should labor, so as to make it four hundred dollars a year. This claim, however, he voluntarily relinquished, and cast himself from the first for his entire support upon the churches where he was laboring.

He was received into Chillicothe Presbytery, at a meeting held in Chillicothe, Ohio, January 17, 1832, and at the next stated meeting of the Presbytery, on the 3d day of April following, he received calls from the churches of Concord and Pisgah for his pastoral labors, from the former for two-thirds and from the latter for one-third of his time. These calls he accepted, and on the third Wednesday of June, 1832, he was installed as pastor of these churches, by a committee appointed by the Presbytery, consisting of Rev. Messrs. Jacob W. Eastman, Samuel Crothers, and William Dickey. He continued to be the pastor of this united charge till April 18, 1855, when the relation between him and the church of Pisgah was dissolved—though he continued to labor there as stated supply for six months longer—and from that time until his death, he continued pastor of the church of Concord alone, giving all his time to that charge. Such was his punctuality that, though his constitution was never robust, and though the church of Pisgah was eight miles distant from his residence in the bounds of the church of Concord, yet, with two exceptions, during the twenty-four years that he ministered to that church, he never failed to fulfill his Sabbath appointments. Summer, winter, hot, cold, sick, well, he was always found at his place.

The following letter written to Mrs. Gage by Rev. Henry Little, of Madison, Indiana, so long connected with the American Home Missionary Society, although not intended for publication, presents so truthfully the character of Mr. Gage, as the devoted missionary pastor, that its insertion here is deemed appropriate. So much of it is omitted as relates to merely private matters. It was written during the absence of its author from home.

DELPHI, INDIANA, *January 13, 1864.*

MY DEAR MRS. GAGE:—It is now among the pleasing recollections of the past that I run over the varied and interesting visits I have made at your home from my first call, when I met you in that little cabin and slept on a bedstead made of rails put up cob-house fashion, and you rode behind your husband on the same horse, carrying a stocking full of coppers to help the children make change for their monthly contributions. Brother Gage, carrying the babe in his lap, from this first call all the way up to your pleasant, your own home, in that beautiful woods pasture. All these visits were to me exceedingly pleasant and profitable, and are now so in the recollection, and Brother Gage has a history before all this which is pleasant to throw in with the rest. He was there in Andover Seminary, the *future* Brother Gage in Ohio, a close accurate thinker and student, cheerful, happy, decided, and yet liberal and kind in the little conflicts thinking students have. He, too, is remembered by his friends as one standing in the front ranks of self-denying, pious men.

I remember well after he had preached ten years to his churches, and was in bad health, I asked him, "Brother Gage, if you should die now what would you leave for your family?" He replied, "That old horse I have had all these years and the buggy, with a little 'back salary' that might be paid." This showed me what always before and after in so many ways he proved to every one that he had devoted himself to the Christian ministry, and all outside things were mere trifles not to hinder him in his work. I urged him and his people at one or two of my annual visits to secure about what was secured for a home, and while he saw the importance of it he hesitated and watched at every step lest it should injure his ministry. He showed his worth, and faithfulness, and self-denial by remaining with and satisfying a people with tastes differing from each other, and yet all, in their whole training, differing in many respects from himself.

He has left a record, a lasting monument in the hearts of his brethren in the ministry and in the hearts of a great multitude, both in and out of the church, that will last as long as loving hearts and approving understandings live, but his best record is on high. The ten thousand useful acts of such a man as Brother Gage all accumulating in such a steady ministry of more than thirty years, do not stand out as the brilliant things that newspapers proclaim to the four winds, or that historians make stand out with a few great battles or a few great events; but they are the instrumentalities Heaven has approved for restoring an apostate world. In that day, when God makes up his jewels, your dear departed husband will stand forth with that great company of shining ones, their robes made white by the blood of the Lamb, able to say with their Master, "I have finished the work thou gavest me to do."

Your sympathizing friend, HENRY LITTLE.

At the time that Mr. Gage became connected with the Presbytery of Chillicothe its members consisted of such men as William Dickey, James H. Dickey, Samuel Crothers, and H. S. Fullerton—not to mention others who were not so well known to the writer—who were settled so many years over their respective churches. These five ministers named above, including Mr. Gage, were pastors of churches within the bounds of this Presbytery, lying contiguous to each other and occupying a space of not more than twenty miles from one extreme to the other, in the aggregate about one hundred and seventy-five years, or an average period of thirty-five years each. These pastoral relations, except for a comparatively short time in the case of one of them, were sustained, during all this period, to the five churches of Greenfield, Salem, Concord, Pisgah, and Bloomingburg. It speaks much for Mr. Gage that he was one of the five such men most cordially received by the others as a brother beloved, men who have done so much to give character to the Presbytery, and permanency to the pastoral relation, who have done so much to mould the character of the people of this region, and have left their impress for good to be felt for generations to come, whose praise is still in all the churches. "They" all "rest from their labors, but their works follow them."

Mr. Gage's virtues did not lie upon the surface, and none but his most intimate acquaintances fully knew his worth. He was so unostentatious in all that he did, so unwilling to say or do any thing that would have the least appearance of egotism, or, to use one of his oft-repeated expressions in his family, "Who but I," that many of his most valuable labors attracted but little observation, and were known only to those who were benefited by them. He was satisfied when his labors were productive of good, claiming no credit for them to himself. The most unpretending persons were often those whom he sought to benefit. At one time he was sent by the people of his neighborhood to Camp Dennison, to look after the soldiers and the stores sent to them by that neighborhood. He was courteously received by the officers, and accepted an invitation to attend with them at a meeting for consultation. This he greatly enjoyed, but when invited afterwards to share with them their better accommodations, he chose to sleep with the men to give his sympathy to those to whom he was sent, and thus be able to bring back an intelligent and truthful report to those who sent him. He walked around at night visiting the various camp-fires, talking with the men, counseling them, or getting an insight into their habits and their wants, and then laid him down, old man as he was, with the common soldier on the soldier's bed.

He was remarkable for his sound judgment, deep and lasting friendship, warm sympathy, and for being unselfish and confidential. There was about him a certain undefinable attractiveness which quietly but irresistibly drew all who became intimate with him into the warm embrace of his friendship. He was often consulted, not only by persons of his

own congregation, but by others, on matters of personal interest, and he was always ready with words or letters of cheer, to give light and comfort to the doubting and troubled. Sometimes these words were spoken or letters were sent unasked, and were as unlooked-for as they were cheering. In visiting the sick he had made himself acquainted with the nature of diseases to such an extent that his opinions were often sought by physicians as well as friends.

The people of his charge shared largely in his warmest affections. After ceasing to labor at the church of Pisgah he could never speak of that people without the deepest emotions, and this affection is still warmly reciprocated by them. The same may be said of the church of Concord where he continued to labor until his death. There he had found a home when he first came to Ohio, thirty-two years ago. There was the scene of his first labors. There he had followed to the grave a large part of those who were members of the church when he came, had baptized and instructed in the pulpit, in the Sabbath-school and Bible-class, and in family visitation their children and their children's children, and had seen many of these brought into the church through his instrumentality. He regarded them as his own children in the Lord. No one of those who were present will forget the last baptism he performed. He had watched over the father of that child in the days of his boyhood with all the pastor's tenderest care. And now that father, after an absence of many years, returns and calls upon his former minister to bless his babe. All the interests of by-gone days arise to the mind of the preacher, and with the little immortal before him, his thoughts seem too big for utterance. This affection is also warmly reciprocated by the members of that church. "Mr. Gage," said a lady, the wife of one of his Elders, "was one of the best of men. He used to come in frequently and spend an hour or two; his visits were always acceptable; he was always pleasant and yet always ready to turn the conversation to religious subjects; but he did it in such a way as to be agreeable and profitable to all. There are few such men."

In an essay written by him on the subject, "The Good and Successful Pastor," he revealed his own spirit in words like these: "The manner of the pastor's address should be plain, affectionate, serious, and faithful. The people who call us to their firesides or sick-beds will say, 'Give us a serious man, one who speaks for my sake and not for his own.' A dying saint said of her late pastor, 'Mr. Dickey led me so gently while here, in heaven he will lead me as gently to the fountain of life.' An humble minister called upon a sick brother preacher, his superior in talents, attainments, and position. He approached the sick in kindness and sympathy, saying with much simplicity of manner, 'Brother, we are great sinners and Jesus Christ is a great Saviour. I have come to talk with you about Jesus and his salvation,' and he fed the great and good man with the milk of the gospel, and the learned divine bound the poor preacher to his heart."

The sick brother spoken of above was the late Dr. Crothers, and his visitor was Mr. Gage himself.

His attachment to his brethren in the ministry was strong unto death. He respected, venerated Mr. Dickey, his predecessor, often saying, "That is the doctrine which Brother Dickey preached and which I try to preach." "Brother Crothers and Brother Dickey laid the foundations deep." He mourned for Dr. Crothers as David mourned for Jonathan, and never ceased until he went to meet him.

The last meeting of the Presbytery which he attended was held at South Salem. At that time the pastor of that church, Rev. H. S. Fullerton, was prostrated by a severe attack of neuralgia. The members of the Presbytery in their kindness wished to visit Mr. F——. But such was his condition that their visits, if too frequent, might result in serious injury. With great solicitude and tender regard Mr. Gage presented this matter to the Presbytery. "Let some," said he, "of his old-

est and most intimate acquaintances call on Brother Fullerton to show him that we have not forgotten him, but let the others testify their kindness by remaining away." During this same meeting Mr. Fullerton made known to Mr. Gage whatever wishes he had in regard to his own funeral, which he looked upon as near at hand, and chose him among all his brethren to take the entire charge of these services, little thinking then that Mr. Gage himself would need such services first, and that to others would be left the sad office of performing the work which he had committed to his hands.

The attachment between Mr. Gage and his brethren in the ministry was mutual. Said one who has been pastor of a neighboring church fifteen years, in his remarks at the funeral of Mr. Gage, "I feel that I have lost a friend. In all my intercourse with men I have never met with one in whom I felt that I could confide, as in Brother Gage, or to whom I have unbosomed so freely and fully all my feelings and all my cares, and my confidence in him has never been betrayed or disappointed." In these expressions the writer can heartily concur. Mr. Gage has been to him, since their first acquaintance, nearly twenty years ago, as a kind elder brother. His counsels he has ever sought in times of perplexity and trouble, and has always found them wise and judicious, and upon more occasions than one a kind, fraternal letter has been received from him, breathing consolation and hopes which has proved to be like oil to the wounded spirit.

Mr. Gage was remarkably free from every thing like covetousness. Passing a beautiful farm one day he remarked, "I do not know what it is to covet, and if I were as free from other sins as this I should have little to repent of." "In entering the ministry the dollar had no part in the motive. I determined it should never be said of me after my death, 'He looked after the fips.' Many a preacher has marred his usefulness by looking too much after his money matters and not leaving the responsibility where it belongs, with the church and its officers." He devoted one-tenth of his income to benevolent objects, and no matter how straitened his circumstances, nothing could tempt him to divert it from that use. And that he might be able thus to give he managed his expenditures with the strictest economy and prudence, and spent his leisure moments in cultivating his garden as the source from which many of the supplies for his family were obtained. When hard times invaded his home, he would say, with his usual remark, "They know and they will consider," go to his study and with apparently more zeal beat out the oil for the sanctuary or plan some visit of good. Fondly attached to New England, and to his relatives and early friends, nothing could have gratified him more than to have been able once in his life to visit the home of his youth, his *alma mater*, and the graves of those he once loved, but no one ever heard him murmur that his wishes in this respect could not be gratified. Though he had several tempting offers to leave his field, one of which was but a short time before his death, and thereby improve his worldly circumstances, nothing of the kind moved him. "Providence," he said, "had directed him to this church, and the Holy Ghost had made him overseer of this flock, and the smaller the number and the more straitened the circumstances, the greater was the necessity that he should remain."

Mr. Gage was slow to form his opinions, but when they were once formed he rarely changed or even modified them. When asked by one who took a different view of some important question from himself, "Are you sure that you are not mistaken upon this question?" he replied, "I have examined the subject on all sides, and laid it by." "I know that I am right and you are wrong." And yet the firmness with which he cherished and maintained his principles had nothing of the appearance of dogmatism, and did not cause him to lose the confidence and esteem of those who held different views. Said one to him in reference to the

question alluded to above, "I love you as a friend; you have talked to me kindly and faithfully on this great question, and I thank you for it. If I go wrong you are clear; I respect you still as I have always done."

In his doctrinal views he was what is called Old School in Theology. His book containing the Confession of Faith, Form of Government, &c., of the Presbyterian Church, bears date Amherst College, 1827, and though while he remained in New England he retained his connection with the Congregational Church, yet as he looked to the West as his permanent home, he examined the subject while he was still in college and decided favorably to Presbyterianism. He ever afterwards manifested a strong attachment to the church of his adoption.

He was a diligent student, not only in his own department of knowledge, but also in all the branches of literature and science. He thus gratified his own love of knowledge and at the same time kept his mind active and furnished for his work. He kept up in this respect with the advancement of the age more than most others even in the ministry. Scarcely were any works in the sciences and the text-books for schools published that he did not procure and read. When Loomis' work on Analytical Geometry and the Differential and Integral Calculus was first published he purchased it, and after examining it presented it to the writer of this article. His Greek Testament and Hebrew Bible lay on his table beside his English Bible, and he read some in the Greek and Latin Classics every week. In his delirium which attended his chills he was always busy with his Mathematics and Metaphysics.

He was a warm friend and patron of education in all its departments. For many years he was a Trustee of the Academy at South Salem, now under the care of the Presbytery of Chillicothe, and was always present at its public examinations as an active and intelligent participant in these exercises. The last public service which he performed was to attend a meeting of the Board of Trustees of this Institution during its anniversary exercises. Much of the success of this institution is owing to his wise counsels and paternal care. In his death it has lost a most valuable friend.

As a preacher, Mr. Gage was always acceptable and interesting. His sermons, as might be expected from one of his habits of reading and study, were rich in thought and far from being dry or stale in diction. He prepared new sermons to the last. During his last sickness he said, "I have a sermon thought out for next Sabbath, I want to go up-stairs and pin it down."

His prayers were prayers indeed, addressed humbly and fervently to God, and not, as is sometimes the case, mere lectures to the congregation. His models were the prayers contained in the Scriptures, especially the Psalms. His reading of the Scriptures was performed with such fervor and propriety as to impress divine truth upon the mind of the hearer.

He had a fondness for poetry, and music, and the beauties of nature and art. Milton and Young were always found upon his table, and he often spoke with enthusiasm of the former as "glorious old John," and could quote from memory large portions of both these poets. He loved to feast upon the beauties of the Psalms, and these furnished the texts for many of his best sermons. The use of the flute for many years formed a part of his daily recreations, and vocal music he cherished as a most pleasant and profitable part of divine worship.

Mr. Gage early espoused the anti-slavery views for which the Presbytery of Chillicothe has been so long distinguished, and which though at one time unpopular, he lived to see adopted by the majority of the American people, and which in the wonderful working of God's providence are likely soon to result in the utter overthrow of American slavery. Upon one occasion his house was pelted with eggs and stones, and he

himself was threatened with a coat of tar and feathers if he would not desist from preaching and praying on this subject. He kept on, however, in his course. Mr. Dickey meeting him soon after said, "What have you done, Brother Gage, more than the rest of us, that you should be so highly honored?"

His warmest sympathies were enlisted in behalf of our nation in its struggles for the maintenance of constitutional government against a rebellion begun and carried on for the extension and perpetuation of slavery.

But that which shone with the brightest luster in his character was his piety, not fitful and visible only by the suddenness of its appearance and its contrast with the previous darkness, but a constant light shining as the perfect day. It was his daily dress, fitting him with such propriety as scarcely to attract notice, and giving beauty to all his virtues. It was earnest and serious, and at the same time always cheerful and hopeful. It was humble and submissive to the Divine will. His language was, "One submission of desire is worth a thousand ecstasies. My soul is even as a weaned child." He loved to sing the hymn, "There is a fountain filled with blood," &c., but generally omitted the last stanza, "Then in a nobler sweeter song," &c. When asked why he omitted that which seemed so fitting a close to the hymn, he replied, "Yes, such it is indeed, a delightful thought beautifully expressed, one which the pure spirit of a Cowper could well adopt as his own, but we, what are we to take such language upon our lips?"

As to the circumstances of his last sickness and his death let one speak who knew him best: "Mr. Gage was sick three weeks—a good deal of the time unable to lie down, suffering as he did from heart disease—breathing with difficulty, but he led in prayer every morning, though it required a good deal of exertion, and the latter part of the time at night he was willing to be relieved of all the exercises. Though he could not sing himself, while sick, when it was suggested by one that singing had better be omitted—the real reason being concealed—that our hearts ached so, he remarked, 'Sing a verse or two anyhow.' His favorite hymns were, 'Just as I am,' &c., and 'Come, humble sinner,' &c., to 'Hamburg' and 'Woodland.'

"It has often been remarked by Mr. Gage's people that 'He died just as he had preached.' The first Sabbath of his sickness he went to the meeting-house, though altogether unable, and made a few remarks, being unable to go into the pulpit, just what we might suppose he would have made had he known it was the last time he was to address his flock, but he had no idea his sickness was unto death till the day before he died, and then did not suppose there was immediate danger certainly. He ate his dinner as usual, talked encouragingly of the state of the war, saw 'the kind hand of God in the fall of Vicksburg,' laid his head back a little, beckoned to be raised—was dead! leaving no last words, not one. He had often, often, again and again preached to his people that last words were not to be depended upon, and in testimony he left not *one word*, but a whole life."

Thus died this servant of God—his work done and well done—on the 9th day of July, 1863, and in the sixty-sixth year of his age.

His remains were conveyed to their resting-place in the quiet church-yard, followed by a large concourse of people, who manifested the deepest emotion. Thus waits his body close by the spot where for nearly thirty-two years he had preached Christ and the resurrection, till this "corruptible shall put on incorruption, and this mortal shall put on immortality."

Mrs. Gage and eight children, six sons and two daughters, still survive to mourn the loss of a husband and father.



S. M. Gayley

GAYLEY, SAMUEL MAXWELL.—Son of Andrew and Margaret (Crawford) Gayley, was born in the town of Creevy, parish of Ardstraw, county of Tyrone, Ireland, on the fourth day of June, 1802. His parents were of Scotch Presbyterian descent.* His great grandfather, by his father's side, removed from the Island of Bute to Ireland about the beginning of the reign of George I. The family of his mother had removed to Ireland prior to that of his father. She was a woman of great strength of mind and of eminent piety. She was brought up under the ministry of Mr. Law, of Carnone, who with Dr. Reid, of the parish of Ray were among the pioneer missionaries of the Secession Presbyterian Synod of Scotland to the sister Island, at a time when deadness had settled over the Presbyterian Church in Ulster. The vine thus planted spread over the land, and kept alive true Presbyterian family training and vital godliness, during the long period that a cold formalism rested, like a death-pall, over the "Synod of Ulster." After Mrs. Gayley's marriage she became a member of a church of the last-mentioned body. She soon became dissatisfied with her church connection. The preaching was wanting in that spiritual food to which she had been accustomed. There was no Secession Church near enough for her to attend. In the meantime she was visited by her former pastor, and she arranged, when he came, to have a sermon from him. The service was held in her husband's barn. This resulted in the planting of a Secession Presbyterian Church in that neighborhood; and in placing over it the Rev. Andrew Maxwell, who studied theology under John Brown, of Haddington, and who seems to have worn the mantle and partaken largely of the spirit of his eminent instructor. The church thus planted grew apace, and gave birth to some six or seven other churches: and has furnished sixteen ministers of the gospel, five of whom were her immediate descendants. As many in our own land are frequently settled far from the church of their choice, this narrative will show what can be done by earnest effort judiciously put forth. Mr. Gayley's father became an elder in the new organization, and after his death, three of his sons and his son-in-law filled the same office. Under the care of such parents Mr. Gayley's boyhood was spent. Sabbath evening was always faithfully devoted to catechetical instruction and family religion. To this his mother addressed herself with untiring effort. Mr. Gayley has often said, he "could not remember the time when he did not know the Shorter Catechism, and that from his mother, with this admirable compend, he had learned all his theology." From her, too, he received his first idea of the importance of personal religion in the following manner: When a mere boy, he and a younger brother had retired to bed as usual, and soon dropped asleep. They were awakened probably by the subdued tones of their mother's voice, engaged in prayer by their bedside. At any rate she was there in earnest supplication on their behalf. The two lads remained quiet; but after their mother, whom they dearly loved, had returned to her bed, they felt constrained to conclude, that the salvation of the soul was a matter of most momentous concern. The impression thus made was never obliterated, and resulted ultimately in both the youths giving their hearts to the Saviour.

* His father's family was of Highland origin, and is traced back to the chieftain of the clan Buchanan. When the house of Hanover ascended the throne of England, the adherents of the house of Stuart were still numerous and influential, especially in Scotland. When the rebellion broke out in 1715, having for its object to place Prince James, son of James II. on the Scottish throne, Mr. Gayley's ancestors were living in the Island of Bute. Being staunch Presbyterians, and Whigs in politics, they supported the house of Hanover and the Protestant succession, and opposed the cause of the Stuarts and

the schemes of the Jacobites. Three brothers—perhaps owing to the disturbed condition of Scotland at that time—removed to Ireland. One settled near Letterkerry, in the county of Donegal. The other two settled in Tyrone. One in Killeenure near Omagh, the other in the parish of Ardstraw. The last mentioned married the daughter of Mr. Brown of Creevy, and with her received considerable property. The house in which he lived still stands, and with part of the property remains in possession of the family. From him Mr. Gayley is descended, and in the house above mentioned he was born.

His mother's desire in regard to him, even from his birth, was that he should become a minister of the gospel; and there is room for the belief that this thought led his parents to call him Samuel—as it was a new name in the family. Be that as it may, this much is certain, that her faith never wavered, that God would fulfill her desire. She has also been heard to say, that she felt a firm hope and confidence that he would not be the only one of her descendants who would become ministers of the gospel. In both of these respects her hopes were realized, although she did not live to see it. Four of her grand-children entered the ministry. One, the Rev. Samuel R. Gayley, was called from his labors in Tungechow, China, in July, 1862, where he was laboring as a missionary of the Presbyterian Board of Foreign Missions during the epidemic of cholera which swept over that district of country at that time.* The other three, viz., Rev. James Gayley, of Annan, Scotland, Rev. Andrew Brown, Holly Mount, Ireland, and Rev. Samuel A. Gayley, West Nottingham, Maryland, still survive. And all her grand-children, numbering nearly fifty, with two or three exceptions, have become, at an early age, members of the church of their fathers. This fact is put on record as an encouragement to parents to be faithful in family training, and to show that God is true to his promises.

In order to prepare him for the calling to which he was dedicated by his parents, he was put to the study of the Latin language at ten years of age. Soon after this he lost his excellent father, who died in 1813, and the direction of his education henceforth devolved upon his mother. He continued the study of the ancient classics, though with frequent interruptions, on account of the state of his health which was not robust, and the change of teachers, until he had entered upon his seventeenth year. Previous to this he had made a profession of religion, though at what age is not known. He had also, when only a youth of sixteen, been instrumental in establishing a Sabbath-school in his own neighborhood—the first that was ever organized in his native parish. It was commenced in his father's barn. His labors here were blessed. The school was attended by adults as well as children. Many of the former class there learned first to read God's word. One, an old man of sixty years of age, a Roman Catholic, was thus led to put his trust in the "One Mediator," and died rejoicing in the hope of a blessed immortality.

When he had entered upon his seventeenth year, it became necessary for himself to decide what his future course in life should be. If he intended to enter the ministry, his future studies must henceforth be directed to that end. At this point, whether from distrust of his own fitness for the office, and an overwhelming sense of its great responsibilities, or from some other cause, he seems to have abandoned the idea of studying theology, as he entered the office of Dr. Samuel Snodgrass of Castleberg, to study medicine. Here he remained one year. In the meantime his excellent mother was called to her everlasting rest. This affected him deeply, as he loved her very dearly. This event seems to have been the means, in the providence of God, of turning his mind again to the ministry. Knowing the wishes of his mother concerning him, he resolved, relying upon the aid of promised grace, to carry them out. He left Dr. Snodgrass' office and resumed his studies under the direction of the Rev. Andrew Maxwell, in whose kind and hospitable family he remained more than two years. On the 26th of April, 1823, he bid adieu to kindred and friends, and sailed for the United States. He landed in Philadelphia, Pa., on the 31st of May. Hitherto his surroundings had all been religious. But during the passage across the Atlantic he first came in contact with infidelity. Among the passengers was a gentleman of polished manners, refined taste, and varied literary acquirements, a surgeon by

*A memoir of Mr. Gayley is published in the *Presbyterian Historical Almanac* for 1863, pp. 168-172.

profession, who had practiced many years in London, his native city. He had been engaged with Sir Henry Hunt in radical reform movements, and was then fleeing his country to save his neck. He seemed to be attracted to Mr. Gayley from their first acquaintance, and was exceedingly kind and attentive to him. When Mr. Gayley would sit morning and evening, as his manner was, reading his Bible, the gift of his sainted mother, Dr. Bradshaw (such was his name) would sit by him, requesting him to read aloud, apparently desirous of enjoying the exercise with him. In this way he impressed Mr. Gayley with the belief that he was a child of God. By and by he began to express his inability to understand certain passages; then to cautiously express doubt; and at last, to openly deny his belief in the Bible as a divine revelation. While all this sadly lowered him in Mr. Gayley's esteem, yet his kindness, courtesy, and address, had the effect of sadly bewildering his mind on the whole subject of religion. They parted for ever on Chestnut Street Wharf soon after they landed. Some months after Dr. Bradshaw committed suicide in New Orleans, by cutting his throat.

On the following Sabbath Mr. Gayley, a stranger in a strange land, left his boarding-house, not knowing whither he went. He always looked back upon that Sabbath morning as the most critical of his life. He sauntered along aimlessly looking at any object that might attract his attention. As the church-bells ceased ringing, he found himself in front of a plain building on Eleventh Street below Chestnut Street, into which people were going apparently to worship. He mingled with the stream, and entered, and took a seat in the gallery. Presently the service began, and was conducted throughout exactly in the same manner in every part as in the church which he had attended at home. The past, with all its holy memories, came back to him. The instructions of his mother, now in glory, the godly example of his father, the vows he himself had made, the surroundings of that Christian home in which he had been brought up, all came back to him with great vividness and intense power. The subject for the expository lecture was the fourteenth Psalm. The sermon was the first of a series of doctrinal discourses, and was from the text, Heb. xi. 6, "He that cometh to God must believe that he is," &c. Both the expository lecture and the sermon were exactly suited to Mr. Gayley's frame of mind, and the subjects treated, were discussed with that power which characterized all the pulpit services of the late S. B. Wylie, D.D. He took up all the objections urged by Dr. Bradshaw against the Bible, and in nearly the same order, and scattered them to the winds. Mr. Gayley returned to his boarding-house, relieved from a burden, and a heart full of gratitude to God for directing his steps to that house of prayer, and forthwith resolved to cast in his lot with that people. He soon after joined Dr. Wylie's church, and on the 4th of June resumed his studies under his instructions with a view to the ministry.

On the 4th of April, 1828, he was licensed to preach the everlasting gospel by the Reformed Presbytery of Philadelphia, and was immediately appointed to supply, for a season, a vacant congregation under their care in Chambersburg, Pa. He was next sent to Pottsville, Pa., and vicinity as a missionary field. At this time the mineral wealth of that region began to be developed, and had attracted a large population from all parts of the country. He labored here with great success. He thoroughly explored the whole territory around Pottsville and Mauch Chunk, searched out those who had been in connection with the church prior to their removal to the mines, and gathered them into the fold. As a result of his labors, a petition was forwarded to the Reformed Presbytery of Philadelphia, signed by eighty heads of families, asking for a church organization, with a view of making out a call for Mr. Gayley as their pastor. In the meantime having fulfilled his appointment, he returned to Philadelphia. The Presbytery, from some cause or other—perhaps not comprehending the unsettled condition of the population—delayed action. And mean-

while missionaries sent by other denominations visited the coal regions, and completed their organizations. A large number of those who had signed the application to Presbytery, for the appointment of Mr. Gayley, became discouraged, and joined the new enterprise. Soon after this Mr. Gayley went to Wilmington, Delaware, where he gathered a congregation. Here he was ordained and installed as pastor on the 25th of December, 1832, by the Reformed Presbytery of Philadelphia.

In October, 1833, he withdrew from the Reformed Presbyterian body, and joined the Presbytery of New Castle, in connection with the General Assembly.

Soon after this, he was invited to serve the Presbyterian Church of Rockland, near Wilmington as stated supply, which he accepted; and the relation continued for sixteen years. In the meantime he resuscitated the First Presbyterian Church of Wilmington. By his firmness and energy he preserved that valuable property to our denomination after the schism of 1838; nursed the enterprise into life, supplying its pulpit for some years without compensation, and even finding the fuel by which the edifice was heated at his own expense. He also afterwards gathered and organized the Green Hill Presbyterian Church, near Wilmington, and continued to minister to it in connection with Rockland, until their church edifice was completed, and the church had become self-sustaining.

In addition to these enterprises, other waste places around very often enjoyed his ministrations. The spiritual wants of the peninsula, between the Delaware and the Chesapeake Bays, occupied much of his thoughts. The extinct Presbyterian churches in that region—the cradle of our denomination on this continent—were dear to him; and he endeavored, both by correspondence and at meetings of Presbytery, to excite an interest in their behalf. He made several tours of exploration through them, and it afforded him great gratification to find the importance of this field at last recognized by the New Castle Presbytery, and to see efforts put forth to build again “these waste places” of our Zion. Other places, also, around Wilmington shared his anxieties and his labors, among which may be mentioned Unionville, in Chester County, Pa., and Chester Creek, in Delaware County, Pa.; and had the openings which he effected been followed up by our denomination, we would now have in each of them a strong church.

All these missionary and pastoral labors were performed by him while he was successfully conducting a large educational institution. For this department of labor he had talents of the highest order. His own mind was exceedingly clear and discriminating. He had a rare faculty of being able to discern the mental peculiarities of each pupil, and to modify his method of communicating instruction, so as to bring the subject taught within the range of the mental grasp of each individual. One of his former pupils, speaking of this peculiarity in Mr. Gayley's method of teaching, remarked, “That he seemed to have a key for every boy's mind, by which he could unlock it, and let the knowledge in.”

This capacity for communicating instruction first found exercise in the Sabbath-school, which he started in his father's barn when he was a youth of sixteen. During the time he was prosecuting his studies in Philadelphia, under the late Dr. Wylie, he became associated with Mr. Thomas Watson, an eminent teacher of youth in the same city. This arrangement continued for two years. After his settlement in Wilmington, in 1832, he established the Wilmington Classical Institute, which he conducted with great success until the 4th of July, 1854. On that day, while he was from home, aiding in laying the corner-stone of the Media Presbyterian Church, his house near Wilmington caught fire and was burned to the ground. In October, of that year, he removed to Media, Delaware County, Pa., and established the Media Classical Institute, which he conducted successfully until his death, Dec. 19, 1862.

As an educator of youth, Mr. Gayley did a great work. He was most thorough and conscientious in his instructions, aiming to make solid thinkers rather than conceited coxcombs. He was possessed of a nicely balanced mind, and had great powers of generalizing and classifying. He always presented facts in their relations to other facts, and directed the mind to the general law that governed them. And this was always done with such clearness, that the dullest intellect in the class, with ordinary attention, could comprehend them. It was really a treat to hear him put a class through the Greek verb, especially to those who have toiled through its irregularities and anomalies in the usual way. By him it was reduced to a few simple principles. When these were mastered, the whole difficulties connected with it vanished. He did the same also with the Latin verb. As a classical scholar, he had few equals in this country. The whole literature of the Greek and Latin classics, their mythology, history, manners, and customs, were at his fingers' end: and he used this knowledge liberally in the class-room, thus throwing a life into the recitation which was exceedingly interesting. The amount of good he accomplished as a teacher, who can estimate? He had more than one thousand youths under his care. They were from twenty different States, and from Canada, Cuba, England, Ireland, India, Mexico, Barbadoes, and Poland. Of these more than seventy have entered the ministry, more than this number have become lawyers, and a larger number physicians and teachers; others have become professors and presidents of Colleges, judges, and members of Congress. Twenty have become missionaries in Africa, India, and China.

He was greatly interested in the education of young men for the ministry. He was given to hospitality, and his sympathies were always keenly alive to the stranger and the destitute. The following incident is given as aptly illustrative of his character in this respect:

In November, 1846, a Polish youth of nineteen came to his door drenched with rain, a peddler on a very small scale. Mr. Gayley asked him in to warm himself, and to stop for dinner. The youth accepted the invitation. Upon inquiry as to his home, occupation, &c., Mr. Gayley discovered that he was well acquainted with the ancient classics: Hebrew and several modern languages, and the most important branches of mathematics. His knowledge of English also was wonderful, considering that he first heard an English word spoken, in June previous, aboard of the vessel which brought him to this country. Mr. Gayley persuaded him to remain a few weeks until he would endeavor to find employment for him, more congenial to his wishes than his present one. Among those whom he addressed on the subject was the Rev. George Junkin, D.D., then President of Lafayette College, who, with his characteristic benevolence, immediately got up a class in modern languages for him in the college, and directed the youth to be sent on. After his arrival in college, several letters passed between him and Mr. Gayley, expressive of his gratitude and affection on the one hand, and of kind interest in his welfare on the other. In July, 1847, a long letter came from him which showed the severe conflict his mind had passed through during the previous six months. The youth was a descendant of Abraham. He had been strictly educated in the Jewish faith with all a Jew's prejudices. The only idea he had of Christianity was what he had obtained from contact with Popery, with its pictures and image worship, and German rationalism, represented by a card-playing, and theatre and ball attending clergy.

He had completed his studies in a professedly Christian gymnasium, but the professors were all rationalists. He admired much the style of the prophet Isaiah, "which, according to the professor's opinion, was almost equal to that of Homer." To the Bible he was taught to give as much credit as to some ancient Greek, who wrote on morals or natural history, and no more. It would be interesting to give in his own language his

touching account of the condition of his mind, when, a friendless stranger, he became temporarily an inmate of Mr. Gayley's family,—“Led by heaven,” as he expresses it. He attended family worship with the family, at first, half from curiosity and half from politeness. The humble supplications for promised blessings of the Christian father before the mercy-seat, were blessed to him, and awakened in him a sense of danger for his immortal soul. He began to open the Bible. He was astonished. Now no longer from curiosity and politeness, but with eagerness he waited for the summons to morning and evening prayer. During all this time Mr. Gayley was ignorant of the mental conflict going on in the mind of the young stranger. It was only when he received the letter from which these facts are taken that he was made aware of it.

Towards the end of December, the youth bid farewell to his kind friend and his hospitable home, and started for Lafayette College, carrying with him letters of commendation to the worthy President, Dr. George Junkin, and to Mr. Gayley's nephew, now the Rev. S. A. Gayley, of West Nottingham, Maryland, who was then prosecuting his studies in college. The latter took him into his room, and did everything in his power to make him comfortable. The good work began by the Holy Spirit upon his heart while at Mr. Gayley's house went on. The process is best described in his own words: “I had a room-mate who was a follower of the Lamb and a reader of the Bible. I began to read it first without prayer, and therefore coldly, but by degrees, I began to perceive the first ray of ‘the light that shineth in darkness.’ I began to pray. I felt the groanings of the Spirit that cannot be uttered. I felt the rays of heavenly warmth which melted the icy crust around my heart. I read the sublime and unspeakably blessed book. I began to feel abhorrence for sin, for which the Saviour—God manifested in the flesh—had suffered the death of the cross. I adored—I believed. Religion was to me no longer an imposition on a grand scale. I felt myself much more happy in praying to God than I ever had before I found I must become the property of Jesus Christ—that I must live to him and by him. I feel a holy obligation to him, who hath called me out of darkness—who is ever faithful. He will not suffer me to quit this life without having truly glorified him with my lips and in my life. I had not intended to write as much as I have, but I could not refrain from telling the things which the God of my fathers has wrought in my soul. I hope you will bear with me a poor stranger without home, and but for the grace of God and your kindness, without God and without hope in the world.”

In October, 1847, he made a public profession of religion, was baptized by Mr. Gayley, his spiritual father, and admitted a member of the Rockland Presbyterian Church. He afterwards entered Lafayette College as a student, and after completing his college course, entered Princeton Theological Seminary, where he spent four years. His talents are of the highest order: his facility in acquiring languages is truly wonderful. On account of this peculiar talent he was appointed by the Board of Foreign Missions to establish a mission among the Afghans, to study their language, reduce it to system, translate the Scriptures, and thus prepare the way for future laborers—in which work he is now successfully engaged.

During his whole college and seminary course, Mr. Gayley was to him a faithful counselor and kind friend. His house was his home, where he always spent his vacations. In all things involving doubt and difficulty, he sought his advice and was guided by it. Their correspondence was frequent and continued up to Mr. Gayley's death, and shows the attachment and affection of a son on the one part, and a father's love on the other.

This case is given as a type of its class, and as illustrating a prominent feature in Mr. Gayley's character, and a principle upon which he acted. There are now nearly twenty ministers of the gospel actively engaged in the work of the ministry, who had their minds first directed thereto by

his advice and influence, and were helped to reach it by his liberality. Many who came to his school thoughtless and careless as to their soul's interests, left it rejoicing in a Saviour found, and resolved to lead a life of usefulness. His object in his instructions was to train the youth under his care for this end, and he did this not only by inculcating principles, but also by guiding them in carrying these principles into action. While he resided in Wilmington, the young men from his school, by his advice and direction, organized the Sabbath-school of the First Church. They also sustained it through its stage of weakness and trial, until it had reached a condition of self-sustaining strength and power. They likewise rendered efficient aid in the prayer-meetings connected with the church at the same time. After the First Presbyterian Church had attained to a condition of self-support under Mr. Gayley's guidance, his students directed their efforts to the population lying along the Brandywine, above Wilmington. This population amounting to between three and four thousand souls, had hitherto been comparatively neglected. Here they organized Sabbath-schools and Bible-classes, procured libraries, and established prayer-meetings. These meetings they attended through all weathers, although it involved a walk of two or three miles to reach the places where they were held. These labors were followed up by Mr. Gayley in furnishing the people with stated preaching. Then a church was organized and a church edifice erected, and a congregation gathered which soon became self-sustaining. After his removal to Media, the same policy was pursued. Mr. Gayley's motive in these labors was two-fold: first, obedience to the Master's command—"Occupy until I come;" second, to train the youth under his care, who had attained to sufficient age and knowledge, for future usefulness. His own motto was, "Whatever thy hand findeth to do, do it with thy might;" and he endeavored to engraft it upon the minds of all his students. As a teacher, he was most accurate and thorough, and he labored earnestly to cultivate correct habits of study among his pupils. "Whatever is worth doing at all is worth doing well," formed the text for many a lecture on this subject in the school-room. He carefully checked all carelessness, or undue desire to advance at the expense of thoroughness and accuracy—showing that more real progress was made in the end by mastering every difficulty as soon as met, than by the railroad method often practiced in too many schools in our land at the present day. He recognized fully the relation of the boy to the man, and his constant aim was to train the boy in such a manner, by the formation of correct habits, that when he came to man's estate, he would be equal to its responsibilities. As a teacher, no man stood higher than he in the esteem, or shared more largely the confidence of the late C. Van Rensselaer, D.D., for many years the able secretary of the General Assembly's Board of Education. About the year 1850, Mr. Gayley had decided to withdraw from teaching, and to spend the balance of his days in ministering to the Green Hill Presbyterian Church, which he had gathered and fostered into life. Dr. Van Rensselaer heard of it, and wrote to him to make no final decision until he saw him. Soon after, they had an interview on the subject. After hearing all the facts, Dr. Van Rensselaer told him that his duty to the church, and the church's Head, forbade him to withdraw from teaching—that it would be a sin for any man to become a pastor who had the faculty for teaching that he possessed. This decided his course. He continued at his post in labors more abundant until he was called to his rest.

He also took a great interest in the cause of education generally. While residing in Wilmington, he did much, through the local press, and by correspondence with members of the Legislature, (a large number of whom, of late years, were his former students,) to give efficiency to the system of common-school education in the State of Delaware. He was for many years a trustee of Delaware College, Newark, Del., and chairman of the Executive Committee. In the discharge of these duties he

was most punctual and efficient. He was twice offered the Chair of Languages, and once invited to the Presidency of the Institution, all of which he declined. He was also for many years a trustee of Lafayette College, Easton, Pa., and always took a great interest in its prosperity.

On July 31st, 1827, he was married to Margaret Young, eldest surviving daughter of the late Samuel Morrow, a ruling elder in the Fourth Presbyterian Church of Philadelphia, Pa. Mrs. Gayley and three sons and two daughters survive him.

Mr. Gayley was a man of great industry. He was always an early riser. His habit was to spend an hour every morning, when the house was still, in study of the Scriptures, using always the original in these exercises. As a linguist he had few superiors. To an accurate and critical knowledge of the ancient languages was added an acquaintance with most of the languages of modern Europe. His general reading was varied and extensive. On all subjects he was well posted. Study was his delight—never a labor to him. His intellect was of a high order and nicely balanced. He was passionately fond of horticulture, and spent much time during the spring and summer in his garden. He noted carefully all the phenomena of vegetable life, and his conversations on this subject were always highly interesting and instructive. With all these intellectual endowments, there was blended a modesty and an absence of any attempt at display, that made him the more beloved and esteemed by those who knew him best. It was truly said of him by one who was a member of his family for five years, and who knew him intimately for twenty-five, that he never knew a man the recollections of whom are so uniformly agreeable. As a friend he was true and reliable. In the social circle he was genial in the highest degree, always affable, always agreeable whether thrown among the aged, those in middle life, or the young. In all his intercourse with his fellow men he was honorable and straight-forward. He had a great abhorrence of everything that savored of time-serving or working for effect.

His piety like his character was of a manly type. As a preacher he was more argumentative than ornate. Although his literary acquirements were varied and extensive, he was always very careful to exclude from the pulpit all discussion of points that are merely curious, however interesting they might be to the mere man of intellect. He felt that the gospel alone was the only balm for our fallen humanity, and he always aimed to present it to those who waited on his ministry in its fullness; and freed from everything that might distract attention from the great theme of "Jesus Christ and him crucified." In deciding upon any course, the first thing for him to know was, what is duty. This being determined, the matter was settled. He never calculated nor was moved by the amount of opposition he might encounter, in pursuing a certain course, provided he was convinced that an important principle was at stake. When the schism took place in the Presbyterian Church in 1838, he stood alone in the city of Wilmington as the representative of the Old School organization. His school, which was the main support of his family, at the time was flourishing, and mainly supported by New School influence. Although he knew he would not only lose this influence, but incur their hostility, by taking the position and following the course that he did, yet he wavered not; but by his energy and firmness preserved the valuable property now belonging to the First Presbyterian Church to the Old School denomination. All who remember the intense feeling that unfortunately pervaded both branches of the church at the time, can form some idea of the hostility that Mr. Gayley had to encounter. But he stood firm, and carried the church through the crisis, though at much pecuniary loss to himself, and in such a manner that he preserved the respect even of his opponents, and lived to see the same parties become his friends. It is a happy circumstance that the feeling engendered by the great schism is fast passing away, and that the two great bodies which it

gave rise to, are approaching each other in rapidly converging lines, becoming more and more assimilated in doctrine, church polity, and feeling; and under the guidance of the Holy Spirit may they soon realize the prayer of the Head of the church, "That they all may be one."

The disease that terminated his valuable life was slow in its approaches: for a year his health was not robust, but he was able to superintend his school until a few weeks before his death. He suffered much bodily pain, but to the last his mind was peaceful. The ground of his peace is found in the following expression: "I have no other refuge but the grace of God in Christ."

GILCHRIST, JOHN—The son of John and Mary Gilchrist, was born in Kilmarnock, Scotland, April 10, 1814.

He was educated in Miami University, Oxford, Ohio, and going to Mississippi, he studied theology privately; and was licensed by Clinton Presbytery, Miss., in the winter of 1842-3. He was ordained by Oxford Presbytery, Ohio, April, 1848. He was pastor of Brookville Church, Ind., Bath, Brownsville, Liberty, and Dunlapsville, in the bounds of Oxford Presbytery and of Boggs town, Acton, Georgetown, and Prospect, in Indianapolis Presbytery. He died at his residence, in Boggs town, Ind., April 8, 1863, of erysipelas.

He was a diligent, humble, consistent, earnest, and useful man, and did much for the cause of education.

He married Miss Sophia C. Monfort, August 23, 1841, daughter of Rev. Francis Monfort, who, with three sons and two daughters survive him. By this marriage he became connected with J. G. Monfort, D.D., editor of *The Presbyterian*, Rev. F. P. Monfort, Jr., Rev. Isaac W. Monfort, and Rev. David M. Monfort. His brother, Rev. James Gilchrist, is also a Presbyterian minister.

HARRISON, D.D., JEPHTHA—The son of Abijah and Sarah (Ogden) Harrison, was born in Orange, N. J., in December 1795. He was educated at New Jersey College, N. J., and studied Theology in the Princeton Seminary, N. J. He was licensed by ——— Presbytery, and ordained by ——— Presbytery, in 18—. He was first settled over the churches of Fincastle and Salem, Va., where he labored for three years. He removed to Memphis, Tennessee, being the first pastor of the First Presbyterian Church in that city, where he was for six years; thence to Florence, Alabama, where he was pastor four years. He was Agent for the Board of Domestic Missions one year; then he took charge of the church in Aberdeen, Mississippi, and remained four years. He next removed to Burlington, Iowa, and after four years spent with this people he removed to Fulton, Missouri, in 1858, and supplied Auxvasse Church, and at the time of his death was stated supply of Round Prairie and Augusta Churches, in Calloway County, Missouri, within the bounds of Missouri Presbytery.

He married Miss Ann Thompson, of Fredericksburg, Virginia, who, with three sons and one daughter, survive. He died at his residence in Fulton, Missouri, October 30, 1863, of Inflammation of the Bowels and Pneumonia.

Rev. A. V. C. SCHENCK, of Fulton, Missouri, writes as follows:—
"He was above impeachment in every respect. Not a brilliant, but a plain, faithful, gospel preacher, always easy and anxious to work for Christ, of great perseverance, a most consistent Christian and minister, in whom was no guile. All classes regarded him with respect, and as a man who would neither do nor say any thing wrong, knowingly. In the near prospect of death he voluntarily said, 'For me to live is Christ, and to die is gain. All is right with me.'"

HENDRICK, JOSEPH THILMAN—The son of Rev. Dr. John T. and Jane Elizabeth (Bigelow) Hendrick, was born in Goochland Co., Va., June 2, 1835. He was educated at Stewart College, Clarksville, Tenn., of which his father was one of the founders, and at the time of his graduation Professor of Mental and Moral Philosophy, Evidences of Christianity, &c. He was among the very best of the graduates of that Institution in every department, and ever sustained a high character for industry, energy, and good deportment.

It was while at college that he united with the Presbyterian Church in Clarksville, then under the pastoral care of his father. It was the dying request of his mother that he would give his heart to Christ and preach the gospel. About four months after her death he united with the church, April 25, 1852, being then in his seventeenth year. The autumn after he was graduated he entered the Theological Seminary, Danville, Ky., where he remained three years, and graduated in the first class sent out by that Institution, in 1855. In his third seminary year he was licensed by Nashville Presbytery, at Shiloh Church, when he obtained a special commendatory notice on their minutes for his good scholarship, the character of his trial pieces and sermon. He returned to Danville and remained till he graduated. Before he left the Seminary he received three urgent invitations to settle. After taking counsel with his father as to which he should accept, he was advised by him to visit Zion Church, Maury County, Tenn., where he first went after spending a few Sabbaths at Bowling Green, Ky. He received a unanimous call, and was ordained and installed pastor the same year by Maury Presbytery. This is one of the largest, oldest, and most valuable churches in Tennessee, having the largest congregation in the finest region of the State, about forty-five miles south from Nashville. During the first year of his ministry he had upwards of one hundred persons added to his church on examination, and during the three years of his ministry at Zion his labors were incessant and crowned with unusual success. He was, however, prevailed on to accept a call from the Edgefield Church, opposite Nashville, and give up Zion. He removed to Edgefield, and was greatly encouraged in his labors by many additions to his church, the growing interest of the place, the harmonious and pleasant co-operation of his people. He was installed October 29, 1860. Here he labored with much earnestness and success, for two years or more, as far as the imperiled state of his health would permit. At length, on December 21, 1862, the church agreed to a suspension of his labors for an indefinite period, with the hope that a change of climate and rest might restore him to his wonted health. In a few weeks afterwards, midst the tears and prayers of his people, "sorrowing most of all," from an apprehension that they "should see his face no more," he set out for the residence of his father-in-law, within the limits of Zion Church, the field of his first labors. There, in peace, he died, of consumption, March 14, 1863. The church in Edgefield having heard of his death met on the 29th March, and unanimously adopted a preamble and resolutions, expressing their tribute to their pastor's memory, and a sense of their own bereavement, and after detailing some of the facts above stated, they close by saying:—

"We regret that the difficulty of intercommunication prevents us from recording in this affectionate manner the details of his death. We may with confidence believe, however, that he died as he had lived, with an unshaken faith in the all-atoning blood of Christ, as his only hope; that he was comforted by the 'rod and staff' of his Almighty Shepherd, 'walking through the valley of the shadow of death,' and that he is now realizing in his own sweet experience the truth of that text on which his last sermon was founded, on the 7th of December last: 'For I reckon



James Hoge

that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' To the end, therefore, that these our views and feelings may be perpetuated, be it

"Resolved, That in the death of the Rev. Joseph Thilman Hendrick this church has sustained the loss of an able, diligent, efficient, and devoted pastor, the Presbyterian Church' one of her most promising and useful ministers, and the religious world an illustrious and consistent pattern of Christian life.

"Resolved, That as an outward expression of our grief on this mournful occasion, the deacons be requested to drape the church in mourning.

"Resolved, That these resolutions be entered upon the records of the Session of this church, and a copy be transmitted to the family of the deceased, as expressive of the sincere condolence and sympathy of the congregation; and also, that a copy be furnished the city papers for publication."

Few young men have labored with greater energy, acceptability, and success; none more esteemed and beloved by their people. Who shall take up the mantles of the departing prophets?

He married Miss Mary Francis Mays, a daughter of Major Whitefield Mays, of Maury County, Tennessee, who, with two children, survives him.

HOGE, D.D., JAMES—The son of Rev. Dr. Moses* and Elizabeth

* MOSES HOGE, D.D., was born in Frederick Co., Va., February 15, 1752. His father, James Hoge, was born in Pennsylvania, and had migrated with his parents to Virginia, about the year 1735. The grand parents of Dr. Hoge were William Hoge and Miss Barbara Ilume; they were both emigrants from Scotland. Their acquaintance commenced on ship-board, where Miss Ilume became an orphan. After their marriage they resided first at Amboy, New Jersey; then in Delaware; then on the Swatara, Pennsylvania; and finally on the Opekon, in Virginia, where they both died, bearing through life the character of eminently pious people, and leaving children whose descendants have been eminent in both the Church and State.

The traveler passing along the graded road from Winchester to Staunton, after leaving Middleton, soon sees the spacious mansion and wide possessions of Major Ilite at some distance on the right. As he approaches he passes a small residence in the midst of beautifully undulating fields. This is the birthplace of Moses Hoge. There he passed his youth in cultivating these grounds, in the midst of the beautiful prairie valley of the Shenandoah, bounded by the mountainous horizon on all sides but the north-east.

Dr. Hoge discovered a taste for learning far beyond the opportunities of his neighborhood, and the feelings and habits of his ancestors were not averse to its cultivation. He was sent to a classical school taught by the Rev. Adam Goodlet, of the Associate Presbyterian Church, in Culpepper, for a short time, and then recalled to the labor of the farm. His eagerness for improvement was manifested in his using every moment of respite from labor in the improvement of his mind. A sentiment that fell from the lips of Rev. Dr. Samuel Stanhope Smith, in an address to the scholars of Mr. Goodlet's school, made a deep impression on the mind of young Hoge, "That while sanctified learning is the greatest blessing, unsanctified learning is the greatest curse."

In 1778 he repaired to Liberty Hall, Va., (now Washington College, Lexington, Va.,) for classical and theological preparation for the ministry of the gospel. On the 25th October, 1780, he was received as a candidate by Hanover Presbytery, at Falling Spring, being introduced by his instructor, William Graham; and in November,

1781, he was licensed to preach the gospel. After receiving his license he was greatly dissatisfied with his own performances, both mental and physical, spiritual and bodily, and was kept from the conclusion that he had mistaken his calling by a remark of Dr. S. S. Smith, advising him to "persevere in present duty and leave the event to God." His purpose to visit Kentucky was postponed for a time, to visit the people of the south branch of the Potomac River, in the present bounds of Hardy County, and here on account of his attachment to that people; it was finally postponed indefinitely.

A call was made for him by the congregation in Hardy County, which took the name of *Concrete*, and on the 13th of December, 1782, he was ordained at Brown's Meeting House, Augusta. The ordination sermon was preached by the Rev. Archibald Scott, from Acts xx. 28. Rev. Benjamin Erwin presided in the laying on of hands. His first residence in Hardy was with Robert Maxwell, in whose excellent library of theological works he passed all his hours not demanded by ministerial duties. His place of preaching was at the forks of the road, a little above the Court House. There is an old burying-ground near the site of the church where sleep many members of his congregation.

On the 23d of August, 1783, he was united in marriage with Miss Elizabeth Poage, daughter of John Poage, of Augusta County. She was a woman every way worthy of his love.

In consequence of protracted sickness, which he believed was confined to the neighborhood in which he lived, he accepted an invitation to Shepherdstown, Va., and in 1787 removed to that place. The prospect was inviting only to a man of his kind disposition desirous of doing good. In 1775 Rev. Dr. McKnight, a member of Donegal Presbytery, organized a congregation in Elk branch, embracing the country between Shepherdstown and Charlestown, Va.† A difficulty arose about the places of preaching. After his removal it was determined by a part of the congregation to have preaching in Shepherdstown, and to the invitation from this part Dr. Hoge ac-

† This place has become immortal from the fact that here "Old" JOHN BROWN was tried, convicted and executed, December 2, 1859.

(Poage) Hoge, was born at Moorfield, Va., in 1784. He was chiefly educated by his father, though he was one year at an Academy in

ceded. The other part of the congregation in a few years united with Bullskin and had Rêv. William Hill for their minister and their principal preaching place in Charlestown.

In 1793 Mr. Hoge made his first appearance as an author, in a book entitled, "Strictures on a Pamphlet, by Rev. Jeremiah Walker, entitled the Fourfold Foundation of Calvinism Examined and Shaken." This volume was considered as presenting a fair statement of the doctrine of grace, of the errors of Mr. Walker, and a vindication of the true doctrine from all aspersions. The meeting of Virginia Synod took place at Harrisonburg, Va., in September, 1794, and was signalized by an effort of the military to put down the freedom of debate in an ecclesiastical body. The Synod at that time was composed of the Presbyteries of Hanover and Lexington in Virginia, Redstone in Pennsylvania, Transylvania in Kentucky, and Ohio north of the Ohio River. In Pennsylvania, in the bounds of one of these Presbyteries, that popular outburst known as the Whiskey Insurrection had taken place, and the insubordinate, commonly called the Whiskey Boys, were many of them members of the Presbyterian congregations.

The part of the armed force raised in Virginia to quell the insurrection was encamped at Harrisonburgh, Rockingham County, Va., at the time of the meeting of the Synod. The town and country was excited, and the proceedings of Synod were closely watched. Mr. Hoge, after conference with some of his brethren, proposed—"That the Synod prepare an address to the people under their care, inculcating upon them the duty of obedience to the laws of the country." Mr. Graham opposed the resolution as uncalled for, and as prejudging in an ecclesiastical court the case of a people that felt themselves aggrieved politically by the practical working of a law of Congress that pressed as tyrannically upon them as the Stamp Act upon the colonies. The proposition of Mr. Hoge was lost by a small majority. The military were enraged, and threatened personal violence. "Tar and feathers" were hastily provided. An officer of high grade residing in Rockingham sent to the Synod and demanded the yeas and nays on the question, and the reasons for the decision. This was refused by the Synod as an assumption of power. The popular rage increased, and the inflamed soldiery were scarcely restrained from violence by the remonstrances of Dr. Hoge, who rushed amongst them, and entreated them to respect themselves and refrain from acts that could only be detrimental and bring disgrace upon themselves. So great was the influence acquired by his proposed resolution, and his earnest remonstrances, that a general demand was made for him to deliver them a sermon previously to their march westward. He took his text: "Render, therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's," and left upon his audience an impression of delight with the boldness, clearness, simplicity, and piety of the man.

In 1805 Dr. Hoge opened a classical school for the double purpose of adding to his means of support and the education of his sons, who were now of the proper age for the rudiments of a classical course. He had been attending to the education of young men for the ministry as opportunity occurred, and at this time was more deeply impressed with the importance of a course of theological reading under proper guidance to candidates for the ministry.

Some of the members of Hanover Presbytery about this time were gathering a theological library at Hampden Sidney, Va., for the purpose of mutual improvement. The advantage of such

a library for the instruction of candidates was apparent. In 1806 the Presbytery "Resolved to establish at Hampden Sidney a complete Theological Library for the benefit of students in divinity 2d. That an attempt be made to establish a fund for the education of poor pious youth for the ministry of the gospel. 3d. That the Rev. Messrs. Archibald Alexander,* Matthew Lyle, Conrad Speece, John H. Rice, *Ministers*; and Major James Morton, Major Robert Quarles, and Mr. James Daniel be a standing committee to manage the business and make report to Presbytery at its annual meeting. 4th. That whatever funds are raised by the committee shall be vested in the Trustees of Hampden Sidney College; the appropriation of all such funds, however, shall forever remain with the Presbytery." In the spring of 1807 funds to the amount of \$2,500 were raised for these purposes. While these things were in progress Dr. Hoge, animated by the example of Benjamin Franklin, was planning a school for training young men for the ministry, on the principle of mutual improvement in science and piety. Believing such a school necessary and that a location in the valley of the Shenandoah was favorable, his faith embraced the means as well as the end. "The silver and the gold are the Lord's," was his reply to one inquiring of him where he would find the means of carrying on *his* Seminary.

The presidency of Hampden Sidney College becoming vacant by the removal of Rev. Dr. A. Alexander to Philadelphia, Dr. Hoge was on the 6th of June, 1807, unanimously elected as his successor. In the month of October following he removed thither, and was inducted to office with every mark of kindness and hearty approbation. On the Sabbath after Synod he preached his first sermon in preparation for the communion, on 1 Peter i. 12, and in the beginning of November entered upon the duties of his office.

In 1809 the General Assembly sent down to the Presbyteries the inquiry, *Should there be one or more Seminaries established?* The Presbyteries sending up their answers were divided in opinion. The Assembly resolved upon establishing a central one,† leaving the Synods and Presbyteries at liberty to establish one for themselves, if they judged expedient. The Presbyteries in Virginia determined in favor of Synodical Seminaries, and in 1812 the Synod unanimously agreed on establishing a Theological Seminary, and also resolved that Dr. Hoge should be their Professor. From this time until his death Dr. Hoge held the double office of President of this college and Professor of Divinity under appointment of Synod.

Dr. Hoge was blessed in his family; while rearing youth for usefulness, God blessed his sons and made them useful, rejoicing to introduce pious young men into the ministry, God thrust his sons into the harvest.

In May, 1813, he thus writes in his diary respecting the licensure of his youngest: "It fell to my lot to perform that solemn office; never have I observed so many tears shed on such an occasion. He has gone forth with the good wishes of all persons and with the prayers of all the pious spectators of the scene. With the instructions of a father I united the love of his mother, reminding him of her prayers and tears, as well

* A Memoir of Dr. Alexander is published in *The Presbyterian Historical Almanac* for 1863, page 51.

† A History of this Seminary, established at Princeton, New Jersey, is published in *The Presbyterian Historical Almanac* for 1863, pages 47-105.

Baltimore, Md. Mr. Hoge was licensed to preach the gospel by Lexington Presbytery, Va., April 17, 1805, and was ordained by Washington

as her instruction and example. Thus I have lived to see *three of my sons become preachers of the gospel*"—James, John Blair,* and Samuel Davies.†

The labor of Dr. Hoge's station became more and more oppressive to him till his strong constitution began to exhibit evident marks of decay. After a long confinement to his chamber his strength was partially renewed, and in the spring of 1820 he was chosen as commissioner to the General Assembly, to meet in Philadelphia, Pa. It had been his ardent desire to attend an anniversary of the American Bible Society, in New York. This desire was gratified. On returning he visited the Theological Seminary, at Princeton, New Jersey.

* Rev. JOHN BLAIR HOGGE—The son of Moses and Elizabeth (Poage) Hoge, was born in Jefferson County, Va., in April, 1790. He obtained the rudiments of his education in his father's house, and chiefly by instruction from young men who were prosecuting Theological studies under his father's direction. He was for two years a pupil of his brother James (late of Columbus, Ohio,) in a classical school which he taught at Augusta Church, of which the Rev. Dr. Speece was afterwards pastor. After this he assisted his father for some time in a school which he had established at Shepherdstown, Va., meanwhile pursuing his own studies; and then entered Hampden Sidney College, where he graduated in 1808. He subsequently became tutor in the College, his father having in the meantime become its President. On resigning his place at Hampden Sydney, he commenced the study of the Law under the instruction of Henry E. Watkins, of Prince Edward County, Va., and he mastered its principles with such facility, and evinced in so high a degree the faculty of generalization that there was every prospect of his early becoming eminent in the profession. On mature reflection, however, he determined to abandon both the study of the Law and the prospect of its practice, and prepared himself for the gospel ministry. He accordingly placed himself under his father's care as a student of Theology, and on April 30, 1810, he was licensed by Hanover Presbytery to preach the gospel. In 1811 he was transferred to Winchester Presbytery, and having accepted a call from the congregations of Tuscarora and Falling Waters, was ordained and installed in the Tuscarora meeting-house, October 12, 1811. A portion of his labors was also given to Martinsburg.

From his first appearance in the pulpit his preaching attracted great attention. With uncommon power of analysis, and exuberant imagination, a highly cultivated taste, and a susceptibility of deep and strong emotion, he held his audience, almost by a charm, and the educated and uneducated alike rendered their testimony to the power of his eloquence. But at no distant period his constitution, by no means robust, began to sink under his labors, and he found it necessary to devote some time to relaxation, and in doing so he determined to avail himself also of a still more genial climate. He accordingly directed his course across the ocean and stopped for some time in the south of France, with manifest advantage to his health. He left home in the autumn of 1814 and returned in the summer of 1816, greatly delighted and in various ways benefited by his tour.

When the church on Shockoe Hill, Richmond, Va., was prepared for the Presbyterians who were gathered by the Rev. John D. Blair, Mr. Hoge was invited to become their pastor. He was accordingly released from the pastoral charge of Fall-

ing Waters, Va., April 19, 1822, and of Tuscarora the 19th of June following, and was transferred to Hanover Presbytery, September 7th, ensuing. In this new field his usefulness was enlarged, and his health for a time seemed to be improved. But it was not long before it became apparent that his life was drawing to a close. In 1824 he began to suffer seriously from an affection of the liver, and though after a few months he was partially relieved the disease recurred in a more aggravated form in August, 1825, and very soon ran into a dropsy which terminated his life, March 31, 1826. His remains were removed to Martinsburg for burial, and there he sleeps surrounded by many who once enjoyed the benefit of his ministrations.

He was married on May 6, 1819, to Ann K. Hunter, of Martinsburg, Va. They had two children.

Syrage's Annals of the American Pulpit, vol. iv. 448, 449, published by Robert Carter & Brothers, New York, 1858.

† SAMUEL DAVIES HOGGE—The fourth son of Moses Hoge, D.D., and Elizabeth, his wife, was born in Shepherdstown, Va., in 1791. In his childhood he was rather large and robust, but as he grew to manhood he became comparatively feeble, and while he was quite a youth exhibited some symptoms of the disease which terminated his life.

His early training was decidedly Christian, not merely as conducted by his father, but especially by his mother who was distinguished for sound judgment, great promptness and decision, and an intelligent, deep, and consistent piety. In the autumn of 1800 his parents traveled into the more southern States for the benefit of his mother's health, and he accompanied them. It was at the time that the remarkable revival of religion prevailed in that region, which was accompanied by so many strange and extravagant demonstrations. The impressions he received then were not a little strengthened during a revival which occurred three years later, and, though it might not have been easy to mark the exact period of his conversion, he became a follower of his Saviour several years before he reached manhood. He was first taught Latin by his father and the students of Theology who resided in his father's family. He was also a scholar in the classical school of his brother James at the Augusta Church, Va., and subsequently attended the Academy of his father, at Shepherdstown, Va. When his father became President of Hampden Sidney College, at Prince Edward, Va., he accompanied him and then pursued his studies until he graduated in 1810. He then prosecuted his theological course, under the direction of his father, who was the Synodical Professor of Theology, as well as President of the College. He placed himself under the care of Hanover Presbytery as a

Presbytery, (now Chillicothe,) June 11, 1808, in the town of Franklinton, Ohio.

Soon after being licensed, he applied to the General Assembly for a commission to go out to Ohio as a missionary, which was granted him in the following terms: "Resolved, That Mr. James Hoge be appointed missionary to the State of Ohio, and the parts adjacent thereto." Thus he not only gave himself up to the self-denying work of the ministry, but applied for the most laborious and trying part of that work, even that which falls to the lot of a missionary. Being a son of one of the most distinguished scholars of the day, descending from an influential family, and possessing himself rare qualities of mind and heart, he might have easily found an inviting field of labor in one of the seaboard towns or cities. But he did not turn his attention in that direction. His soul yearned for the destitute and neglected on our frontiers; and accordingly he directed his steps towards the West. He arrived at Franklinton, November 19, 1805, and held religious services the next day in the room occupied by the Supreme Court. He found the prospect of doing much good for the Master there rather gloomy, but he was not to be deterred. He labored with great zeal for months, and as a result of this labor, a church was organized of thirteen members, on the 18th of February, 1806, Robert Culbertson and William Read being elected as its Ruling Elders;

candidate for the ministry in October, 1812, and was licensed to preach May 8, 1813. His father addressed him on the occasion and presented him with a Bible, which had belonged to his mother, with an appeal which filled the house with audible weeping. While pursuing his theological studies he was employed as Tutor in the College, and after his licensure occupied for some time the place of Professor and Vice-President.

His earnest desire to engage more directly in the ministry of the gospel led him to resign his place in the College and accept a call as pastor of the churches of Culpepper and Madison, in Virginia. Here he was ordained by Hanover Presbytery in the year 1816, and here he continued to labor with great acceptance, fidelity, and success until April, 1821, when he removed to Ohio.

His attention was directed to the West at an early day by the rapid increase of the church and the urgent demand for a larger number of ministers in that portion of our country. Doubtless he was influenced in some degree also by the fact that his eldest brother had been laboring in the same vocation in Ohio for more than fifteen years. After remaining a few months with his family at the house of his brother in Columbus, Ohio, he was called to the pastoral charge of the churches of Hillsborough and Rocky Spring in Highland County, Ohio. To these congregations he ministered with his wonted diligence and success some two years. His health, however, proved insufficient for the duties incident to so extensive a charge. A change of location and of duties became desirable, even necessary.

At this time the Professorship of Mathematics and Natural Philosophy in the Ohio University, at Athens, Ohio, was urgently proposed to him, including also the opportunity of preaching in the College Chapel and in the church of the town and in the vicinity as often as his health would allow. Having accepted this appointment he removed to Athens and entered on his duties near the close of the year 1823. The University was at that time without a President, but under the influence of Mr. Hoge, in connection with two or three other able instructors, its prosperity was not a little increased. His preaching, likewise, both in the college and in the church was highly acceptable and useful.

In the course of the year 1825 his health began perceptibly to decline, and it became manifest

that he was the subject of a serious affection of the liver. He, however, continued his accustomed labors until the summer of 1826, when the disease had evidently taken on a chronic form, and for several weeks he was confined to his room and much of the time to his bed. In November following he seemed to be considerably relieved, and became, as he supposed, able to resume his duties in the College. He accordingly made the attempt, but his death occurred soon after, under the following extraordinary circumstance. His disease had assumed the character of rheumatism, and he frequently walked with an unsteady and limping gait. One day as he sat in the Philosophical Room in the College he was writing a note on a book resting on his knee when he was suddenly seized with a violent cramp in his leg; such was the force of the contraction that his thigh bone was broken; had the bone been sound this could hardly have been possible. After he fell some of the students in the adjacent room heard his groans, and the door of the Philosophical Room being fastened with a spring lock they burst it open, and at his request made a litter and carried him home. The broken limb was set by a skillful surgeon, but never united. He lingered about two weeks, and on Christmas Eve, 1826, finding that he was near his end, he summoned his family to his bedside to receive his dying benediction. One by one he addressed the members of his family, first his wife; earnestly did he commend her to the watch and care of a covenant-keeping God. And then he blessed his children as they successively approached him. Then the servants were called in, and addressing them by name he urged them to prepare for death and judgment. When these partings were ended he folded his hands upon his breast, closed his eyes, and continued evidently engaged in prayer until his hour of release and translation came.

Mr. Hoge was married in October, 1812, to Elizabeth Rice, the eldest daughter of Rev. Drury Lacey. They had four children, two sons and two daughters. Both of the sons are Presbyterian ministers; the eldest, Moses D. Hoge, is pastor of the Second Presbyterian Church, Richmond, Va.; the other, William J. Hoge, also in Virginia.

Mrs. Hoge died in Gallatin, Tennessee, Nov. 18, 1840.

Sprague's Annals of the American Pulpit, vol. iv, pages 483-485, published by Robert Carter & Brothers, New York, 1858.

and Joseph Dixon, John Dill, Daniel Nelson, William Donigan, Joseph Hunter, and Lucas Sullivant, as its Trustees. Thus commenced the new enterprise under the pastoral care of young Hoge, but alas! his health became so impaired that he was compelled to return to his native State early in the fall. Many would have made that a sufficient ground for abandoning the whole undertaking as being too full of danger and discouragements for him, but Mr. Hoge's conscience was not so easily set at rest. He determined to return, as soon as God, in his providence, saw fit to restore his health, and on the 25th of September, 1807, the church at Franklinton made out a call for three-fourths of his time, and forwarded it to him. He soon returned to signify his acceptance of the same, and commence his labors.

Not long after this the settlement of Columbus commenced, and Mr. Hoge was solicited to preach occasionally that side of the river. He consented, and the First Presbyterian Church* was in time removed thither to a log-cabin, rudely constructed, near the corner of Spring and Third streets. In a few years it was removed to a house that was familiarly called by the Methodists of that day, the "Old Trinity in Unity," situated near the south-west corner of Town and Front streets. On the first Sunday in December of 1830, the first services were held in the basement of this building which we now occupy. He continued to minister here in holy things until the 28th of February, 1858, when a congregational meeting was called to accept the resignation of their venerable pastor. After making a few touching remarks, Dr. Hoge stated that his age and feeble health induced him to ask them to accept his resignation. They acceded to his request, but expressed, at the same time, their unfeigned regret at the circumstances that led to the necessity of severing the ties that had bound them so long together as pastor and people. Thus, you observe, he continued as pastor of the same people for over fifty years. The growth of the church, in the meanwhile, must have been rapid, from the fact that so many other churches went out of it. The nuclei that formed the Methodist Episcopal, the Protestant Episcopal, the Second Presbyterian, the Westminster, and partly the Congregational, and other churches, went out of it at different times, and yet left the old mother church, in many respects, the strongest of them all.

All this is to be attributed to three causes, viz., the grace of God, the growth of population, and the abilities of the pastor.

The vast and varied powers of Dr. Hoge were not confined to the individual church of which he was pastor, but were largely enjoyed by the whole denomination to which he belonged. He may be justly called the father of the Presbytery of Columbus, and even of the Synod of Ohio. He never appeared to better advantage than in our church courts: there he was a giant among his brethren. His personal influence, his practical wisdom, his extensive historical knowledge, his clear mind and logical powers told effectually whenever they were brought to bear on any subject. He did not say much, as a general thing, on any question, but when he rose it was usually done just before taking the vote to state some important fact, or mention some overlooked principle, that decided the case. He never argued for the sake of carrying his point, or showing his power, but because he conscientiously believed it to be his duty to do so.

His power was felt also in the General Assembly. For many years he was one of the most prominent men that attended its sessions, having acted as its Moderator in the year 1832, and served always on some of its important committees. A single incident will show you how faithfully he attended to such duties. When nominated, by a meeting held in his own church as member of some important committee, he declined the

* A History of the First Presbyterian Church, Columbus, Ohio, is published in *The Presbyterian Historical Almanac* for 1863, pages 229-251.

nomination for want of time to attend to the business. Some one rose and expressed his hope that Dr. Hoge would allow his name to remain, even if he could not be present at its meetings. He promptly replied, "No, sir; I have made it a principle never to be an irresponsible member of a responsible committee." His faithful adherence to this principle made him a most valuable director or trustee of any institution. Dr. Spencer, of Brooklyn, himself one of the most useful and practical men in our church, said a little before he died, that Dr. Hoge was one of the most useful men that attended the meetings of the General Assembly; and added, that he had more business tact and practical wisdom than almost any man he ever knew. During the stormy times and heated discussions that led to the great rupture of 1838, he was a peacemaker; but when the question of deciding between the two sides came, he cast his lot most decidedly with the Old School side, and continued with it until the end of his days.

It is proper to add, in this connection, that the efforts of Dr. Hoge were not bound by any ecclesiastical ties, but he was ever ready to lend a helping hand to every good cause, or united effort for the well-being of man. His eye was so keen that he could see, at a glance, whether a cause had any merits in it or not; it never failed to discriminate between the vapid dreams of enthusiasts, and the wise measures of reformers. He taught the first Sabbath-school in this section of Ohio. When he began, people thought that he was doing wrong, but he was satisfied that the Sabbath-school was not only a useless institution, but the hope of our rapidly growing country. He first gathered the little lambs of his flock into his own parlor, on the Lord's day, in order to instruct them in the great truths of the gospel, and soon succeeded in securing the aid of a good Methodist brother to carry on the work more profitably and extensively.

Some years after this, he acted as the pioneer of the great temperance reform in our State. Seeing the heart-rending desolation and misery produced by the use of intoxicating liquors, he felt that it was his duty to see if no means, civil or ecclesiastical, could be adopted to stay them. He consulted the late venerable Governor Trimble, who was, at that time, a member of the State legislature, and a frequent guest at his own house, and found him ready to co-operate in any movement for that purpose. They, accordingly, drew up a series of resolutions on the subject, and obtained seventeen names of the most respectable citizens in the place, to their own. This was the first movement, as far as we know, towards a temperance reform in the State of Ohio.

He acted, for many years, as a trustee in the two State Universities of Ohio, and cast his influence in favor of the present common-school system, which was first introduced in 1825.

He was one of the warmest advocates of the Bible Society in the West, ever holding that it was the most honored of all human institutions for the advancement of the Redeemer's kingdom. He proved the sincerity of these views by giving for its use his time, his influence, and his means.

In addition to all this, Dr. Hoge was a thorough patriot. He was not one of those who are clamorous for their country's well-being as long as it is to their pecuniary advantage to be so; nor one of those who are extremely loyal, whilst their own views and peculiar notions are being carried out; but a true lover of his country in spirit and in truth, pouring out his prayers most fervently for its safety and integrity.

Dr. Hoge was a philanthropist. He found two or three classes of men at home that claimed his attention and enlisted his warmest sympathies. These were the deaf, the dumb, and the blind. He learned, in some way, that these unfortunate creatures could be taught to read the word of God, and master the arts and sciences. Feeling very anxious that it should be tried in the State of Ohio, he applied to the most prominent members of the legislature for their influence to bring it about, but they

could not be convinced that such a thing was within the bounds of possibility, and yet so great was their confidence in Dr. Hoge's judgment, that they passed a bill authorizing him to try an experiment of that kind. He undertook the work; and, with his characteristic discrimination, selected a most excellent instructor. The thing proved an entire success, and the first report was made to the legislature of the State on the 8th of December, 1827. Hundreds, since that day, have had good reasons to thank God for such a boon.

On the 11th day of March, 1836, the legislature of Ohio appointed Dr. Hoge, Judge Swayne, and Dr. Aul, as a committee to prepare a report respecting the possibility of ameliorating the condition of the blind. They investigated the matter with great diligence and care, prepared a report at Dr. Hoge's house, and handed it in, in the month of December of the same year. It was accepted and adopted, and I am told that it forms the basis of every institution for the blind in our western States.

He was an efficient aid, as well as constant counsellor to the first projector of the Lunatic Asylum, watching daily the progress of the enterprise with the intensest interest. We might safely add, in this connection, that he manifested a special interest in all the charitable institutions of the State. In fact, it is not too much to say, that the great majority of them have felt, in some form, the plastic power of his hand, or the moulding influence of his intellect.

Our vast country, in all its varied interests, did not wholly absorb the mind and heart of Dr. Hoge. When that loud and doleful wail of the famishing in Ireland wafted across the broad Atlantic, some years since, its first notes reached his ears. They moved his heart to pity, and consequently to take an active part in a movement set on foot to send them immediate relief.

About a year ago, an article appeared in one of our weekly papers, headed, "A Western Preacher." In it things were said which unmistakably pointed to Dr. Hoge. In that piece the writer said,

"As early as 1814, this venerable man suggested to Dr. Speece, of Virginia, the plan of colonizing with their own consent the free people of color in our land on the coast of Africa. Speece urged him to present his thoughts to the public, yet he declined. But his friend Speece, 'the man of giant body and giant mind,' did that year write and publish on the subject. This was two years before Dr. Finley and his coadjutors had their meeting in Washington to form the American Colonization Society."

When Dr. Hoge could not but see that he was pointed out in the article, he surmised the author, and wrote him a friendly letter, a copy of which is now before us. In that letter he makes this statement:

"In the month of February, 1814, I was on my journey from my father's residence in Virginia to my home in the West. On the way I called on the Rev. Conrad Speece, then pastor of the Augusta church, near Staunton, Va. We had much conversation, and among other things, on my having fixed my residence in a free State. I gave as one reason, *my opposition to slavery*. This produced some discussion of that institution, and, as usual in that day, Dr. Speece proposed the question, What should be done with the slaves if they were emancipated? I answered, Send them back to Africa, if they cannot be retained among us as free laborers. The proposal took hold on his mind, and he urged me to write and publish on the subject. This I declined, and requested him to examine the plan, and if he approved it, to write and have his views communicated to the public through some suitable medium. I was afterwards informed that Dr. Speece did write, and that his articles were published in a weekly paper printed in Richmond, Virginia, called, if I remember correctly, 'The Family Visitor.' I have not claimed the plan of colonization as my own, for I had previously read what was published by Dr. S. Hopkins, of Newport, Rhode Island, suggesting something of

the same kind. This conversation with Dr. Speece occurred two years before I knew anything of Dr. Robert Finley's agency in the matter."

Dr. Hoge's life was not marked by very great variety. The history of one year was substantially the history of another. We will state an exception. In August, 1845, he set out on a journey to his native State. The companion of his journey was a beloved child. He went as far as Lewisburg, Va., in his own vehicle. His object, probably, was again to see the country over which he had traveled forty years before. On the way, he pointed out old landmarks, which he recognized. His topical memory was good. He showed peculiar pleasure at discovering the identical bridle-path by which, near the beginning of this century, he had crossed one of the noble mountains—a path forsaken by the public, though still used by some of the mountaineers.

Near Lewisburg, he came to a spring, where he was once near dying. On his first return from the West, he was at that very spot seized with violent hemorrhage of the lungs; not knowing what to do, and being greatly exhausted, he drank of the water of the spring till he could drink no more. He was soon after discovered by a woman living in a cabin near the spring. She took him to her house, procured medical advice, and nursed him tenderly. It was thought by his physician that the copious draughts of water, probably, saved his life. In 1845 the cabin was still standing, though nearly in ruins. Its kind occupant was gone to eternity. But the memory of Dr. Hoge brought vividly back the whole scene. What recollections! what emotions! what gratitude! what vows of entire consecration to him who had made that life his care. The day will declare all this.

In eastern Virginia, Dr. Hoge found his brother Thomas Hoge, M. D. He was living in Halifax County, on his plantation. As the carriage entered the spacious grounds, a gentleman was seen coming out of the Doctor's office and walking across the lawn. It was twenty-seven years since the brothers had met. The carriage was stopped. Dr. James Hoge alighted. The brothers approached each other in silence. Not a word was spoken. They embraced each other for at least five minutes, each with his head on the other's shoulder. The scene reminds us of that scene in Genesis: "And Joseph fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck."

On this visit great numbers flocked to hear Dr. Hoge preach. Churches would not contain the people. The multitudes filled some of the noble groves. There the man of God pleaded with God for the lives of men's souls; and there he pleaded with men to be reconciled to God. His health was excellent. His preaching was powerful. God owned his labors. Among other good done, he had the pleasure of leading his only surviving brother to the cross of Christ. This was reward a thousand times over for all the fatigues of his long journey. When before he left the county he received his brother to the communion of the church, the scene was melting beyond description.

In the autumn of 1856, Dr. Hoge applied for a dissolution of the pastoral relation, and the congregation postponed its consideration until the following March. In the meantime Rev. Edgar Woods, of Wheeling, Va., was called; and June 30, 1857, was installed as pastor. Dr. Hoge preached on the last Sabbath of June, after a ministry of fifty years.

He continued to reside in Columbus, Ohio, where he died September 22, 1863, of a gradual decay of his vital powers.

He married, December 18, 1810, Miss Jane Woods, of Wheeling, Va. (now West Virginia.) They had eleven children. Four daughters and two sons survive. One Rev. Moses A. Hoge being pastor of the Presbyterian Church, Columbus, Ohio.

LEE, CHARLES*—The son of Alexander and Margaret Lee, was born near Flemingsburg, Ky., May 12, 1818. His father being a farmer, he was himself raised in the same honorable employment. When about twenty years old, he was hopefully converted, and united with the Presbyterian Church at Flemingsburg. He continued to work with his father till he was about twenty-six years of age, when in the overruling providence of God, his attention was turned towards the profession of teaching. In the year 1845, he married Miss Minerva R. Howe, whose parents resided on a farm near the scene of his labors. He continued to exercise his gifts as a teacher in Flemingsburg, and its vicinity for five years, to the entire satisfaction (so far as we can learn) of his patrons. In the year 1849, at the age of thirty-one, after careful—and we doubt not—prayerful consideration of the subject, he judged that the Lord had called him to the work of the ministry. In obedience to the divine call, he moved with his family—now consisting of his wife and two children—to Hanover, Indiana, and entered one of the lower classes of college there, determined to prepare as thoroughly as possible for the duties of his future office. He remained faithfully at his college studies without being affected by that desire—often fatal to future usefulness—of hurriedly ‘finishing’ his studies, and entering on his work.

During his college career, he exerted a wide influence among the students. He was at first their post-master, then bookseller: he was thus thrown more or less with the students, not only while in college, but after his graduation.

He graduated in 1853, and immediately entered upon his theological studies, at first privately reciting to T. E. Thomas, D.D., who was then President of Hanover College. The next year with several of his college classmates he attended the Theological Seminary, at New Albany, Ind. He was licensed to preach the gospel by the Presbytery of Madison, in 1855, and having the following year been ordained by the same presbytery, continued faithfully engaged in the work to which he was called, till his death.

His first charge was the Graham Church, Indiana. There he preached four years, connecting with it the first year Lancaster, and the other three years Dupont, the last of which he was himself instrumental in establishing; and from 1859 to 1861, he preached at Scipio, all within the bounds of Madison Presbytery, Indiana. In the fall of '61, having now six children, he removed with his family again to Hanover, being very desirous to enjoy the educational privileges of the place. Here, however, he was by no means idle. He soon sought out places of labor, and for nearly all of the two years that intervened between his removal to Hanover and his death, he preached almost every Sabbath alternately to the churches of New Philadelphia and Henryville, in New Albany Presbytery, one thirty and the other twenty-five miles distant.

He was just starting upon his trip to New Philadelphia, when he was turned back by a matter of merely ordinary moment; but before he was again ready to start, he was seized with a violent congestive chill, which resulted in congestion of the lungs and bowels, and terminated his life on Thursday, May 27, 1863. During his brief sickness, and almost from the first, he felt that death was near; but confidently expressed his faith in Jesus, and his sense of the comforting and sustaining presence of his Saviour. He more than once said that “he did not wish to live longer, but desired to be absent from the body, and present with the Lord.” In his last hours, he commended his wife and children to the care and protection of his and their God, with faith that he would be to them more than any earthly protection and provider.

Those who were personally acquainted with brother Lee, do not need to have his praises repeated. With fair talents, and yet amid many dis-

* This narrative was prepared by Rev. J. B. GARRITT, Professor in Hanover College, Hanover, Ind.

couragements, both in himself and from without, he was still not only a faithful but a successful pastor of those churches committed to his care. God gave him the witness of approval, in the conversion of many under his ministry. There was a steady increase in all the churches where he was called to labor, and seasons of special interest at several different times. His heart was especially gladdened by at least two powerful revivals, at different points; one of which (within the bounds of the New Philadelphia church) occurred but a few months before his death. If we remember aright, there were then between thirty and forty added to the church. Of course he was especially interested in his work at these times; and yet he always entered heartily and zealously into the labors of his office. The weekly ride of twenty-five or thirty miles not only tells of his energy, but also testifies to his earnest desire to preach the gospel and win souls.

He was one of those men who have done so much for our Church, and for the advancement of religion, making sacrifices for the Church of God, of which the world is hardly worthy. Many of these sacrifices are caused by the melancholy inattention on the part of Church members to the duty of supporting their ministers properly, to the lack of comfort, arising from their failing to provide MANSES for the accommodation of their families. How earnestly all good men desire a movement that will awaken the people of God to a true sense of their privileges and their duties in regard to these important matters. All that is really required, however, is; for earnest Christians who belong to a *Mansless* congregation to speak to some equally devoted friend and just begin the work at once; 'tis unwise to delay any longer.

Brother Lee's piety was not fitful. It was sincere, equable, and we may say, ardent; yet always under the control of sound judgment. He was energetic and persevering in everything, and these qualities characterized all his work in the office of the ministry and his preparation for it. He was faithful in the discharge of his duties. The weather did not prevent him—when well—from his long rides to preach the gospel. He was a good man—a reliable man—and all the community felt that they had sustained a loss in his death.

For the bereaved wife and orphaned children, we bespeak the sympathy and prayer of God's people.

LITTLE, JAMES—Was born in Scotland about the year 1812, and was educated in Edinburgh, Scotland, under the late Rev. Dr. T. Chalmers. Very little is known of his early history. He was ordained by Crawfordsville Presbytery, in 1845, and was connected with Lovonia, Union, and Bethel Churches.

He had been suffering from impaired health for some years, so that he was without a regular charge, but at intervals, when his health permitted, he was ever ready to testify to the truth as it is in Jesus.

He died at his residence, in Shannondale, Ind., July 8, 1862, of Consumption.

He was married to Miss Margaret Armstrong.

Rev. JOHN L. MARTYN, of Crawfordsville, Ind., says, "He was a most amiable man, a good theologian, and a faithful preacher. A sound Presbyterian, deeply interested in all the benevolent operations of the day, but more particularly with those under the control of the General Assembly; they had his utmost confidence, and to the extent of his ability, his contributions, and at his death, he left his little property to the Boards of our church."



J. C. Marquie

Portrait of J. C. Marquie, 1850.

MARQUIS, JAMES E.—The son of William and Sarah Marquis, was born near Cross Creek, Washington County, Pa., November 20, 1815. His grandfather, Rev. Thomas Marquis,* was one of the foremost of those who labored with great success in the revival of 1802.

* **REV. THOMAS MARQUIS**—Was born near Winchester, Va., in 1753, of Irish parentage. He was the fourth son of a large family. His father, Thomas Marquis, was a large landholder; and had he lived, would have been amply able to educate his family; but dying when his children were small, the property, according to the laws then existing in Virginia, fell to the eldest son. Hence the younger children were left destitute. Thomas, the subject of this sketch, was committed to the guardianship of his uncle, Joseph Covill, an elder in the Presbyterian church.

At the age of twelve or thirteen years, he went to learn the weaver's trade, at which he labored more or less in after life, as a means of support. During his apprenticeship, he received an ordinary common school education, under the instruction of a Mr. Ireland, who was brought as a "transport" to this country, and sold to pay his transportation. The term of services was seven years; and as young Ireland was a scholar and unacquainted with manual labor, Mr. Covill, with a few others, purchased him expressly as a teacher. He was highly successful and popular in this capacity, and at the end of seven years went south, and became an acceptable preacher in the Baptist Church.

Under this man's instructions were the first marked developments of mind and heart in Mr. Marquis; and the first decided religious impressions, which he received, so far as I can learn, were under the impassioned preaching of the same man, in the very school-house where he had formerly exercised his vocation as a teacher. It was not, however, till several years afterwards, that he supposed himself to be the subject of spiritual renovation.

At the age of twenty-two he married Jane Park, sister of Lieutenant James Park of the Virginia line, who was afterwards killed by the Indians in frontier warfare. Her firmness, self-denial, industry, and economy, were of great service to her husband in subsequent years in his preparation for, and exercise of, the gospel ministry.

Shortly after their marriage, they removed from Virginia across the mountains, and settled in what is now Washington County, Pa., then (1775) an almost unbroken wilderness. Here he built a cabin in the woods, near the spot where the Cross Creek now stands, and within a mile of which place he continued his home to the close of his life.

During the early years of his residence on Cross Creek, frontier warfare was frequent and bloody. The few settlers were often compelled to take refuge in rudely constructed forts, where the females and children might be secure while the men went forth to repel the savages. Sometimes their enemies became so numerous as to drive all into their fastness. And when thus "forted," as the phrase was, time dragged heavily without employment or amusement. There was one pious man in "Vance's Fort," where Mr. Marquis with his family often took shelter. The rest were neglectful of religion, and not a few utterly reckless, and fast assimilating to the savages whom they often met in deadly conflict; and no Christian minister within seventy miles—a most improbable place, one would suppose, to look for a revival of religion. But that one godly man, then a member of the Associate Reformed Presbyterian Church, afterwards, the well-known Rev. Joseph Patterson, who died some years since in Pittsburg, Pa., was made the instrument of bringing about this most desirable result. Being an earnest and devoted Christian, his piety

was not found to wane even amidst the storm and terrors of war; but during the long days and nights of their besiegements, he talked with his careless associates in confinement of an enemy more formidable than the Indian, and of a death more terrible than by the scalping-knife. As they were all shut up within a very narrow limit, Mr. Patterson's voice, though directed to one or two, could easily be heard by the whole company; and thus his personal exhortations soon became public addresses. The effect of this almost immediately became visible in a general state of seriousness throughout the fort; and among eight or ten who at that time gave themselves to the service of Christ were Mr. and Mrs. Marquis. The report of this strange work occurring in a wilderness, and under apparently most unpropitious circumstances, was soon carried back to the settlements, and the Rev. Dr. Power, who lived at what is now Mount Pleasant, Westmoreland County, Pa., hearing of what had taken place, came some seventy miles to test the genuineness of the work, and actually preached in the fort which stood near the present site of the Cross Creek Church. This was in 1778, at which time Mr. Marquis and his wife made a profession of their faith in Christ, and presented their first child to God in baptism. This was the first sermon preached and this the first child baptized in that region. The next year (1779) a church was organized, and Mr. Marquis was elected a ruling elder.

During the next ten years of his life, he was subjected to many inconveniences, deprivations, and painful vicissitudes, which would have seemed most adverse to the prospect of his entering the ministry. Ministers were scarce and preaching rare, and he was compelled to labor at his loom and on his farm to support his family. And yet such was his growth in Christian knowledge and the Christian graces, and so remarkable were his pious conversations and exhortations, that the attention of ministers who visited that region was earnestly directed towards him as destined to take part with them in the duties and responsibilities of this high vocation. But though he was often urged to devote himself to this work, such was his timidity and his age that for several years he resisted all such solicitations. At length, however, he yielded; and at the age of thirty-six, with a family of several children around him, he left home and devoted himself to a careful and thorough preparation for the ministry, while his excellent wife toiled on in faith and patience, and was compelled sometimes to labor in the field to keep their children supplied with food. He was, by almost unceasing study, preparing for extensive usefulness in the sacred office.

His classical course was commenced at Buffalo, Pa., under the Rev. Joseph Smith, an excellent scholar and able teacher, with whom he made rapid improvement; and when Mr. Smith became unable to teach, from ill health and advanced age, he prosecuted his studies at Canonsburg, Pa., under the Rev. Dr. John McMillan, widely known as the first pastor west of the Allegheny Mountains.

During the period that he was thus employed in studying, his family were often driven to great inconvenience in procuring means of support; and upon his infrequent and brief visits home, he was on the alert in providing for their wants.

But their struggles, and his manly endurance of them, had their legitimate effect. He was thus prepared to bring great energy, humility,

Rev. ROBERT CONOVER, of Bloomington, Illinois, writes as follows:— "He was educated in Jefferson College, Canonsburgh, Pa., and studied Theology in the Western Seminary, Allegheny, Pa., and was licensed by Washington Presbytery in 1844, and ordained by Sidney Presbytery in 1848. During the first ten years of his ministry he labored in the churches of Kenton, Mansfield, Shelby, and Ontario, Ohio.

and perseverance to his Master's work. At length by close study and with unusual powers of acquisition, he was prepared for licensure, which was done April 19, 1793, by Redstone Presbytery. He preached one year as a licentiate, and in the spring of 1794, calls were put in his hands from the congregations of Black Lick and Cross Creek, the latter of which he accepted; and on the 13th of June following, he was ordained and installed pastor of that church, which had its place of worship beside the fort in which he was hopefully converted, and in which, from its organization, he had been a ruling elder.

Mr. Marquis, thus set apart to the full work of the ministry, and placed over the church in which his family resided, gave himself up to the interests of Christ's cause with an unreserved devotion, not only in his own church, but in missionary efforts then in their incipency in the West. He preached half his time at Upper Buffalo, ten miles distant. The Spirit of God seems to have been present from the commencement of his labors, for during the first four years of his pastorate, a hundred and twenty-three were added to the communion of the churches under his care. In 1796, he was appointed a member of the first missionary board west of the mountains. This appointment was made by Virginia Synod, and was renewed as long as the Board existed. But he was also an active missionary himself. In 1800, he visited the Seneca Indians, at Cornplanterstown, on the Allegheny River, and met a kind reception. The following year he spent six weeks traveling in the southeastern part of what is now the State of Ohio, on the lower waters of the Muskingum and Scioto rivers. In this tour he visited many small villages and isolated settlements, breaking the bread of life to many, who had wandered beyond the reach of Christian ordinances. His return home was followed by a call from the church of Chillicothe, which, however, by advice of his presbytery, he declined. In the autumn of the same year, he spent six weeks in a tour north-west of the Ohio and Allegheny rivers, seeking the wandering sheep, and gathering them into little companies for mutual encouragement, and as nuclei of other churches.

In 1802, Pittsburg synod assumed the management of missionary operations in the West, and chose Mr. Marquis a member of the Executive Committee of the Board. During this year an extensive revival was experienced in the church of Cross Creek, which may be considered as the commencement of that wonderful "falling work" which continued for several years, and which even to this day has not ceased to be the subject of curious speculation and inquiry.

The remaining twenty years of his ministry were filled up with multiplied labors and varied but unusual success. Towards the close of this period, he found old age approaching and bodily infirmities increasing, and he was often inclined to resign his charge. But this was resisted by his session and congregation for several years. At length, however, they yielded; and in 1826, the pastoral relation was dissolved, and he retired to prepare in great meditation, for his approaching change, with the satisfaction of seeing a man of his own selection, Rev. Dr. John Stockton, installed as his successor. In the autumn of 1827, he traveled West to visit his son-in-law, the Rev. Joseph Stevenson, then and now residing near Bellefontaine, Ohio. He reached his destination

about the middle of September, and within a few days was confined to his bed by a bilious fever of a malignant type, from which he never arose. He died in peace September 27, 1829, and his remains were laid in the cemetery in the vicinity of Bellefontaine. Nurtured in the wilderness, he lived to see that wilderness turned into a garden of the Lord, and temples of God to go up all over it. In old age he journeyed West into the depth of another wilderness; and there that spirit, born from above in a fort, and cradled amid the tumult and horrors of war, freed from its earthly tenement, went up to the bosom of its Redeemer.

He was a laborious and faithful pastor. His congregation was large during the greater part of his ministry, extending over an area of twelve miles square. And yet it was a rule to which he rigidly adhered, to visit all the people annually. During one year he visited every family and conversed with each member apart from other members. The next year he collected the families in groups and catechised them thoroughly upon the doctrines of the Bible, as contained in the formula of the Presbyterian Church. And thus alternating for a long series of years, he succeeded in imparting to his people an accurate knowledge of didactic theology, and in becoming acquainted with their spiritual state.

Great aptness in introducing and enforcing religious duty characterized him. Religion was so much the subject of his thought, and the interests of the church so ever present and absorbing to his mind, that it seemed appropriate for him always to speak on that subject, and almost out of place for him to turn to other themes.

Mr. Marquis was eminently wise in counsel. In Presbytery, Synod, and General Assembly, as a director of the Western Missionary, as a member of the Board of Directors of Jefferson College, Pa., as a committee man to settle difficulties in various parts of the church, his judgment always had great weight. And as a referee in neighborhood and congregational difficulties, his decision had all the force of law.

As a preacher, he was more remarkable than in any other view. The first impression he made on rising in the pulpit, was that of a man burdened with a sense of the solemnity of his office, and yet there was something strangely winning in his countenance. Calm, composed, and yet earnest, there was a sweet benignity in his tones that waked every ear and fixed every eye. He was extremely logical in the arrangement of his subject, and entirely perspicuous in the expression of his thoughts.

In his common intercourse with men, he was mild but frank. Kindness, courtesy, and dignity were happily blended in his demeanor. He was conciliatory where differences of opinion existed, but firm in maintaining what he regarded as the truth, with an acute metaphysical mind, and highly educated in the true sense of that term. He excelled in the discussion of abstruse questions in casuistry, and was considered formidable as an ecclesiastical opponent.

Mr. Marquis had eight children, three sons and five daughters. One daughter married Rev. Joseph Stevenson, of Bellefontaine, Ohio. Four grandsons became preachers of the gospel.

Mrs. Marquis died January 19, 1841, aged ninety-one years. *Sprague's Annals of the American Pulpit*, vol. iv., pp. 82-89, published by Robert Carter & Brother, New York, 1858.

In 1858 he removed to Bloomington, Illinois, and labored one year as Presbyterian Missionary for the Presbyteries of Peoria and Bloomington. At the close of this engagement he accepted the united charge of the churches of Salem, Brunswick, and Elmwood, which he retained until his decease, February 22, 1863.

He was first married to Eliza J. Miller, of Buffalo, Pa., in 1848. She was an eminent Christian, greatly loved by all who knew her, eminently suited to her sphere as a minister's wife. After a short period of usefulness in Kenton, Ohio, she was taken to her final rest. He was again married to Mrs. Mary Dubois, in 1852, who, with six children, remain to mourn his loss.

As a husband and father he was faithful in all his house; not faultless, but patient; slow to anger, gentle, and forgiving to all. As a pastor his highest aim was to follow in the footsteps of his divine Master. Not even the claims of his family were allowed to interfere with what he deemed to be the higher claims of the church of Christ. While his pulpit efforts were fair and justly prized by his people, his chief success is perhaps due to his faithful pastoral labors. As a member of Presbytery and Synod none were more faithful in their attendance. It is believed that for ten years he had not been absent from a meeting of the Presbytery or Synod to which he belonged.

His last sermon was from Luke x. 42: "But one thing is needful." When too unwell to fill his next appointment, he wrote his people a pastoral letter, which closed his ministerial labors here on earth. During his last illness, which was short, he was much engaged in prayer for his people, his family, and especially the baptized children of the church. His mind was peaceful and without doubts as he drew near his end. At one time he exclaimed, "Blessed Jesus, I see thee on thy heavenly throne; so lovely, so beautiful thou art!" His favorite hymn was the 659th of the Assembly's Collection, commencing, "Ye angels who stand round the throne;" the last two verses seemed to express his desire to depart and be with Christ. On Sabbath morning, February 22, 1863, he sweetly fell asleep in Jesus.

Rev. WILLIAM G. PIERCE, Pastor of the Congregational Church, Elmwood, Illinois, writes as follows:—"I esteem it a privilege to add a word of affectionate remembrance to the memorial of my friend and fellow-laborer in Christ's vineyard here. You know the kind relation and mutual affection and fellowship that existed between us. I came to this place uneducated in the ministry and a stranger. The relations between Brother Marquis and myself from the first were harmonious and pleasant, and after a little time cordial and sympathetic. 'Confidence is a plant of slow growth,' it has been said. True confidence, that which permits or compels us to trust not only the heart but the judgment, and sometimes place our more secret thoughts and feelings in the keeping of another does grow slowly. Brother Marquis was careful and conservative by moral structure, as well as education. One could not know him at once. Gradually the harmony between us grew into confidence, our trust into council, and our plans into unity. I remember well when I first came to know him 'by heart.' Late one bitterly cold and stormy Saturday afternoon, during my first winter here, he rapped at my door. He apologized for calling at that hour and day, but asked if I could spare a few moments. I replied certainly. He sat down and said, with much emotion, 'I have come over to talk with you and see what can be done for this place. Ought we not to make some special effort or adopt some new plan to bring the community more generally under the influence of the gospel? Have you any further plans? What shall we do?' From that moment I loved him as a brother. Then I knew him. We had planned and counselled together before. We had been laboring together in the Sabbath-school enterprise; there had been harmony between us always, but from that time there was personal affection between us. He

had walked nearly a mile through the blinding storm, and at a time when ministers like to be in their study, to unburden his heart about the interests of Christ's cause and the salvation of souls; and as we sat in the dim twilight of that stormy evening he grew into my heart. I always loved him after that with a strong personal affection. Christ was the bond of our union, but it was all the more tender and personal for that reason. He loved Christ, he loved Zion, he loved the souls of men, he loved such as he thought loved Christ, unrestrained by denominational limitations. He loved his own church with a deep, earnest devotion; but only as a church of Christ. Its honor was dear to him, because it was Christ's honor, its prosperity precious to him, because it was the prosperity of Christ's cause, its enlargement earnestly desired, but only as it enlarged Christ's kingdom. He labored to gather into the church, but wanted to gather only of 'such as shall be saved.' He rejoiced when other denominations who held the truth as it is in Christ were prospered. What can we do for Christ's cause? was his inquiry. The walls of Zion were beautiful to him, no matter whose hands built them up.

"But his work is done; it hardly seems possible. Providence called me into the army, and when I was brought back an almost helpless invalid and lay upon my couch, Brother Marquis came to give me a Christian welcome home and his Christian sympathy. He looked the picture of health. I was too weak to restrain my tears. Alas! what changes God can work. In a few short days I followed him with tottering steps to the grave. It would not have startled the community if he had followed me, but the reverse seemed too improbable. But it was easy for God to do this. In the strength and vigor of his manhood, in the midst of his usefulness, with a family of little ones clinging to his knees and a wife leaning upon his arm for strength to walk through life's way, and a church looking to him for the administration of 'the word.' In the midst of it all God said, 'Come home,' and when God says 'Come,' we must go. It is 'beyond our grasp now, this mystery is, but thank God for a faith that enables us to say when we cannot see his reason, 'Thy will be done.' Brother Marquis' work was done, his testimony for Christ, by his integrity, his purity of life, his faithfulness, his devotion, his prayers, his preaching, his self-denial is finished. His life and death gave this testimony. He has left his witness behind him in the family, in the social circle, and in the church, to the power, beauty, and loveliness of the religion of Jesus Christ. He has gone—

'But his spirit in its flight
Has left a trail of glowing light,
That leads the eye out heavenward,
Until it rests above on God.'

"May God help us to follow that light."

MISS ELIZABETH J. PATTERSON, of Salem, Illinois, writes as follows: "I deem it a great privilege to be able to say a word as a tribute to the memory of so excellent a pastor. Brother Marquis was one of those who must only be known to be loved. He was ever faithful in his labors as a pastor. He allowed nothing but sickness to keep him from his appointments. Often when urged by friends, and when circumstances seemed to demand his presence at home, he would say, 'If you can persuade me that I am sick I will stay.' During the time he labored in this extensive field he never failed but once to meet his people; this was at the time of his last illness. His preaching was ever characterized by love and a deep earnestness. His heart was truly in the work. He was one of those shepherds who cared not only for the sheep, but the lambs were also his care. It gave him great pleasure to see the children in the church. He was social in his nature, kind and affectionate in his manners. Speaking evil of his fellow-men could never be laid to his charge,



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but he was the rather ready to overlook their imperfections and speak of their good qualities. His memory will ever live in the hearts of his people. When he came to this field it was not regarded a permanent arrangement; but afterwards, in speaking of the charge and of his attachment to the people, he remarked, 'I would love to spend my days here.' This his Master was pleased to permit. Few pastors win the love and esteem of all as he did. His heart was with us. He sorrowed with those who sorrowed; rejoiced with those who rejoiced; was ever ready with counsel or consolation. He was faithful here, and has gone to receive his reward."

MCCARTNEY, WILLIAM D.—Was born in Columbia County, Pa., in 1806. Being blessed with pious parents he was trained "in the way he should go." He made a profession of religion in the sixteenth year of his age, and joined the church of Derry, Pa., then under the pastoral care of Rev. John B. Patterson. His duty as a Christian prompted him to look forward to the gospel ministry, and in 1828 he commenced his classical studies under the direction of Rev. George Scott, pastor of Mill Creek Church, Beaver County, Pa., by whom he was introduced into Washington College, Washington, Pa., where he was graduated in 1832. He studied Theology in the Western Seminary, Allegheny City, Pa., and was licensed by Washington Presbytery, in 1835, where he was ordained and installed as pastor of West Liberty Church, Pa. He subsequently labored in the Ridge Church, Madison, and Holmesville Church, Ohio, within the bounds of Steubenville and New Lisbon Presbyteries.

He married Miss Maria J. Stewart, daughter of Mr. Thomas Stewart, of Claysville, Pa. They had five children. Mrs. McCartney and four of their children died previous to his death. He had long been afflicted, occasioned by a decline of his total powers, and he died at his residence in Columbiana County, Ohio, July 27, 1863.

J. R. DUNDASS, D.D., of Sandy, Ohio, writes as follows:—"He was a man of very superior intellectual powers, logical, clear, and discriminating in his theological views, an excellent scholar, devotedly pious, a faithful and successful minister of Christ. Notwithstanding his affliction of partial and sometimes almost total blindness, he was always cheerful and social, realizing that our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory."

MCDOWELL, D. D., JOHN*—[The following Memoir is made up from

* **WILLIAM ANDERSON MCDOWELL, D.D.**—The son of Matthew and Elizabeth (Anderson) McDowell, was born at Lamington, Somerset County, N. J., in May, 1789. His paternal grandfather, Ephraim McDowell, emigrated from Ireland, in 1746, and purchased four hundred acres of wilderness in Somerset County, N. J. Here was born Matthew, the father of the subject of this notice. His mother was also of Irish descent, and both his parents were exemplary members of the Presbyterian Church; but his mother was particularly distinguished as a devout and earnest Christian. His father was a farmer, and William spent his earliest years at home acquiring the rudiments of learning and occasionally working on the farm. At the age of thirteen he went to a grammar-school in the neighborhood, and subsequently attended a school at Elizabethtown, N. J., taught by Henry Mills, who was afterwards Professor in the Theological Seminary, at Auburn, N. Y. In 1807 he entered the Junior Class in the College of New Jersey, at Princeton, N. J., and graduated in 1809. In the spring of 1810 he commenced the study of Theology under the direction of the Rev. Dr. John Woodhull, of Freehold, N. J., in whose family he boarded. In June of that year he put himself under the care of New Brunswick Presbytery as a candidate for the ministry. In November following he became a

tutor in New Jersey College, and continued there until September, 1811, pursuing his theological studies under the direction of Rev. Dr. Samuel Stanhope Smith, President of the College.

His health having become delicate he resolved to try for awhile the effect of a southern climate, and, accordingly, in November he sailed for Savannah, where his brother-in-law, Rev. Dr. Henry Kollock, resided, and under his direction pursued his studies during the winter. In April, 1812, he returned to the north, and continued his studies at Elizabethtown, under the guidance of his brother, Rev. John McDowell.

The Theological Seminary, at Princeton, having commenced its operations in August 1812 he became a member of it in November following, and continued his studies there till May 1813. He was licensed by New Brunswick Presbytery April 28, 1813, and having been invited to take charge of the church at Bound Brook, N. J., was ordained and installed pastor of said church by the same Presbytery December 22, 1813. He labored here until October 19, 1814, when the pastoral relation was dissolved, and on the 15th of the next December he was installed pastor of the church at Morristown, N. J.

His ministry at Morristown was characterized by great usefulness, but serious inroads began at length to be made upon his health, and in the

Dr. McDowell's Semi Centenary Discourse, preached December 31, 1854, in his church, (the Spring Garden Presbyterian Church,) Philadelphia, and repeated in the Seventh Presbyterian Church, Philadelphia, Jan. 3, 1855, and in the First Presbyterian Church, Elizabethtown, New Jersey, January 14, 1855.]*

I was born in Bedminster Township, Somerset County, State of New Jersey, September 10, 1780. The parents of both my father and mother came to this country from the north of Ireland. Their ancestors were originally from Scotland; having, as far as I have been able to ascertain, emigrated to Ireland with many other Presbyterians, for the sake of religious liberty, to escape the operation of the oppressive Act of Uniformity, in the reign of Charles the Second, about between the years of 1660 and 1670. My ancestors, as far as I have information respecting them, were pious; and from generation to generation, in visible covenant with God, which I conceive to be an invaluable blessing.

My pious parents early dedicated me to God in the ordinance of baptism, in the Presbyterian Church of Lamington, New Jersey, to which they belonged; and agreeably to their baptismal vows, endeavored to bring me up in the nurture and admonition of the Lord. From my earliest years I was blessed with the important privilege of family worship; and was brought up with a strict regard to the Sabbath, and to attendance on public worship. Sabbath evening, after the public worship of the day, was always devoted to religious family instruction, such as reciting the Catechism by the children, repeating the texts, and giving an account of the sermons we had heard, and hearing remarks from our parents calculated to instruct us and impress divine truth upon our minds.

When I was fifteen years old a classical school was opened about two miles from my father's residence, and I became a scholar. This school continued until I had finished my course of study preparatory to entering college, and soon after closed. The opening and continuance of that school, as far as I was concerned, I have often viewed with thankfulness, as a signal answer to prayer.

In the fall of 1799 I entered the Junior Class in Princeton College,

autumn of 1822 he was so much threatened with a pulmonary complaint that he thought it necessary to try the effect of a milder climate. Accordingly he travelled as far south as South Carolina and passed the winter in Charleston. The effect upon his health was most favorable, and when he returned in the spring he seemed to have regained his accustomed vigor. He resumed his labors, but very soon sank back into the feeble state from which he had emerged. At this juncture a call came to him from a Presbyterian Church, in Charleston, S. C., and after having made a successful trial of that climate he thought it his duty to avail himself of it permanently, and therefore to accept the call. He did accept it, and his pastoral relation at Morristown was dissolved October 8, 1823.

He was installed by Charleston Union Presbytery December 3, 1823, and here he continued occupying a wide sphere of usefulness about ten years. In 1832 he was Moderator of the General Assembly. At the meeting of the Assembly the next year he came on to Philadelphia, Pa., to preach the opening sermon, and at the close of the meeting he was appointed Secretary of the Board of Domestic Missions of the Presbyterian Church. He returned to Charleston, but in due time, accepted the appointment, and returned to Philadelphia and entered on the duties of his office in the autumn of that year. In 1827 he was made Doctor of Divinity by Franklin College, Athens, Georgia.

Dr. McDowell had suffered for many years from a disease of the throat which rendered speaking

especially in public a very difficult exercise to him. He was, however, most laborious in the discharge of his duties, both at home and abroad, and doubtless often tasked himself beyond the reasonable measure of endurance. In 1847 he was desirous, on account of his feeble health, of retiring from his office, but in consequence of urgent solicitations he remained till spring of 1850, and then tendered his resignation. Shortly after he removed from Philadelphia to Lamington, N. J., his native place, with a view to spend there the residue of his days. The winter of 1850-51 he passed at the South, and the greater part of it with his friends at Charleston, but whilst there he was attacked with a chronic affection of the bowels which greatly reduced his strength and threatened a fatal issue. He returned to New Jersey in May, and though he was feeble during the summer he preached occasionally and officiated in laying the corner-stone of a new church. During a visit to his former physician, Dr. Johns, at Morristown, he died very suddenly, September 17, 1857. His remains were taken to Lamington and interred there. His funeral sermon was preached by Rev. W. W. Blauvelt.

He was married at the close of the year 1813, to Jane H. daughter of Shepard Kollock, of Elizabethtown, N. J. They had two sons, both of whom were educated at the college of New Jersey, and one of whom with his widow survives.

Sprague's Annals of the American Pulpit, vol. iv. pp. 495-497, published by Robert Carter & Brothers, New York, 1858.

* *Fifty Years a Pastor*, by Rev. John McDowell, D.D., published by Joseph M. Wilson, Phila., 1855.

then under the presidency of the Rev. Dr. Samuel Stanhope Smith, a finished gentleman and accomplished scholar, highly esteemed as a preacher and writer, and of much prominence in the judicatories of the Presbyterian Church in his day. In September, 1801, I graduated at Princeton. Looking back to that period ought to excite within me solemn reflections. A large majority of my classmates, many of them long since, have finished their course on earth, and gone to their account. Only six of us are left. At that time there was no theological seminary in our church. Candidates for the ministry then studied under the direction of some pastor, or minister. They had not then the advantage of the instruction of several professors, freed from pastoral duties, and devoting their whole time to particular branches of the studies to be pursued by students. Nor had they the advantage of a large and select library. The Rev. Dr. John Woodhull, pastor of the church of Freehold, N. J., was, for many years, resorted to by students preparing for the ministry. He was a man prominent in the Presbyterian Church in his day, and was highly respected and useful. Under him I pursued my theological studies.

On the 25th day of April, 1804—fifty years since last April—I was licensed to preach the gospel by the Presbytery of New Brunswick, then met at Baskenridge, N. J. After licensure, I preached several Sabbaths in neighboring congregations, on invitation of their pastors. I then, by appointment of Presbytery, spent a month preaching in vacant congregations, and destitute places, in the northern part of New Jersey, and adjoining parts of Northampton County, Pennsylvania.

At this time the Presbyterian Church of Elizabethtown, N. J., was vacant. Their last pastor had been the Rev. Dr. Henry Kollock, afterwards my brother-in-law. Dr. Kollock was one of the most distinguished, eloquent, and popular preachers of his day. He had removed to Princeton, as Professor of Divinity, in the College of Jersey; and at the same time pastor of the Presbyterian Church in that town. He afterwards removed to the city of Savannah, in Georgia, and took charge of a congregation, where he died in 1819, in middle life, greatly lamented.

After Dr. Kollock left Elizabethtown the congregation became greatly divided and distracted. The cause of this was a visit from the Rev. David Austin. Mr. Austin had been pastor of that congregation from the year 1789, or 1790, to May, 1797. He was a man of engaging manners and popular address, and was greatly beloved by the people, and had great influence among them. In the latter years of his ministry among that people, his mind became greatly excited on the subject of the prophecies. He embraced what has been called the Millenarian sentiment of Christ's personal appearance on earth, at the commencement of the Millennium. He embraced and taught what has been, in the present day, called Millerism. He went so far as to fix the very day on which Christ was to make his personal appearance on earth. His sentiments caused great excitement in that part of the church and country. In this state of things the Presbytery, at the request of a majority of the congregation, at length interposed, and dissolved the pastoral relation, and Mr. Austin returned to Connecticut, whence he had come.

When the congregation became vacant by the removal of Dr. Kollock to Princeton, Mr. Austin visited the place and preached, and by a vote of a majority of the congregation was engaged to preach for three months. At the end of that time a great effort was made to renew the engagement. Under much excitement a large congregational meeting was held, and by a majority of one vote it was decided not to invite him to continue. This large minority then withdrew in a body, and hired the Methodist Church for Sabbath afternoons and evenings, and engaged Mr. Austin to preach for them for six months. Such was the state of things when I first went to Elizabethtown. I had no invitation to visit that congregation. I had set out, on horseback, for the city of Albany. On my way I passed

through Elizabethtown, a stranger, without even a letter of introduction to any one in the town, and put up for the night at a public house. The landlord, learning that I was a young minister, directed me to one of the elders of the church, on whom I called, and by invitation, spent the night with him. The next day I was invited to defer prosecuting my journey to Albany until after the Sabbath. I complied and preached on the Sabbath. Nearly half the pews in the house were empty in consequence of nearly half the congregation having withdrawn to follow Mr. Austin. In the afternoon, after public worship, the Session invited me to relinquish my contemplated journey to Albany, and spend four more Sabbaths with them, to which I consented. After preaching four Sabbaths a congregational meeting was held, and I received a unanimous call to become their pastor. None of those who had withdrawn with Mr. Austin took any part in this meeting or in the call.

After preaching another Sabbath I left Elizabethtown, and by appointment of Presbytery, spent several weeks preaching in the Pines of Monmouth County, New Jersey. In the beginning of October, I procured a dismission as a licentiate from the Presbytery of New Brunswick, and put myself under the care of the Presbytery of New York. This Presbytery then embraced the city of New York and vicinity, and East Jersey, as far west as the Raritan River, and north to the northern line of the State.

On the 26th of December, 1804, fifty years since last Tuesday, I was ordained to the work of the gospel ministry, by the Presbytery of New York, and installed pastor of the First Church in Elizabethtown, New Jersey. On that occasion the sermon was preached by the Rev. Dr. Amzi Armstrong, pastor of the church of Mendham, New Jersey. The venerable Rev. Dr. Alexander McWhorter, senior pastor of the First Church of Newark, New Jersey, presided, led in the ordaining prayer, and gave me the charge. And the Rev. Dr. Edward D. Griffin, co-pastor of the First Church in Newark, gave the charge to the congregation. That evening Mr. Austin preached a farewell sermon to the branch of the congregation which had employed him, and returned to Connecticut. By degrees his friends returned and resumed their place in the congregation, so that after a time they all came back.

The period of my ministry in Elizabethtown was a period of frequent, powerful, and genuine revivals of religion, especially in that region of the church. In these revivals the congregation of Elizabethtown largely shared. The first revival under my ministry commenced in August, 1807. I had never seen a revival before, and was therefore placed in a peculiarly solemn and trying situation. The revival continued with unabated interest about eighteen months, and the number added to the communion of the church as its fruits was about 120. The whole number of communicants, at the time of my settlement in that church, was 207. In 1820 they numbered 660. At that time, on account of the largeness of the First Church, a colony from it was organized into a Second Presbyterian Church. The act of organization I had the pleasure of performing. Of that church the Rev. Dr. David Magie, a native of the town, and a subject of the revival of 1813, in the First Church, became the first pastor. Dr. Magie is still the highly respected and useful pastor. Under him that church has become large, and among the most important churches in our connection.

My ministry in Elizabethtown lasted twenty-eight and a half years. During this time the number of members added to the communion of that church, on examination, was 921; and on certificate from other churches, 223; making a total of members added to that church during my ministry there of 1,144. During the same time the baptisms in that church were 282 adults, and 1216 children; making a total of 1498 baptisms while I was pastor of that church.

When I entered the ministry the sentiment was deeply impressed upon

my mind, that the pastoral relation was very solemn and binding, and ought not to be dissolved, except for very cogent reasons. This sentiment respecting the permanency of the pastoral relation was, at that day, far more prevalent among both ministers and people than it probably is at present. The change I think has not promoted the cause of religion. Under the influence of this sentiment, as the prominent reason, several calls to remove elsewhere were declined.

When the call came to me from the Central Church, Philadelphia, Pa., my health had for some time been in a very precarious state, and I was seriously threatened with a pulmonary affection. This was the prominent reason that led me to accept the call, that I might be removed from the influence of the sea air, and time has abundantly shown that as far as health was concerned this was a wise decision. On the Sabbath preceding the meeting of the General Assembly, in May, 1833, I preached my farewell sermon in Elizabethtown, N. J., and on the following Sabbath I preached my introductory sermon as pastor of the Central Church, Philadelphia. The Central Church had been organized about a year and worshipped at what was called the Whitefield Academy, a chapel situated in Fourth below Arch streets. They laid the corner-stone of this church at the corner of Eighth and Cherry streets. On the same day they called me, April 22, 1833. My installation as pastor of the Central Church, by the Presbytery of Philadelphia, was June 6, 1833. The installation took place in the Whitefield Chapel in Fourth below Arch street. On that occasion the Rev. Dr. William M. Engles preached the sermon; the Rev. Dr. William Neill presided and proposed the constitutional questions; and by invitation, though not members of the Presbytery, the Rev. Dr. Samuel Miller,* Professor in the Theological Seminary at Princeton, gave the charge to the pastor; and the Rev. Dr. John Breckinridge,† then Secretary of the Board of Education, gave the charge to the congregation.

On the 23d of February, 1834, the Central Church edifice was opened for public worship, and dedicated to the service of God. On that occasion the pastor preached in the morning, Rev. Dr. Samuel Miller in the afternoon, and Rev. Dr. William Neill‡ in the evening. That congregation became large, and among the most efficient in our city. My ministry in the Central Church lasted twelve and a half years. During this ministry my labors were not attended with the signal blessing which accompanied them in Elizabethtown.

Towards the close of my ministry among that people, a state of things occurred which led me to believe that it was my duty to resign my charge. I accordingly asked of the Presbytery to dissolve the pastoral relation, which was done. This took place November 20, 1845. At that time I had no plans for the future. I knew not but my work in the ministry, especially as a pastor, was done. In these circumstances I endeavored to commit myself to Providence, and calmly await the indications of his will. Very soon, and unexpectedly, a door was opened, which time has abundantly shown was a door of usefulness. A great, and important, and arduous work was presented, and I was called to be a leading instrument in endeavoring to accomplish it. It has been accomplished, as this noble house of worship, and the respectable congregation regularly meeting here every Sabbath, and the large Sabbath-schools taught in the basement, abundantly testify. Unworthy as I am, I have often as a minister been graciously honored of God. But of all the honors God has conferred on me as a minister, I have sometimes viewed the part he called me to act in gathering this congregation and rearing this house of worship the greatest. Shortly after this house was opened for public wor-

* A Memoir of Dr. Miller is published in *The Presbyterian Historical Almanac* for 1863, page 52.

† A Memoir of Dr. Breckinridge is published in *The Presbyterian Historical Almanac* for 1863, p. 58.

‡ A Memoir of Dr. Neill is published in *The Presbyterian Historical Almanac* for 1861, pp. 102-104.

ship, that good, and great, and wise man, Dr. Archibald Alexander, preached for me, and as he came out of the house remarked to me, "You have been useful in the ministry in former days, but, in my opinion, you have probably done more for the cause of Christ, in the last two years, than in all your previous life."

Soon after I left the Central Church a petition, signed by one hundred and ten names of the people belonging to that congregation, was unexpectedly presented to me, requesting that I would preach to them, with a view of becoming their pastor. To this request, after due consideration, I consented. The Whitefield Chapel, in Fourth Street below Arch, was obtained, and in that we first met on Sabbath, the 14th of December, 1845, three weeks after the dissolution of my pastoral relation to the Central Church. The day was very stormy, but the attendance was good, and there was an unusual seriousness manifested. Encouraged by the attendance and interest that appeared, the people met on the evening of December 31st, and unanimously resolved to apply to the Presbytery for organization as a church, and for this purpose drew up a petition addressed to Presbytery and appointed a committee to present it. This petition was signed by one hundred and thirty-six persons of my then late charge, ninety of them communicants. It was presented to the Presbytery the next week, January 6th. The Presbytery, after much deliberation, unanimously resolved to grant the prayer of the petition, and a committee, consisting of Rev. Dr. Cornelius C. Cuyler, Mr. Alexander Symington (elder) and myself, was appointed to organize the church. The two respected and beloved brethren, who acted with me on that committee, have gone the way of all the earth.

On the 18th of January, 1846, the church was organized with eighty-seven communicants, and two of them were ordained Ruling Elders. The church took the name of the Spring Garden Presbyterian Church. January 21st the congregation met and voted a call for the speaker. This call was accepted, and February 3, 1846, I was installed pastor of this congregation. This installation took place in the Whitefield Chapel, where I had before been installed pastor of the Central Church. On that occasion the sermon was preached by the Rev. Dr. Thomas L. Janeway; Rev. Dr. Cornelius C. Cuyler presided, and gave me the charge; and the Rev. Archibald Tudehope* gave the charge to the people.

Soon after this measures were taken to provide the means for procuring a lot and erecting a house of worship. Considering the circumstances of the congregation, at that time, this was a very heavy undertaking. The attempt to procure the means was made, first, among ourselves, with success beyond the most sanguine expectations. Application was then made to others, of different denominations, in the city and elsewhere, and met with signal favor and success.

The lot on which this house now stands was purchased, and June 6, 1846, the corner-stone of this church edifice was laid with religious solemnity. And here it may be proper to remark on the very great change which has since taken place in this part of the city. Then, there was not a house on this whole square, or the adjoining square north of it. And the same was the case with several squares in the immediate vicinity, while the buildings on many others in the neighborhood were few and scattered. The change in the eight and a half years which have elapsed since, as will be acknowledged by all who knew the district then, and know it now, has been very great. How much influence the location of this church has had I cannot say. The change commenced with the commencement of this edifice, and many think it had an important influence. And if this be so, it is a strong argument in favor of church extension. Not to speak of the importance in a spiritual respect, the tempo-

* A Memoir of Rev. A. Tudehope is published in *The Presbyterian Historical Almanac* for 1862, page 57.

ral interests of a neighborhood are vitally concerned in the establishment of an evangelical church in the midst of them.

On the 16th day of May, 1847, this house was opened for the worship of God, and dedicated to his service. On that occasion the pastor preached in the morning; the Rev. Dr. Willis Lord, then of this city, preached in the afternoon; and the Rev. Dr. C. C. Van Arsdale, of the Reformed Dutch Church, and then also of this city, preached in the evening. After this the congregation continued to increase and prosper, until a heavy calamity, attended with great mercy, befell it.

On the 18th of March, 1851, about five o'clock in the morning, after a very heavy and wet snow-storm, which commenced the previous afternoon, and continued through the night, the building fell. The side walls fell out each way, nearly to the floor, and the roof came down on the pews and crushed many of them. This was a very heavy trial, but it was attended with great mercy, in that no one was injured, either in the house or out of it. On this occasion great public sympathy was felt and manifested. Several church edifices, of different denominations, were offered for the accommodation of the congregation on Sabbath afternoons. Voluntary contributions to assist in rebuilding were, unasked, sent in from individuals and congregations, of various denominations, both in and out of the city, and applications for aid were cheerfully and liberally met. And here may be applied with great force two lines of one of our hymns:

"Darkness shows us worlds of light,
We never saw by day."

By means of the great liberality of the public, with what we did ourselves, a sufficiency was soon raised fully to meet all the expense of rebuilding the house, with greatly increased strength, and more beautiful than it was at first. The restoration cost about \$10,000. The work of rebuilding was commenced immediately after the fall, and while it was progressing the congregation worshipped in the Spring Garden Commissioners' Hall.

On the 5th of October, 1851, the church edifice was reopened, and rededicated to the worship and service of God. On that occasion the pastor preached in the morning; the Rev. Dr. Nicholas Murray,* of Elizabethtown, N. J., in the afternoon; and the Rev. Dr. Henry A. Boardman, of this city, in the evening.

He labored here with his usual diligence, until, from the natural decay of his vital powers, he died in February, 1863. His funeral was largely attended, and his colleague pastor, Rev. Morris C. Sutphen, speaks of him as follows:

"From whatever standpoint I survey him, the image that rises to my mind is that of completeness.

"This characteristic is prominently presented in his life. Not prematurely, but complete in years, he has come down to the grave. Notwithstanding the unfriendly climate of this world, he was gathered to his fathers in a good age, and as a shock of corn fully ripe. His case was a signal exception to what we ordinarily see in the history of mankind. Many are cut down while the dew of youth still rests upon them; many others, just after they have buckled on their armor, and before they have entered the conflict; and many more, in the midst of their days, and their half-accomplished enterprises. But in him we see a life full of years. Born the 10th of September, 1780, he was permitted to pass not only the limit of threescore years and ten, but also that of fourscore. The contemporary and friend of the elder Alexander, Miller, and Carnahan, he lingered among us as the representative of a past generation. Born during the dark days of the revolution, and amid the birth-throes of the nation; he died in the dark days of the present rebellion, and amid the

* A Memoir of Rev. Dr. Murray is published in *The Presbyterian Historical Almanac* for 1862, p. 77.

agonies of the nation for self-preservation. A child of three years when English tyranny was driven from the land, and a youth of eight, when the old confederation gave way to the present more perfect union; he lived to see the commonwealth, after more than three-quarters of a century of unparalleled prosperity, 'rent with civil feuds and drenched in fraternal blood.'

"And as the life of our beloved father dates back to the foundation of the Republic, so also to the institution of most of those Christian agencies, which are at once the glory and defence of our American Church. A member of the convention which formed the Bible Society, he was also a member of the General Assembly which founded the Theological Seminary at Princeton, since so eminently blessed of God to our church. Ten years he had labored in the ministry before the introduction of that great agency of modern Christianity, the Sunday-school; while also, he witnessed the institution of missionary, tract, and education societies, which are gladdening the city of our God, and making the wilderness to blossom as the rose.

"Again, the life of our venerated father was complete in labors: and in this aspect, also, it is one delightful to contemplate. It is not always that a life full of years is full of labors. Some do not enter the vineyard until the ninth, or even the eleventh hour of their life has passed; while others retire from the field ere their sun has far declined, or even crossed its meridian. And, of those who rise early and sit up late in their Master's service, some, from sickness, are not uninterruptedly engaged; while, again, even of those constantly at work, some, from irresolution, are but loiterers and idlers.

"But Dr. McDowell's labors were far from being confined to his pastoral office. As an author, he toiled for the church at large, and contriuted not a little to the popular theological, and biblical literature of his day. Among his productions, we may mention a System of Theology in two volumes, a Bible-class Manual, also in two volumes, and a System of Bible Questions, the first of its kind in the country, and which gave a great impetus to the study of the Scriptures.

"As a public officer, also, he performed a vast amount of ecclesiastical labor. Early placed in high posts of honor, he gave without stint his energies to the church. Not to instance the clerical labors performed in the General Assembly, as well as the different presbyteries with which he was successively connected, he rendered invaluable service in our different ecclesiastical boards, and especially the Board of Domestic Missions, the two most honorable offices of which he filled at the time of his death. For nearly fifty years a Trustee of the College of New Jersey, he was never, during that whole period, absent from the annual meeting of the Board, except on two or three occasions. In the same faithful manner he discharged his duties as a director, and Secretary of the Board of Directors of the Princeton Theological Seminary, which offices he held from the foundation of that institution. Assuredly, he was early and late, incessantly and intensely engaged in his Master's service.

"Still further: the life of our beloved father was complete in usefulness. It is not every laborious life that is a useful one. Even of sincere, pious, and devoted workers, not a few are unsuccessful; and of those whose labors are owned of God, the number who are permitted to see the fruits of their ministry is limited. But Dr. McDowell's labors were crowned with extraordinary and visible success. Few among the living can point to fruits such as sprang from his ministrations, and especially those in his first charge, at Elizabethtown. A series of revivals, scarcely equalled in the history of our church, was enjoyed: in the five more important of which, no less than six hundred souls were hopefully born into the kingdom; while, as the result of his entire ministry among that people, nine hundred and twenty-one were added to the Lord on profession

of their faith, and two hundred and twenty-three were received on certificate from sister communions.

"Signally blessed, also, have been his labors in this city. During his ministry in the Central Church, in one season of special refreshing, thirty-eight were brought into the kingdom; while, as the fruit of his twelve years and six months' service in that field, two hundred and eighteen were received to the communion of the church on examination, and three hundred and twelve on certificate. The whole number of additions to this church, under his ministrations, is about four hundred and twenty-five; of whom, one hundred and seventy-eight were received on profession of their faith. The whole number added to the communion of the three churches during his ministry among them, is about two thousand, and of these, over thirteen hundred were hopefully converted under his preaching. What a blessed record! What must be the brilliancy of his crown of rejoicing! What the brightness of his glory, who was made instrumental in turning such multitudes to righteousness! What the hosannas among the redeemed, as his soul, freed from sin, sorrow, and toil, was borne upwards, on eagle-wings, to the mansions of rest!

"The most evident proofs, however, of his great usefulness, are to be found in the permanence, stability, and prosperity of the churches which he served, and each of which was, in a measure, built up by his energy and perseverance. And especially does this church—founded by his care, the child of his old age, as he loved to designate it, and for the erection and re-erection of the edifice of which, he raised by his own personal efforts, a sum not far from forty thousand dollars—stand as a memorial of his usefulness.

"Thus far we have glanced at the life of our venerated father: let us now contemplate his character. And here again, no matter in what aspect we view him, we see completeness. This eminently characterized him as a man. Far as he was from that animalism which concerns itself simply for the physical, he was equally removed from the sin, too common in these days, of abusing the body. Amid his pressing engagements, he observed a careful regimen, and thereby sustained a constitution, which he himself always regarded as frail, to an age seldom attained by the most robust.

"But while in him we see a proper regard for the body, we discern also proper respect for the mind. Though not a recluse, he was yet a student. And though he indulged not in the abstractions of metaphysical speculation, he was careful to avail himself of the products of sound learning. Accordingly, we find in him a mind well disciplined and well furnished—one which, if less bold in its flight than that of some, was not less shrewd in its discernments, or correct in its judgments; and which, if not calculated to flash like the blazing meteor, was yet fitted to shine with the steady and undying brilliancy of the star.

"And while body and mind were carefully nurtured, the heart was not neglected. He was not one of those who live in the region of the pure ideal, and who in dreamy sentimentalism, lose all sensibility to the woes of suffering humanity. By kind consideration of the poor and the destitute, he developed a heart of great tenderness.

"Nor was his countenance radiant with the sunshine of summer when abroad, only to become gloomy with the cloudiness of winter at home. The more private and endearing relations of life he sustained with dignity and affection; and even down to old age, maintained a serenity of mind which made his society delightful to those privileged to enjoy it.

"As a Christian, also, we find in Dr. McDowell wonderful completeness. He was not of the number of those who, in keeping the vineyards of others, neglect their own; though his pressing engagements greatly exposed him to this danger. His labors were made means of grace, and developed in him a healthy piety. He was equally removed from the immoderate heat of mere enthusiasm on the one hand, and the icy coldness

of mere intellectual conviction on the other. While his Christianity was not simply an emotion, it was not a pharisaic zeal for the simple external. All who knew him will testify in what rich abundance he brought forth the fruits of the Spirit; especially how exemplary were his patience and fortitude under the pressure of deep affliction; how blameless, and charitable, and forbearing he was in all his intercourse with his fellow men; and how full of gratitude to God for what he had accomplished through his agency. And though the nature of his last illness prevented him from disclosing to us his views in the immediate prospect of the eternal world, yet every one who witnessed the peacefulness of his countenance, and the evident calmness of his spirit, felt the unwavering conviction, that death was to him the entrance to glory.

"But the most important aspect of Dr. McDowell's character remains to be exhibited: I mean his character as a minister of Christ. And here, also, we are struck with his completeness. He was not a mere preacher, as many in these times of scholasticism on the one hand, and sensationalism on the other; he was a pastor as well. Nor yet again did he selfishly confine himself to the upbuilding of his own particular church, but with true catholicity of spirit, faithfully discharged the duties of a presbyter. Never, while health and strength would in any wise permit, did he fail to be present at the sessions of our ecclesiastical courts, as you, my ministerial brethren, will testify.

"And what characterized him as a minister, in the happy and symmetrical combination of faithfulness as a preacher, pastor, and presbyter, characterized him also in each of these. Time will permit me, however, to notice only the completeness of his pulpit ministrations. His sermons, constructed with that systematic arrangement which is of such invaluable aid to the hearer in retaining and digesting a discourse, were rich in scriptural statement, and replete with sound instruction. His delivery was eminently natural, dignified, and affectionate.

"My fathers and brethren in the ministry, is there not a holy eloquence in the life and character of this honored man of God, which addresses us also? Should not his unremitting toil, and distinguished usefulness fill us with a holy ambition to spend and be spent in the service of Jesus? And in the completeness of his personal, his Christian, and his ministerial character, have we not a model which is deserving of our imitation? Let us also embalm his memory by engrafting his distinguishing virtues upon our characters. 'Let us not count our lives dear to us, so that we may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God.'

"And now, nothing remains but that we bid our beloved father farewell. And it is with no ordinary emotion that I look upon his face for the last time. For nearly three years, we have been intimately associated in what is justly regarded as a delicate and difficult relation, but never has one single word of unkindness passed between us. The friend of my father, and grandfather, and great-grandfather, I have found him eminently a friend and a father. To me, therefore, his memory will be specially precious. As I saw him gradually nearing his end, and in frequent interviews conversed with him respecting his past labors, and his present joyful assurance, the prayer that frequently and spontaneously went up from my soul, was, that a double portion of his spirit might be given to me. And now, as, developed in a blaze of glory, he is vanishing from my sight, I would cry, in the words of Elisha, as he gazed after Elijah, ascending on a whirlwind to heaven, 'My father, my father, the chariot of Israel, and the horsemen thereof.'"

Rev. CHARLES HODGE, D.D., Professor in the Princeton Theological Seminary, spoke as follows:

"This is no ordinary occasion. Few, if any, in this assembly, have ever attended such a funeral as this; and few, if any, will ever be called

to gather around such a coffin as that. If there be a man now living, in connection with the Presbyterian Church of the United States, of whom such a discourse as that to which we have just listened, could be truthfully and properly pronounced, I know not who it is. I know not where the eye can rest upon a man so complete, as we have heard, in years, in labors, in usefulness, in character; so complete in every aspect,—as the man, the Christian, the minister, and pastor.

“A man is seldom known, or duly appreciated until he dies. I have known Dr. McDowell for fifty years,—from my earliest boyhood,—and I can truly say, I never knew him as I know him now. I saw him, as it were, week by week, and month by month, in active intercourse, but in only rare and occasional exhibitions of his true self. But here we have him, as it were, a whole man,—his whole life of varied exertion, and undeviating devotion to the cause of the Lord Jesus Christ. It is, therefore, Christian brethren, with a very unusual degree of reverence we bow before these remains. We may place beside that coffin the ashes of the statesman, the sage, the warrior, and the greatest of men who have lived, but what a contrast do we have! How peculiar the feelings of tenderness, reverence, gratitude, and regard, as we contemplate the character and history of a man who lives, not for time, but for eternity; not for self, not even for the world, or mankind, or his brethren—but for Christ, and Christ’s kingdom.

“It is natural that, on such an occasion as this, we should find representatives of all the churches and institutions with which our venerated father has been so long connected. I stand here to occupy your attention for a few moments, as a representative of the Theological Seminary at Princeton. Your pastor has referred to the labors of Dr. McDowell as one of the founders of that institution, and also the efficient pastor of the various churches he served in Elizabethtown, and in this city. He was one of the earliest, most laborious, and devoted of the servants of that institution, with which I have been so long connected. When it was founded, in 1812, Dr. McDowell was elected one of its directors, and was appointed Secretary of the Board. From that time until the infirmities of the last few years of his life prevented his attention to any public duty, he was the unwavering, devoted friend of that institution.

“I do not mean to occupy the time, but merely come, as do the representatives of other bodies, to lay upon his coffin the simple garland of respect, veneration, and gratitude, felt by all those who are connected in any way with an institution he contributed so much to foster, and so steadily cherished, during the course of his long, honored, and useful life.”

Rev. JOHN MACLEAN, D.D., President of the College of New Jersey, Princeton, N. J., spoke as follows:

“To the appropriate remarks you have listened to, in regard to our departed friend and father, I shall not add anything, except in reference to his relation to the College of New Jersey.

“He was himself a graduate of that institution; and perhaps, I may say, that no warmer or more devoted friend of that college could anywhere be found. At a meeting of the alumni, I think two years ago, or three, he mentioned that he had been present at sixty commencements of that institution, a statement which no other man living could make. It surely indicated the deep interest he took in the welfare of that college.

“He was for several years before his death the oldest trustee of that college, having been a trustee for nearly fifty years. He took an active part in every effort made, or proposed, for the benefit of that institution, and ever, not only while a pastor here, but especially during his labors at Elizabethtown, was wont to turn the attention of the young men of his charge, and all within his reach, who possessed the requisite talents for usefulness in the various professions, and more especially in the ministry,

to the importance of preparing themselves to become active and useful men in the church of Christ. No doubt many a youth, who otherwise would not have thought of doing this, has thus entered upon a course of study to fit himself for the office of the holy ministry. He has thus left an example to others, which it is to be hoped his younger brethren in the ministry, who are settled in pastoral charges, will bear in mind. They can do an immense amount of good to the cause of Christ, by directing the attention of the youth of their several charges to the importance of preparing themselves by a thorough education to be useful men in the church.

"I need not say, after what has been said, in regard to the Christian character of the beloved dead, that he favored every thing for enlarging the institution, and for making it a more efficient instrument of doing good to the church. That seemed to be the guiding-star in all he did. He loved the college as he did the seminary—not because of the institutions themselves, but because he viewed them as instruments in the hands of his God and Redeemer for the upbuilding of Christ's kingdom in the earth.

"O that we might all have grace given us to consecrate our energies more entirely to the service of our Lord and Redeemer, so that, when we come to lie down in the grave, our friends, who survive, may bless God that we ever lived; and especially, that he crowned our efforts for his cause with success."

Rev. HENRY A. BOARDMAN, D.D., Pastor of the Tenth Presbyterian Church, Philadelphia, Pa., spoke as follows:

"There is just one topic, my friends, which it is due to this occasion, and to this beloved congregation, to be adverted to before these solemnities close. Your respected pastor, who is left alone in charge of this congregation, has, indeed, very delicately adverted to the subject, but it is meet that it should be said here by some one, that this relation, which has subsisted for the last two years or so, is to be regarded as one of those abounding mercies, with which his and our covenant God was pleased to crown his venerable servant.

"The relation, as has been intimated, of a collegiate pastorship is an extremely delicate one, is one which, in multitudes of instances, has caused more or less unhappiness and discontent, has awakened unpleasant emotions in the breasts of those immediately concerned, and of the people to whom they have ministered. And it is proper, therefore, that it should be said here, over the remains of this beloved man of God, that the relation to which I refer, was of his seeking, both as to the associate pastorship, and as to the man who should be invited to fill the position. He had a right to know his colleague. Through successive generations, as you have heard, he had known his ancestors; and it must be mentioned as a token of God's great goodness, that nothing has occurred, in connection with this relation, to mar in the slightest degree the tranquility and peacefulness of his declining years. So far from it, the relation could hardly, as I suppose, have been cemented by higher mutual respect and confidence,—on the one hand by sentiments of paternal kindness and affection, and co-operation; and, on the other hand, by the sentiments of unfeigned veneration, and love, and reverence; so that I may be allowed to say here, without indelicacy, that the mantle of Elijah has indeed fallen upon Elisha, and that these two men of God, united in this confidential and sacred relation, have found therein their mutual comfort, their mutual usefulness, their mutual cause of gratitude to God. And the beneficent fruits of it, this congregation, in their unbroken harmony, and in their common affection, and in their joyful attendance upon the ministrations of this pulpit, have reaped from day to day since the co-pastorship was instituted. God be thanked that he was pleased, by ordering events so as to bring about this connection, to add to all the consolations

tions and the joys by which the declining years of this venerated man were solaced and sustained.

"I know that this beloved people understand and appreciate this subject; but it seemed due to this occasion, that some distinct reference should be made to it.

"And now, while as a pastor in this city, there are very many things I should like to say, and that these pastors around me would like to say,—for there is not one of them who would not like to give utterance to the emotions with which his breast is filled as he looks upon this coffin,—yet time forbids that these services should be prolonged.

"But how wonderful is the scene here presented to us, as we gather up the issues of a life like this! It is not surprising that the people of God should honor the memory of Dr. McDowell. God has honored him; and honored him as he honors very few men in any generation. It is meet that one whom God has crowned with such distinguishing favor, and whom he has made the instrument of accomplishing so much good, should be cherished in the affectionate regard and veneration of all the people of God. How meet it would be that the inscription upon the lid of the coffin should be, 'One thing I do,'—'For me to live is Christ.' There lies a man that 'lived for one thing.'

"We hear of his labors in connection with our public institutions, and we are told that the actual records of his life present to us a list of thirteen hundred names of persons hopefully brought to Christ through his instrumentality; but, after all, we know only in part. For who shall trace the influences that have gone out from this good man's life, and will be going out so long as time shall last—the fruit that shall be gathered from the seed that he was permitted to sow?

"His was not a brilliant life—in the sense, I mean, in which that word is usually understood. It was not a life to arrest and awe the public attention and gaze. We are not arrested and awed by yonder sun in the heavens; but every moment, as he moves on in his beneficent orbit, he is dispensing light, and heat, and life, and joy, in every direction. Such has been the career of this man of God.

"How true it is, we never know such a man until he is gone! We do know, I think, all of us, more of Dr. McDowell now, than we have ever known before. God grant that we may experience more and more of the blessed influence of his sacred teachings, and his holy life!"

McKAY, WILLIAM—The son of Daniel and Margery McKay, was born July 7, 1825, in Madison Township, Columbiana County, Ohio.

Rev. J. N. SWAN, of Wellsville, Ohio, writes as follows:

"He was in his early years a youth of irreproachable life, distinguished beyond others of the same age for steady habits and serious thoughtfulness. His father was long a ruling elder in Yellow Creek Church, and a member of Session at the time his son united with the church, which was in the year 1845.

"Mr. McKay pursued his academic course at Jefferson College, Canonsburg, Pa., and his theological studies at the Western Theological Seminary, Allegheny City, Pa., and was licensed to preach the gospel by the presbytery of New Lisbon, under whose care he was at the time of his death. Owing to ill health and other causes, he had not as yet taken a pastorate. If, in the providence of God, the way had been open for this widened sphere of usefulness, he could doubtless have become one of our most efficient pastors. As a friend, he was warm-hearted and true, and yet ever faithful to the erring: seeking to reclaim the straying to Christ, rather than suffer sin upon any one. His knowledge of the Scriptures was extensive, and his pulpit performances substantiated by a direct appeal to the 'living oracles.' In theology, he was strictly a Calvinist of the school of Paul, who not only held to the truth, but that truth in the love of it. He died January 19, 1863, of typhoid fever.

"Many families in Yellow Creek congregation will mourn his loss, when deprived of his intercourse and prayers. For weeks previous to his departure he seemed much detached from surrounding scenes and persons, though at the time in his usual health—living, as he seemed, much in the invisible realities to which he has since been called. And his dying experience proved beyond doubt, that his heart was with his treasure laid up in heaven. His end, like his life in general, was peaceful and holy; and all who witness the last days and hours of his life may well say, 'Let me die the death of the righteous, and let my last end be like his.'"

During the summer after he was licensed the church of Yellow Creek was vacant, he took a care not only to supply the pulpit on the Sabbath (which he did with general acceptance) but visited and conversed with individuals respecting their spiritual state. I would state that he never, at any time since I became acquainted with him, in the spring of 1860, enjoyed good health. And owing to the troubled state of our country, he did not take a field. I can say, that I seldom, if ever, conversed with him without profit. I never saw anything in him but indicated a sincere desire to adorn the doctrines of the cross: and when he was taken away, I felt that I had lost a valuable help in my work. His piety was fitted for a far more public sphere than he ever occupied; but his retiring disposition—and shunning all notoriety—left him to be little known, except to him who knows his own and feeds them from the hidden manna.

PEASE, D.D., CALVIN—The son of Salmon and Matilda Pease, was born in Canaan, Litchfield County, Connecticut, August 12, 1813. While quite young his parents removed to Charlotte, Vermont, where he was reared.

He was educated in the Vermont University, where he was graduated in 1838. After studying theology privately, he was licensed by the Winooski Association of Vermont, October 14, 1851. On October 17, 1855, he was ordained by an ecclesiastical council at Williston, Vermont, and he subsequently became pastor of the First Presbyterian Church of Rochester, New York. This was his only pastoral charge. On a visit to his friends in Burlington, Vermont, he was taken with dysentery, and died September 17, 1863.

He married Miss Martha Howes, who with five children survives him.

The following estimate of his character is supplied by one who knew him well.

Dr. Pease became known to the writer of these memorial paragraphs when he entered the University of Vermont, in the autumn of 1833. He was then twenty years of age, ripening into manhood with those marks of thoughtfulness and dignity which were always so true to his character as scholar and gentleman. He was a young man of genial nature, sincere, and confiding; and therefore to be loved not less than admired. It was easy to see that literature and philosophy would present to his mental and moral constitution paramount attractions, and as the event proved, these were the departments in which he excelled. A thorough classical scholar, a master in English literature, especially in its poetry. Thoroughly versed in the philosophy then taught by Dr. Marsh, he was a signal illustration of the culture by which the University of Vermont was distinguished. Leaving college for a year in the midst of his course, he returned to complete his studies, and graduated in 1838.

At the conclusion of his college course, he became a teacher at Montpelier, and while here, made a public profession of religion. It was his design to enter upon theological studies, but the death of Dr. Marsh requiring the transfer of Dr. Terrey from the chair of languages to that of philosophy, Mr. Pease was appointed Professor of Greek and Latin, in 1842. This change, however, was attended with no purpose, on his part, to abandon sacred studies. Such studies might be pursued incidentally, but they were to be pursued; and there is sufficient proof of his profi-

ciency, in the ripeness and extent of his theological acquisitions by which his brief ministry was adorned and made efficient. His intellectual development at Burlington was rapid and healthful. It may be doubted whether, constituted as he was, he could have been surrounded by conditions by which that development would have been better promoted. There nature presented itself to his loving heart in scenes of unusual magnificence and beauty. There he was surrounded by scholars of kindred culture and taste; there he had ample companionship with books, and there, in contact with useful minds under his training, he found the practical incitements necessary to a man consecrated to duty. There thirteen years professor, and six years president, he attained eminence in scholarship, and his mind grew to the proportions which made him a man of recognized intellectual powers.

But he was not a teacher only. The convictions which had early impelled him towards theology never lost their influence upon his plans. These convictions met an answering call from his brethren in the membership and ministry of the congregational churches, and while yet Professor, he became preacher likewise. As preacher, his services were in constant demand. At Jericho and Vergennes he served as stated supply through periods extending in all to three or four years. He preached abundantly, not only because so called upon, but because he could not but preach. So by his Spirit and by his providence, so by intellectual furnishing and spiritual preparation, God was making him ready for that brief but most blessed pastoral work, which was to be his last work on earth.

In the autumn of 1861, he was invited to the pastorate of the First Presbyterian Church in Rochester, New York. The question of acceptance cost him a severe struggle, but he decided it under matured convictions of duty, and entered upon his work at the close of that year. Perhaps the language in which his life as a pastor was depicted in his own pulpit, at the memorial service which succeeded his death, will not be out of place in this record.

"You know with what total unreserve he gave himself to your service, with what solicitude he watched every interest of your parish; how he cherished the Sunday-school and the cause of missions, how he looked after the sick, the suffering and the afflicted; how he composed differences and promoted unity and peace; how he was the joy of your homes and the life of your public assemblies; how gentle and loving he was, how wise and circumspect; how intuitively his sense of propriety met every possible exigency; how spotless was his life, and how salutary his example. United to the communion of scholars by long years of sympathy and common labors, you saw him sever every bond which could by possibility diminish his power of ministerial usefulness. You saw in him what the church seldom sees, a man of letters and philosophy, an educator to the age of forty-eight, turning at once to the pastoral office, entering on its duties with the facilities of life-long habit, and actually attaining in the brief space of two years, such distinctions as a pastor as makes him a model for all coming time. You saw him amid the blessing of an extraordinary revival, the safest of spiritual guides, never for one moment losing his thoughtfulness, never failing of a control over events so quiet that none felt the consciousness of control, winning to himself the young by the wisdom and affectionateness of his counsels, and confirming the mature and strong by the strength of his faith, and the soundness and healthfulness of his teachings. You will remember that amid those wonderful scenes, he maintained all his accustomed thoroughness of preparation for his pulpit ministrations, and that there was a remarkable adaptation of his sermons to your thoughts and feelings. Under God you are indebted for that to the ripeness of his culture, and the unflinching powers of system in his habits. He never lost sight of the fact that he was a Christian teacher, that such was a period requiring special

painstaking and soundness in instruction, and that instruction at such a period to be worth anything at all must spring forth from his knowledge of your condition. He prepared, therefore, with all his accustomed diligence and care, one sermon every week, and it came forth as much from your souls as his own. It had the power of freshness and adaptation, and under it you grew, and could not by the blessing of God but grow, in knowledge and in grace."

His ministry at Rochester reached little beyond one and a half years. It was long enough to illustrate the remarkable qualities here delineated, long enough to establish him deeply in the love of his congregation, and in the respect of the city to which he had so recently come a stranger, long enough to demonstrate the magnitude of the loss which was experienced by his sudden and unlooked for removal to his everlasting reward. Combining in himself fine intellectual powers with broad culture and deep Christian experience, remarkable alike for sincerity, courage, and prudence, mingling in his sermons that soundness in doctrine and aptness in teaching which, by God's blessing, best carries to the hearts of men the truths of the gospel, and fixes them there as vital forces: a man of warm and genial affections and sympathies, he was a pastor and preacher of such gifts and excellence as the church seldom beholds in one man, and his early removal was the occasion of universal sorrow. Visiting Vermont in his summer vacation, he was attacked with dysentery, and died at Burlington, September 17, 1863, among the friends of his academic life, and in the house which had been for many years his own residence. It is a pleasure to add to the sorrowful statement of such a loss, that his widow and fatherless daughters have found friends, indeed, in the congregation which he so faithfully served in the gospel, and that the bitterness of bereavement has been alleviated by affectionate and creditable provisions for their temporal comfort.

POWER, FRANCIS HERRON—The son of Dr. James and Nancy Power, was born in Allegheny County, Pa., July 14, 1829. After receiving a careful academical training, he entered Washington College, Washington, Pa., where he was graduated.

He studied theology in the Western Theological Seminary, Allegheny City, Pa., where he finished his course, and was licensed by Redstone Presbytery.

Being deeply interested in the efforts of the Government to suppress the Slave-holders' rebellion, he became a delegate of the United States Christian Commission. Joining "The Army of the Cumberland," he was zealous in his efforts in the hospitals and in the field to administer to the personal and spiritual wants of the sick and wounded soldiers of the Republic; but the extraordinary exposure to which he subjected himself broke down his system. He fell sick, but after careful nursing, he started home. On his way from "the front," he was drawn into the work again by his sympathy for suffering men, and soon exhausted himself beyond the power of all medical skill. He died of typhoid fever in the hospital at Nashville, Tenn., October 17th, 1863.* The loyal families of the city, the delegates of the commission, and the surgeons of the various hospitals, were unremitting in their attentions to him during his illness.

One who was with him in his last moments thus writes: "As he drew near his end, and fully realized that he must die, his faith in Jesus became clearer and brighter, and at last we were rejoiced at his peaceful confidence in his Saviour. The only expression that could be called a regret, was made a day before he died: 'It seems hard to die when there is so much work to be done.' His work seemed uppermost in his mind to the last. Thus passed quietly to his reward an earnest, faithful

* See the Second Annual Report of the United States Christian Commission, page 110, published in Philadelphia, Pa., 1864.

missionary. Forgetful of self, in his labors for the good of others, he sacrificed his own health, and at last his life, to a work that had enlisted his whole soul."

His body was embalmed and forwarded to his friends, at Elizabeth, Pa. Mr. Power was not ordained. He was fluent and earnest in his delivery, and bid fair to become eminent in the holy profession to which he had been called. He was largely related to Presbyterian ministers.

READ, HENRY CLAY—The son of Francis S. and Ann (Waggener) Read, was born in Stanford, Lincoln County, Kentucky, January 30, 1826. He was educated at Centre College, Danville, Ky., graduating in 1849. He entered the Theological Seminary at New Albany, Indiana, where he remained one year, and then went to the Theological Seminary, at Princeton, New Jersey, where he completed his course in the spring of 1850.

On his return home, he was licensed by Transylvania Presbytery during its session in Danville, Ky., June 27, 1850, and in the following autumn he entered fully upon his labors at Westport, Lagrange, and Ballardsville, Ky.

In June, 1851, he moved to Glasgow, Ky., where he was ordained over that church by Transylvania Presbytery, during its session in Lancaster, Ky., April 9, 1852. He also preached to the neighboring churches of Edmonton and Munfordsville, and to various churches in the vicinity of Glasgow, during the week, or when he had a spare Sabbath.

He removed to Columbia, Ky., in the spring of 1858, and engaged with Rev. J. Lapsley McKee, as joint Principal of the Columbia High-School. During this time he preached half of his time to the church in that place, and also continued his charge to the Edmonton Church.

In the autumn of 1859, he took full charge of the church and school, but discontinued the school in 1862, the building being taken for a hospital, and gave up the entire charge of it in the spring of 1863, impaired health not permitting the performance of the two duties, and he greatly preferred preaching the gospel. He was a commissioner to the General Assembly of the Presbyterian Church which met in Peoria, Illinois, in 1863. He preached during the year preceding his death to the Ebenezer Church, in Green County, Ky.

He died October 23, 1863, of typhoid fever.

He married Miss Ada Frazer, of Columbia, Ky., in October, 1852, who, with five children, survives him.

Rev. E. FORMAN, of Danville, Ky., writes of him as follows:

"He was singularly retiring and modest; probably would have been more useful if these rare qualities had not predominated to such an extent. He was a judicious and prudent man, eminently consistent in his Christian character. So gentle and amiable that he was perhaps without an enemy in the world. The more intimately and the longer I knew him, the more I admired and loved him.

"As a preacher, he was sound, instructive, evangelical. His voice and manner were agreeable. Without any very striking characteristics, he grew in power and influence as he became known. His prospects of usefulness were probably never brighter than when the Lord was pleased to remove him to a higher sphere. I consider the loss of the churches to which he ministered, in his death, very great.

"Suffice it to say, that brother Read was a most exemplary Christian, a man of sound judgment, and a good preacher. I feel that this is an inadequate testimonial to his excellence."

A writer in *The True Presbyterian* thus refers to him:

"His regular ministry was given first to the church at Glasgow, and then at Columbia. To this church he preached his last sermon, and it was from a text very characteristic of himself, 'I am the good shepherd,' and with such power and pathos did he enforce the precious truth, that

even an atheistic heart melted and flowed in sympathy with the weeping congregation. On the following Saturday he went some distance in the country, to fill an appointment the next day at Ebenezer, having prepared to preach from the text, 'For me to live is Christ, and to die is gain.' That night he was taken with a severe chill, resulting in typhoid fever, and in twenty days, on the 23d of October, he realized the whole consummation of his last pulpit theme, and the gain is an exceeding and eternal weight of glory. A deep shadow, however, has fallen upon the brightest earthly home, and the wife, tenderly loved, the children, sharing a father's devotion; and needing his care; the mother trembling upon the verge of time; and sister, who constantly looked for comfort and counsel, have sustained immeasurable loss. The church mourns a loved and honored pastor, an earnest and able minister; the suffering and sorrowing ones a ready comforter and true friend; the warriors of earth, one whose great kindness ministered to their temporal wants, and who aimed to enlist them under the banner of King Immanuel, assuring them of victory, though they died. In all these gifts, however, and heart-desolations, there is a holy and wise purpose, and at the last it shall be seen, that all things—even joyous worldly hopes, crushed by the icy tread of death, and life's most fragrant flowers, blasted by cruel frost before winter comes—work for the good of God's chosen and loved ones.

ROGERS, JOSEPH—Was born in Wivelscomb, Somersetshire, England, on the 11th of June, 1815. His parents were William and Ann Rogers. He was the youngest of twelve children.

P. O. STUDDIFORD, D.D., of Lambertville, New Jersey, supplied the following narrative:

He came to this country at an early age, probably about fourteen, and resided in the city of New York. He became a hopeful subject of divine grace when about twenty-two years old, and united with the Rev. Dr. Hatfield's church. He subsequently connected himself with the Rutgers Street Church, under the care of the Rev. Dr. Krebs.

He was at the time engaged in maritime business as a shipbuilder. Having felt the power of the gospel on his own heart, he set about doing what he could for the spiritual good of others, holding religious services on the docks and in the ship-yards of the city. With these means accumulated during his early years, he resolved to pursue a liberal course of study.

He prepared for college under the tuition of Dr. Owen, of New York City, pursued his college studies in the College of New Jersey, and graduated from that institution, in 1845, and from the Theological Seminary, at Princeton, in 1848. He was licensed to preach the gospel the same year by the Presbytery of New York.

After leaving the seminary he labored for a while at May's Landing and Pleasant Mills, Atlantic County, New Jersey, in the employ of the Board of Domestic Missions. Owing to the failure of his health, he continued in this field for one year.

In 1850, he received another appointment from the board to the church of Round Prairie, Iowa, the oldest church in the State. He was ordained and installed by the Presbytery of Des Moines, in 1851. During his continuance of three years with this church, between forty and fifty were added to its list of communicants. While laboring there he received an injury of the spine, by being thrown from his horse, causing a partial paralysis of the lower limbs. This added to the already shattered state of his nervous system made him a sufferer for life. In 1853, he returned east. The succeeding four years he spent in teaching and preaching in different places, Attleboro', Pa., Bridgeton, N. J., the vicinity of Fredericksburg, Va., and at Newtown, Pa.

In September, 1857, he received a call from the churches of Kingwood and Frenchtown, N. J., and in the following November was installed

their pastor by the Presbytery of Raritan. In this field he continued till his death, August 20, 1863, in the forty-ninth year of his age.

Mr. Rogers was married to Maria, eldest daughter of Henry Van Dyke, Esq., of Kingston, N. J., by whom he had seven children, four of whom survive him. During the nine years that he was a regular pastor, upwards of one hundred were added to the various churches under his care.

Mr. Rogers had been for years a diligent student, and had made highly respectable attainments in theological knowledge and general literature. He devoted much attention to the study of the Scriptures in the original. He was a fine, brilliant scholar, an instructive, forcible, and edifying preacher. He was truly a spiritually minded Christian: his piety deep, fervent, and marked by unfeigned humility. He had fully secured the confidence and Christian affection of his brethren in the ministry, and the people of his charge.

He did lamented by those who truly knew him.

Mr. Rogers was a diligent student, a ripe scholar, and of fine attainments in the different branches of a liberal education, especially in the Greek Language, and English literature. He was possessed of fine social qualities, modest and unassuming, and begat in all who knew him a love for him as a Christian gentleman. As a Christian, he was humble, devout, conscientious to a fault, and devoted in his life to the glory of his Redeemer. Like his Master, the perfection of his Christian character was attained through suffering. The last ten years of his life were marked by almost continual bodily suffering, in the midst of which he continued his ministerial labors with unabated zeal. The effect of this discipline was seen in the refinement of his Christian character, his meek submission, and his patient waiting for the day of his deliverance. As a presbyter, he was cautious, of sound judgment, and clear common sense. As a preacher, he was naturally eloquent. His native fire was somewhat abated by his long continued physical suffering, but its place was filled by a spirit of earnestness and practical thought which made him a superior and successful gospel preacher. His great aim in that preaching seemed to be the glory of Christ in the good of his cause, and its central truth—Christ crucified. As a pastor, he was faithful in his instructions, and devoted to the interests of his flock. In both these offices, notwithstanding his physical infirmities, he performed an amount of labor equalled in the life of but few ministers. All who knew him will mourn him as a faithful friend, a wise counselor, an earnest laborer for the cause of the Redeemer, and a bright example of the grace of Christ. Like the apostle Paul, he lived with "a desire to depart, and be with Christ." His last hours witnessed a complete triumph. He fell asleep in the arms of his Saviour, and sank tranquilly to his rest. During his last sickness he bore repeated testimony to the preciousness of Jesus, and committing his earthly interests to him with an unflinching trust, departed to be for ever with the Lord. The spirit of his life was the spirit of his death, and his consolation in the hour of trial. It is embodied in the text which he chose for his funeral discourse—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." He has fallen in the prime of a useful life, and the church is deprived of another faithful watchman. By that life, he "being dead, yet speaketh." May his mantle fall on one who shall follow him as he followed Christ; and may his spirit be imparted to his brethren in the ministry, making them diligent in the work, and nerving them for the struggles of the Christian's warfare.

SMITH, D.D., JOSIAH D.—The son of William and Sarah Smith, was born in Westmoreland County, Pa., November 20, 1814. He was educated in South Hanover College, Indiana, and studied theology in the (South) Hanover Theological Seminary, Ind. He was licensed by Madison Presbytery, and ordained by Columbus Presbytery, in 1841, and in-

stalled pastor of the Truro and Hamilton churches, Ohio. He subsequently became pastor of the Westminster Presbyterian Church, Columbus, Ohio, and during his pastoral charge he died of pleuro pneumonia, May 29, 1863.

He was married three times. His first wife was Louisa C. Hynes, of Hanover, Indiana, who lived six years; his second, Susan W. McKee, of Madison, Ind.; his third, Ann E. Osborn, of Pickaway County, Ohio, who, with five children, survives him.

Rev. J. M. PLATT, of Zanesville, in an article in *The Presbyterian* thus speaks of him:

My first acquaintance with him began in 1846, when I was a student at the New York University. At that time he stayed with us over a Sabbath on his return from the General Assembly, which met that year in Philadelphia. In the pleasant intercourse which I had with him then in going about among the churches, I could not but admire the same simplicity and sincerity of conversation, and the same natural cordiality and Christian cheerfulness which afterwards attracted me towards him, and afforded me the precious privilege of his genial and profitable companionship. Seven years from that time, on receiving a call from the church which I have served in the gospel for these two years past, I called on him to seek his advice concerning my first settlement in the ministry. In thus renewing my acquaintance with him, I found in him a friend possessed of rare modesty and simplicity, and at the same time of well matured judgment and high intellectual worth. He proved to be one of those who are to be "grappled to one's soul with hooks of steel."

He was a man to whom one could open all his heart without any fear of being met by stoical apathy, or scathing sarcasm, or disgusting selfishness, or blundering misconception. It was always wonderful, among his younger acquaintances, to see with what natural grace, and unaffected humility, he would place himself upon a level with his juniors and inferiors. He would turn aside from the current of his own thoughts, and listen with an almost motherly patience to the exact point of your statement or inquiry, and then with true brotherly sympathy, he would catch up your idea and carry it forward, enriching it with his own solid acquisitions and ripe spiritual culture, and give it back to you as though you had made him your debtor, while your own mind would receive it as if it must have come entirely from him. His studies were mainly confined to subjects of a purely theological or ecclesiastical character; and no one could converse with him long or frequently without being impressed with his manly, vigorous thoughts, and the thoroughness with which he aimed to accomplish whatever he undertook. Rarely have I been brought in contact with a mind that showed clearer discernment, or firmer grasp, or one that manifested more freedom from conventional modes of thought, while at the same time it kept fast by the lively oracles of the grace of God, and satisfied itself in child-like confidence with whatever is revealed. He seemed to be always growing in intellectual robustness, and yet always growing in grace. He was one, the fervor of whose piety was as a constant atmosphere about him; yet so as by no means to assume an air of undue religiousness. He entered into all the aspects of life around him, whether relating to the family or the community, the church or the nation; and in all these he showed a true manly sympathy with whatsoever things are true, and honest, and pure, and lovely, and of good report. Whether he was in the Sunday-school, laying his hands upon the children's heads, and scanning their features so inquiringly and benignantly, or in the social gathering of his congregation, regaling his very soul with the pleasant scene to which he was unconsciously adding so much life and sprightliness—or whether engaged in earnest conversation, and seizing upon the great principles which affected this nation's destiny, or the welfare of the church, his character was always shining out as one that had received much of the true light, and fervor, and enduring intensity of the Sun of Righteousness. Though he was laboring among a people who had a high

appreciation of his genuine worth, and was constantly stimulated by the evidences of their hearty approval, he was satisfied with nothing so long as he was not apparently winning souls to Christ, and adding some to the church at each communion season. No one could be long an inmate of his family without noticing that his study was the place of holy song and fervent supplication; and this was no doubt the secret of the richness of his expository discourses, no less than of his affectionate zeal in pastoral visitation.

His sermons were clear, compact, and animated exhibitions of well-chosen and well-considered themes, displaying a close and careful analysis of the truths, and a devout and noble admiration of the precious gold that he was quarrying out for his hearers. At different points in his discourse his singularly expressive eye, his somewhat prolonged utterance and unusual emphasis, might have been accounted, by a casual hearer, as among his rhetorical defects, and may perhaps have prevented his being more widely known and appreciated: but, to his own people, they were merely the signals for some clear and finely drawn distinction, or some expression that savored of the very richest vein of evangelical thought and feeling. His preaching was sought unto by men of mature and well-trained intellects, who always found in his discourse a breadth, and solidity, and earnestness that were well adapted to commend to them the excellency of the knowledge of Christ; and yet his preaching was never intellectual at the expense of the spiritual and emotional elements, and was always so clearly in accordance with the Scriptures, if not in the very words of inspiration, that the humblest hearer who knew the Scriptures would scarcely fail to be both edified and interested. It is my own conviction, that if a volume were to be compiled from his manuscript discourses, it would prove a valuable addition to the religious literature of our times. I have but little taste for this sort of reading in general, but I am persuaded that a volume of his sermons would show so much freshness, and variety, and vigor in their main outline, and so much of the pure manna in their filling up, that it would be a book well worthy of publication, and acceptable to all.

I will not attempt here to indicate in how many ways such a life as his may have had its due influence in his own denomination, nor to what extent his genial, evangelical, catholic spirit may have had its effect as light, and salt, and leaven upon society at large. Though the whole period of his regular ministry was spent within the radius of a few miles, and though his unremitting zeal has been devoted for the past eight or nine years to the organizing and building up of a new church, still his love for the cause of Christ was one which took the widest range consistent with the truth concerning a blood bought reconciliation. Wherever he visited among his brethren, it was his delight, day after day, to preach the unsearchable riches of Christ. And not the least of the effects of his ministry, away from his own people, has been the delightful savor of the knowledge of Christ which he has manifested in every place; showing by his unfeigned frankness, and cordiality, and Christian meekness, and love of the truth, that his affections were set on things above, and that his life was truly hid with Christ in God.

His death has fallen with crushing weight upon his bereaved family and flock, and throughout the community and church, as far as he was known, it is spoken of as "a great loss," "a grievous stroke," "a public calamity." But his protracted illness, no less than his public labors, afforded abundant proofs of the ineffable gain which such a change has wrought for him. When his utterance was so feeble as scarcely to be understood, there was one affectionate ear which caught the words that were meant for none but the Master to hear—"The lowest place, the lowest place, dear Jesus!" And such a prayer has doubtless been answered by the invitation to "Come up higher." A life that spent itself in such a spirit is one that shall inherit all things.

STEELE, JOHN—The son of James and Nancy Steele, was born in Bellefonte, Center County, Pa., December 11, 1812. He was the fourth child and second son of a family of eight children. He was reared under the pastoral labor of Rev. James Linn, D.D., of which church his parents were members, and his father an elder. His parents being ardently pious, felt deeply concerned for the spiritual welfare of their children, and took great pains with his religious education; and he early gave evidences of the gracious work of God's Spirit on his heart. One of his brothers writes: "My brother manifested signs of early piety. He was known to retire to a secret place for prayer when quite a little boy. I can scarcely remember the time when I did not think him a Christian. He always manifested a mild disposition, was very sensitive and careful of the feelings of others.

In the year 1830, his parents, with the family, removed from the home of his youth to Bloom, Seneca County, Ohio, where there was a small Presbyterian church under the pastoral care of Rev. J. McCutchen. In 1834, this church enjoyed an extensive revival of religion, at which time the subject of our sketch, now twenty-two years of age, with a number of young people, connected himself with the church. He was the subject of severe spiritual conflicts through all his religious life, partly, no doubt, from physical causes. This may account for his not earlier connecting with the church.

The question of duty as to entering the ministry was soon impressed upon his mind. His felt unworthiness and incompetency would have led him to dismiss the subject, but his convictions were too deep to allow him to thus rest. In the fall of 1836, he commenced his classical course at Milan, Huron County, Ohio. He remained two years at Milan academy, and then entered Jefferson College, Pa., where he graduated in the fall of 1842. He entered the Theological Seminary at Allegheny City the same fall, where he pursued a full course of three years. He was licensed to preach at Indiana, Pa., by the presbytery of Blairsville, April 16, 1846. He then returned to the home of his parents in Seneca County, Ohio, and supplied the churches of Bloom and Millmore for a year and a half. His labors there were very acceptable, and the churches desired to secure his settlement over them as pastor, but he felt it to be his duty to do missionary work farther west. He went to La Porte County, Indiana, September, 1847. His labors were desired, but as he did not feel prepared to accept a call, he was ordained by Lake Presbytery, April 8, 1849, *sine titulo*. In 1850, he was installed pastor of the church of La Porte, and remained there until 1855.

The reports of additions by examinations indicate that his ministry at La Porte was quite successful, and we are assured that he was highly esteemed as an able, faithful, and affectionate pastor.

In 1855, he went to Macomb, McDonough County, Illinois, and preached one year as Stated Supply. He then returned to Indiana and labored at South Bend, in Lake Presbytery, until the summer of 1859, when he came to Newton, Iowa, where his labors were very acceptable, and he was highly esteemed in love for his work's sake; but various circumstances beyond his control, rendered his situation uncomfortable, and his prospect discouraging. But his piety and devotion to his Master's work, his kind and agreeable manners, his earnest and able exposition of the great doctrines of the cross, his tender appeals to the hearts and consciences of his hearers, won him many ardent friends, who regretted his separation from them.

The spring, summer, and fall of 1860, he spent in a missionary excursion to Pike's Peak, in company with several members of his church. He made himself very useful in leading their devotions, and preaching as frequently as opportunity offered. He returned to Newton and continued his labors until he received the appointment of Chaplain of the

Thirteenth Regiment Iowa Volunteers, November 5, 1861, in which service he continued until his death, September 10, 1862.

Of his fidelity and usefulness as an army chaplain, we have much testimony which our limits will not permit us to record. In a letter written February, 1862, he says: "I like my position notwithstanding its difficulties and dread responsibilities. My time has been chiefly spent in the hospitals among the sick soldiers; speaking a kind word and pointing them to Christ as the great physician. I have found much pleasure and I trust profit both to myself and those to whom I ministered. I have been uniformly treated with kindness, and received many tokens of gratitude." He was present at the terrible conflict at Pittsburg Landing, Tennessee. Soon after he wrote of his deep sympathy with the suffering soldiers, and the satisfaction it gave him to minister to their welfare, both temporal and spiritual, even at the imminent risk of his own life. Immediately after this battle his health began to fail, the effect probably of over-work and exposure. In August, he obtained a furlough, that if possible he might recruit his health. On his way to visit his friends in Seneca County, Ohio, he stopped at Delaware, Ohio, at the house of an acquaintance, where in a very sudden and mysterious manner he was called to lay down his armor. Let one who was dearer to him than any other earthly friend, one who was soon to have been his wife, had life been spared, relate the circumstances of his death.

"He intended to leave our house the Friday after his arrival, but we insisted that he should remain over the Sabbath, which he consented to do, and preached for Mr. Mateer. This was too much for him. He came home sick, took some medicine he had with him, but it did him no good. Monday we called a physician. His remedies did not reach his disease. Neither his physician nor ourselves considered him dangerous. Tuesday evening he was in a great mood for talking, and conversed with me until twelve o'clock. He then fell asleep. In the morning he was insensible. Everything was done to restore him, but he was beyond the reach of earthly aid. Wednesday night at 11 o'clock his pure spirit took its flight to that better land where sorrows are no more. His disease was chronic diarrhoea."

Dr. Elliott thus writes of him: "Of his character, I formed a very favorable estimate while he was a student of our seminary. His talent was not of the brilliant order, but he had a sound, well-balanced mind, and sustained the reputation of a sincere and devoted Christian."

Rev. C. W. Mateer thus well describes him as a preacher: "He consented to remain over the Sabbath and preach for me. His text was, Gal. vi. 14: 'But God forbid that I should glory save in the cross of our Lord Jesus Christ,' 'by whom the world is crucified unto me and I unto the world.'

"His sermon was simple, earnest, and faithful. How eminently fit that his last sermon should be preached on such a text as this. If I learned the brother's character aright, that sermon was a fair exponent of his ministry. Christ and him crucified, in a pre-eminent degree his theme."

Brother Steele was an able expounder of the doctrines of the Bible. His manner was very earnest, evincing that he felt the power of the truth he uttered.

As a man, he was mild, amiable, and social, usually very cheerful, and at proper times jovial and sportive. He loved society, and made himself at home wherever Providence placed him. His conscience was tender, and trained to a delicate sense of propriety and right. In all situations his influence was on the side of truth and righteousness. Though well qualified for domestic enjoyments by his social nature, he was never married. Once he was prevented from entering into that sacred union by the decease of the object of his affection, and the second time by his own death.

SWEETMAN, JOSEPH—The son of Thomas and Sarah (Kerr) Sweetman, was born in Freehold, Monmouth County, New Jersey, March 9, 1774. He was baptized by the Rev. Mr. Tennent, in what is now known as the Old Tennent Church of Freehold. When he was about three months old, his parents removed to Charlton, Saratoga County, New York, and was one of the earliest settlers in what was then a wilderness. His mother was a grand-daughter of Walter Kerr, who was banished from Scotland for his unwavering adherence to covenant principles and his opposition to prelacy, during the persecution under the reign of Charles II.

Having been trained under the care of his godly parents, and thoroughly instructed in the doctrines of grace, he early took up the cross to bear it after Christ.

He entered Union College at its organization, in 1795, and graduated in 1797, being one of the three students that composed the first graduating class in the college; receiving the first honors of the class, for which the first and only diploma, ever written in the handwriting of the President, was conferred upon him. He studied theology with Rev. Alexander Proudfit, D.D., of Salem, Washington County, New York, and became the first student licensed to preach the gospel by the Presbytery of Albany. He was ordained by the same Presbytery, and installed pastor of this church, September 17, 1800. As a pastor, he was faithful, instant in season and out of season. He labored with a zeal that indicated right knowledge of the truth. His fidelity, his earnest manner, and correct instruction, gave evidence that knowing the love of Christ, he was constrained thereby. He firmly adhered to the truth, and loved most ardently those doctrines of grace which humble man and exalt God. His labors were blessed to the great increase of the church, and the edification of God's people.

His health having failed, so that he was no longer able to preach, he resigned his pastoral charge, October 8, 1817. He was never again installed pastor of a church, but he by no means became idle, or left the legitimate work of the ministry. From this time till his death, he took particular interest in aiding young men preparing for the ministry. To accomplish this, he labored with his hands, taught, or gave of his means as he had opportunity and necessity required. He was the founder of the "Sweetman Scholarship," in Princeton Theological Seminary, New Jersey.*

He enjoyed better health in his later years than in middle life, and preached frequently in all the neighboring churches as there was occasion, till he was more than eighty-seven years old, and continued to labor in a neighboring prayer-meeting until the last, having made an address there even on the last Sabbath which he spent on earth. He was for more than sixty-three years a minister of the gospel, and died as he had lived, diligently engaged in the work of setting forth Christ and him crucified. He was vigorous in intellect, and eloquent in manner, firm in his opinions without bigotry, and kept the faith with a fidelity that made him a worthy descendant of his persecuted ancestor, William Kerr, who was banished from Scotland for his love for the truth, during the reign of Charles II. He was a benevolent man. He sowed beside all waters. That he might have to give, he was industrious, economical, and prudent. He husbanded well limited means, that he might give largely. He gave an open hand and a warm heart to every good object, and in this respect left a bright example worthy of imitation.

He left written directions as to his funeral. The services consisted of reading the Scriptures, prayer, reading the tract entitled, "Stop," No. 80, vol. 5th, Presbyterian Board, repeating the Lord's Prayer, and benediction.

* See History of the Theological Seminary, Princeton, N. J., published in the *Presbyterian Historical Almanac* for 1863.



W. G. S. 1850. Amos Sartain. Plat. 2

Milo Templator.

Engraved by Amos Sartain. Collected by

By his own request, all eulogy was excluded from the exercises. This fact is indicative of his character. But we deem it just to his memory, to record this estimate of his long and worthy life. And while with stricken hearts we bow submissively to the dispensation of Providence that has sealed the lips whose words still find a lodgment in our hearts, we record our devout thanksgiving to God for the display of his grace in the life, labors, and character, and, we believe, the salvation of Joseph Sweetman. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Rev. J. N. CROCKER, of Charlton, New York, writes as follows:

He was a man of a strong mind, of a logical turn, with an ardent love for the truth. He was remarkable for decision. He was by no means carried about by every wind of doctrine. He thoroughly imbibed and retained the spirit of his persecuted ancestors. He was persevering and energetic, a good sermonizer, and eloquent in manner; most generally preaching without manuscript even after four-score years old. He loved most those doctrines of grace which humble man the most and most exalt God. As a pastor, he was faithful and blessed of God, and he magnified his office after being compelled, by ill health, to resign his pastoral charge, doing good as he had opportunity. He was for more than sixty-three years a faithful and worthy minister of the gospel.

He was a benevolent man. He considered it more blessed to give than to receive. After the resignation of his pastoral charge, he did much in aid of young men seeking the ministry, which work he continued till the day of his death.

Although never possessed of large means, he was the founder of the Sweetman Scholarship in Princeton Theological Seminary.

Upon graduating from college, he was selected by the President to receive the first honor of the class, which was the first diploma and the only one ever written in the President's own handwriting.

He fought the good fight, he kept the faith, and in the ninetieth year of his age was called to his rest.

His last Sabbath on earth was spent in attending two services in church, one of which was communion, at which he pronounced the benediction, and in making an address to his neighbors gathered in a union prayer-meeting, at their school-house in the evening. His funeral was observed according to his own directions written several years before.

The services consisted of reading the Scriptures, prayer, reading the tract entitled "Stop," No. 80, vol. 5, Pres. Board, and repeating the Lord's Prayer.

It was his expressed wish that there should be no eulogy. After a long life of earnest devotion, he fell asleep trusting to the atonement of the Lord Jesus Christ.

His first wife was Miss Jane Savage, daughter of Hon. Edward Savage, of Salem, Washington County, New York, by whom he had a daughter which was his only child. His second wife was Mrs. Anna Bacon, of Ballston, Saratoga County.

Died December 10th, 1863, of apoplexy.

TEMPLETON, MILO—Was born near West Alexander, Washington County, Pa., March 28, 1819, and died March 25th, 1863. His parents, Alexander and Charity (McLain) Templeton still survive him. He was one of seven children, having but one brother, the Rev. Samuel M. Templeton, of Delavan, Illinois. Excepting the death of an infant sister, his was the only death in the family for nearly half a century. He was early dedicated to God by his pious parents, and was faithfully trained up in the knowledge of divine things at home, in the Sabbath and church. In his youth he made a profession of religion, and soon afterwards commenced a course of study in the academy of West Alexander, Wash-

ington County, Pa., under the care of Rev. John McCluskey, D.D., his pastor and preceptor. Graduated at Washington College, Pa. In the spring of 1846, he completed a full course of study at the Western Theological Seminary, of Allegheny City, though he was licensed to preach the fall before by the Presbytery of Washington, Pa.

When he left the seminary, he was invited to preach to the church of Troy, county seat of Miami County, Ohio. In August 3d, he was married to Miss Agnes Rentoul, of Allegheny City. He was ordained and installed pastor of this church, the same fall (1846) by the Presbytery of Sidney. Here he labored hard for five years, preaching part of his time in Salem church, in the country. These churches soon enjoyed a precious revival of religion, and many united with the church.

From this place he removed to St. Mary's, county seat of Auglaize County. Also preached to several missionary points in the country. He spent four years of hard labor, in preaching, visiting, and building up these churches; and although urged to remain in this field, he felt it to be his duty to leave on account of his own and his family's health. Here he and his wife laid three of their little ones in the grave.

His last charge was the church of Marseilles, Wyandot County, to which he moved in the spring of 1855. Here he labored nearly eight years, where he also died. Soon after he came to this place, through the instrumentality of his labors, there was an extensive revival of religion, in which fifty persons united with the church.

He had a good constitution when he entered the ministry, but on account of sickness and hard labor, it broke down. In the midst of life and prospective usefulness, he was unexpectedly and suddenly called to die. His disease was nervous typhoid fever. But when death came he was prepared to meet its summons. He was sick but a few days, and retained his speech and reason until the last. Not a murmur or complaint fell from his lips. His death was peaceful, unwavering, happy, and triumphant. Whilst his wife and three children sat by his death-bed, he spoke of the three already gone. "Yes," says he, "we will be equally divided, four in heaven and four on earth." Says one, who was present at his death: "He continued to converse with his family and friends, as if he were going on a pleasant journey. And with unutterable sweet smiles and words, he encouraged them to put their trust in God, and be faithful the remainder of their journey. Then one by one he bid them farewell and passed on before them."

The Presbytery of Marion, of which he was a member, in a minute in regard to him, says: "In the prime of life, in the midst of usefulness, he is called to rest. He was an able and earnest preacher, a successful pastor; much beloved in all the social relations of life."

In all his habits of life, he was orderly, punctual, and systematic. As a pastor, he visited much, both the sick and well, and conversed with them about the welfare of the church and the salvation of their souls. He spent and wore out his life in his Master's work. He lived to study, preach, visit, labor, and to do good. His efforts were especially directed in behalf of the interests of the young, temperance, Sabbath-schools, and prayer-meetings.

Says A. F., in an obituary notice, "As husband, father, and pastor, he was all that religion, purity, and love could render estimable and precious."

USTICK, HUGH STEWART—Son of William A. Ustick and Mary Stewart, was born at Bloomingburgh, Ohio, September 9, 1832. His grandmother, Stewart, gave him his name, and claiming a peculiar interest in him set him apart from his infancy to the work of the ministry. During her life she made it the chief burden of her prayers that God would place his seal on the brow of her little grandson as a preacher of the word. In her hopes and prayers his parents joined, and all who wit-



H. S. Ustick

Portrait of H. S. Ustick, Esq. by J. H. Hill, 1850.

nessed the promise of his opening life felt that these petitions would be answered. It often occurs that when a child learns that he is thus dedicated to the ministry from his birth, he yields to the wishes of those who are dearest to him, not so much from principle or intelligent choice as from a desire to please and a feeling that a kind of fatality requires him to follow the path thus marked out for him. It was not so with Hugh. As soon as he began to think at all upon the subject he seemed to accept the preaching of the gospel as his appointed labor in life, made so not by the call of his friends, but by the call of God. Though by natural temperament most social in his disposition, fond of the sports of childhood, and overflowing with animal spirits, there was yet a seriousness in his character and a fixedness of purpose which declared the feeling of his soul to be, "Thy vows, O God, are upon me." At the early age of eleven years he united with the church at Bloomingburgh, then, as for nearly half a century, under the pastoral care of Rev. William Dickey. Those who remember his examination before the session of the church recall it as most satisfactory in its developments of a heart which had received rich measures of Divine grace. On his way home from the church his father, who was overjoyed at this early consecration of his son, but who feared that the child did not fully understand the solemn obligations which he was taking upon himself, remarked that he should have been willing to have him wait another year before applying for the sealing ordinance. He replied, "I have thought of that, father, *but I did not know that I should live so long.*" Thus soon did the shadow of his early death fall on his spirit, admonishing him to work while it was day.

He began his course of intellectual preparation for his work at Salem Academy, Ross County, Ohio, in the year 1849. His academical career was marked by devoted and successful attention to study, by a warm-hearted sociability which is still fresh in the memory of all who knew him, and by a faithfulness and earnestness in the performance of his religious duties which every one observed. To be an instrument of good to others was his great joy. He was always seeking opportunities of leading his friends to the Master whom he had chosen. A young men's prayer-meeting had been established by the pious students of the Academy. There he was to be found every Saturday evening when his health permitted, and his prayers and exhortations still seem to render sacred the halls where they were heard. Once he repaired to the appointed place of meeting to find no other person present to join with him in the exercises of the evening. But the usual hour was spent by him in solitary supplications, and he returned to his room with a face radiant with the joy of communion with God. It was but a few weeks afterwards that the hour of meeting found nearly all the students in the Academy gathered together, many inquiring the way of salvation, the room a Bochim with tears of penitence and happiness through pardoned sin.

In the autumn of 1851 Mr. Ustick entered the Junior Class of Miami University, Oxford, Ohio. While at college his life was a still fuller development of the virtues and graces which had marked his previous course. None knew him but to love him. In times of spiritual coldness in the college his soul was always glowing with love to the Saviour. In times of revival his joy seemed to surpass that of all others. At all periods of his life his power in prayer appeared remarkable. Every one who listened to his fervent supplications felt that the grace as well as the gift of prayer was bestowed on him abundantly.

He graduated in June, 1853, and began his theological studies in New Albany Seminary, under the care of Rev. Drs. E. D. MacMaster and Thomas, the ensuing fall. He was licensed to preach the Gospel by the Chillicothe Presbytery at their spring meeting in the year 1855. For some years he had been troubled with an affection of the throat which had caused his friends to fear that his ministerial life would be a short and

painful one. That he might have rest and medical assistance he went to Pittsburg, in 1856, and remained there in the employ of the American Tract Society through the summer. He was married in August to Miss Emily Elliott, of Circleville, Ohio, and his health being somewhat restored was able to commence preaching soon afterwards.

In January, 1857, he was called to the Presbyterian Church, at Hamilton, Ohio, and was ordained and installed as pastor of that church in May following. His labors there were much blessed. Instant in season and out of season, he brought every thing to bear upon the great work of winning souls to Christ. The constant feeling of his heart was "the time is short," and he toiled as one who should give an account of his stewardship. In September he was attacked by typhoid fever. A lingering and painful illness followed. After a time he appeared to rally, and his friends had hopes of his speedy recovery. The Synod of Cincinnati convened that year at Hamilton. It was his great desire to meet with them in the house of God, and to hear a dear friend preach. He was borne to the place of worship and lay upon his couch during the service. There were those present who thought, as they looked upon him, of the beloved disciple who reclined on the bosom of Jesus. But to this one, so loved by the Lord, there was to be no long tarrying till that Master should come. The exertion was too much for his strength. He was carried back to his sick-bed to rise no more from it.

The kindest of friends ministered to him. He had been but a few months with his church, but his people had learned to love him most deeply. Every one who visited him remarked the cheerfulness of his sick chamber. The hour of death drew near and found him waiting and ready. To his young wife he said, "When you think of heaven do not think of me alone; remember that your Saviour is there, but let me be a beacon to draw you nearer to God." His sister's babe was brought to his bedside. He smiled and caressed it, saying, "You dear little heaven drop." To his father he remarked, "I have been looking over my whole life, and notwithstanding my many imperfections and sins, I can truly say, 'Lord, thou knowest all things, thou knowest that I love thee.'" At times heaven opened to him, and his words were all of triumph. His church occupied many of his thoughts, and he sent special messages to individuals connected with it, and to some as yet unconverted. For certain of them he made supplication to the last. And thus he passed away. On the 31st day of October he entered the rest that remaineth for the people of God. His mortal remains sleep near those of his grandmother, whose prayers had been heard in his behalf, and the aged pastor, who having watched him from his infancy, stood by his grave as a father would stand by the grave of a beloved son. A little daughter, born after her father's death, lives to bear his name and recall his memory.

The following estimate of Mr. Ustiek's character was written shortly after his decease by Rev. A. T. FULLERTON, who knew him well:—"We were allied by blood. He was my playmate when a child; for four years my classmate and room-mate at Academy and College; my friend from whom I kept no thought; with whom I planned every purpose. It is because I knew him so well, and loved him more the more I knew him, that I wish to write of him.

"A kindly star shone in his birth. So full of all gentleness and purity was he, so forgetful of himself, so considerate of others, so earnest, so hopeful; 'to have known him was a liberal education.' Frank as the sunshine, generous to a fault, eager in his pursuits, whether of thought or affection, his impulse never became a passion, and the truth of his soul was never betrayed by hasty word or act.

"All children loved him, and would cling to him from the first. I never knew one that could so readily make friends, yet none ever kept them better. Old people held him as their own son. His tender care

and childlike regard for the gray-haired and feeble never for a moment forsook his hand, which guided and supported, or his voice comforting them. And wherever he lived eyes dim with years are weeping because they shall see him no more.

"To the young he was like a brother. So faithful was he in confidence, so warm in sympathy, so genial in all his nature, that we could not have locked our hearts against him had we tried. He did not carry us by storm; we did not even stop to parley with him, but welcomed his first approach, and received him with joy that never grew old.

"Interfused with all these traits, lifting them into a still brighter atmosphere, indeed the very vital source and cause of all was that religion which was to him more than a faith, more than a practice; it was his life.

"To more worthy friends than we can here hope to be he has gone, leaving in our hearts his memory embalmed with spices and sweet odors."

MINOR M. MILLIKIN wrote of him as follows:*

"When a leader of an army falls in death, the blow is communicated

* COLONEL MINOR M. MILLIKIN.—The son of Major John M. Millikin was born July 9, 1834. He was the grandson of Dr. Daniel Millikin and Joseph Hough, two of the early pioneers of Ohio. His parents were in circumstances to give him a good education, and he pursued his literary course at Hanover College, Hanover, Indiana, and at the Miami University, Oxford, Ohio, where he was graduated, in June, 1854. In the autumn of 1854 he visited Cambridge, Mass., and entered the Law School of Harvard University, where he remained until the spring of 1855. He returned home, and soon after entered the law office of Gen. Thomas Corwin, of Ohio, and was admitted to the practice of Law in the summer of 1856. He was married soon after, and in November he left home with his wife for a European tour, returning in September, 1857, and entered upon literary and agricultural pursuits, until the breaking out of the slaveholders' rebellion in 1861.

Such is a brief epitome of one of the innumerable host of martyrs who have fallen in defence of their country, for freedom, and for justice.

He was one of the first to volunteer in the national cause, entering the service as First Lieutenant in Burdiss's Cavalry of "three months' men," and he did his duty as a brave and capable soldier in West Virginia. At the organization of the First Ohio Cavalry "for three years or until the end of the war," he was chosen Major; he soon after became Colonel, and was ever ready at the head of his regiment for duty and for danger.

He fell at the great battle of Murfreesboro, Tenn., Dec. 31, 1862. His regiment saved the ammunition train of Gen. Rosecrans, for hours, against fearful odds. The field of battle was only two miles wide, and was fought over from 4 o'clock, A. M., to 3 P. M. They were forced back by superior numbers, though disputing every inch of ground. After charging on the enemy three times his regiment was flanked, and a bullet entering his neck, severed the jugular vein, and he fell unconscious from his saddle. His body was soon recovered, but his life ended with a slight gasp as it was committed to the ambulance. His remains were brought home to Hamilton, Ohio. It was his wish, expressed in his will, that he should be buried without pomp, that a slab of native stone, plainly engraved, might mark his last resting-place; that over it wild vines might grow unrestrained, and then, it was added, let it be forgotten that I am there—thus he was buried; but not forgotten.

He had made a further request that none should stand by his grave who thought that "God had not given them grace to behave as a Christian should at the burial of a Christian." His words were remembered, and he was buried,

not with sighs and tears, but singing over his open grave, a hymn of triumph and of heaven.

THOMAS E. THOMAS, D. D., of Dayton, Ohio, preached his funeral sermon from John iv. 5: "Thy son liveth." It was whilst Dr. Thomas was Professor at Hanover College that young Millikin made a profession of religion. From that time, when in his seventeenth year, he gave himself up to God, down to the time of his heroic death, did he faithfully illustrate the Christian's daily life and walk. He sought no exemption from any duty, and at no period was his unwavering devotion to Christian principle more marked and uniform than amid the temptations of a military life.

His standing order, on pitching his tent, was to have the Bible and hymn book on his table. Whenever at all practicable, the Divine blessing was invoked before each meal, it mattered not who was present. In sustaining those who suffered anxiety concerning him his favorite expression was, "I am learning to cherish an abiding confidence that Our Heavenly Father will make all things work together for good to his children."

In a private letter Dr. Thomas thus speaks of him: "No loss of life in this sad war has so deeply afflicted me. I loved Minor, as I have loved but few friends. The recollection of his cheerful, intelligent countenance; of his manly form, his pleasant voice; of his clear, active, cultivated mind; his gentlemanly bearing; his warm, affectionate heart; above all, of his sincere piety, and the purity of his life, will remain with me while memory fulfills its office."

Major-General GEORGE E. THOMAS, who commanded the "Centre" at the battle of Murfreesboro, wrote of him as follows: "It affords me the most sincere pleasure to express to you my utmost confidence in him both as a friend and as a brave, accomplished, and loyal officer; one on whose judgment and discretion I placed the greatest reliance. Whilst mourning his loss, you have the consolation of knowing that he fell a Christian and Patriot, gallantly defending the honor of his country."

With a brief extract from a letter written to his family two days before he fell this narrative closes: "On the 25th I received leave of absence for four days. I knew the whole army would move in the morning. Could I leave my regiment for any thing? No! no! No, I could not do it. I decided to go with the army. I feel happy in the consciousness of duty done. God bless you, dear one! I am commanding my regiment, doing good service in our glorious cause, happy as I do it. Do not think of me as else than happy and enthusiastic. I am fighting for you and all we love. Think proudly, peacefully of me."

to every man in the army. If the officer was young and valorous, amiable and gentle, the blow comes with a double keenness. If the officer fell in the midst of the fight, at the head of his division, clad in his fighting gear, with sword in hand, pressing straight on towards the strong-holds of the enemy—fell in the very hour of triumph, with the victorious and encouraging shouts on his dying lips, then the blow comes with a triple keenness—every man loses a friend, every man bears a sorrow; and as they sit around the saddened watch-fires, recounting his virtues and his graces, every heart makes out of his sadness new resolves for future greatness, and even the drummer boy feels in his arm part of the spirit which filled his glorious leader.

“How much more when a young soldier of the cross, full of the Spirit of his great Captain; earnest, ardent, and effective, with his loins girt about with truth, and his feet shod with the preparation of the gospel of peace, clad indeed in the whole armor of God, and wielding the sword of the Spirit in a great fight of faith against the world, the flesh, and the devil, and wrestling with the rulers of the darkness of this world—how much more when he falls, shall the church militant and all the earth tabernacled army of God, stop to mark his fall, and love to recount his triumphs?

“The chroniclings of such men’s deaths are not the nauseous intrusion of private griefs and boasts, but the cheering Ebenezers of our common Christian pilgrimage.

“He was dedicated to the Lord in baptism by pious parents, and trained by them in the nurture and admonition of the Lord. From infancy he was religiously inclined, and at the early age of ten years, presented himself before the church session for admission to its ordinances. An examination of more than ordinary length astonished the session with the ripeness of his spiritual life and experiences, though it did not prevent his tremulously happy father from sounding his mind after the communion, then in preparation, and suggesting if it would not have been better to have deferred his step until the next celebration of the Lord’s Supper. His reply, so full of a wisdom not of earth, and so pointed that we are confounded that it does not alarm every intelligent mind, can not be too often repeated: ‘Father,’ said he, ‘I did not know that I would live until the next communion.’

“From this time until his death, he was an active and persevering member of the church.

“His days were not eventful or startling, but quiet and peaceful ones. God dealt with him in no extraordinary manner. Indeed the tenor of his life can be comprehended in saying that, from his birth to his death, he was precisely the result the enlightened Christian would expect as flowing from the obeying of God’s laws, and the fulfilling of God’s promises in Christ Jesus.

“He was chiefly remarkable in the way he wore his religion. It sat upon him like a well-fitting garment—always warm and comfortable, yet ever bright and graceful—though it completely covered him, and was never laid aside, yet it did not clog a single movement, and never grew threadbare. Wherever he went, and whatever he did, he carried with him the consolations of the religion of Jesus Christ, and these he gathered around him as a protection, held up in appropriate and attracting combinations, or scattered about him in a brilliant profusion as the nature of the surroundings required or suggested. He had early determined to know nothing but Christ and him crucified, and all he knew or did centered on the cross.

“The most prominent part of his nature displayed itself in a love, which in its universality, its strength and its bearings was as near the fulfillment of Paul’s eighth chapter to the Corinthians as we are ever permitted to see. Whoever knew him, and most all who saw him, felt as if they knew and saw ‘Brother Hugh.’

"He possessed a mind of more than ordinary power and of much more than ordinary availability, joined to powers of utterance singularly winning and effective. No one who has ever seen his face or heard his voice will ever forget him. He commended the message he bore by the sweetest presence and the most persuasive manner. He opened a heart not with a sledge hammer, but with a simple tone of his sweet voice. His sermons were always closely interwoven with the Bible, and though often abounding with the fruits of an imagination not tame, and a fancy not cold, they never lost sight of the affairs of life and death. His conversation was full of all things gentle, and lovely, and cheerful, comforting and consoling, reliable and solid, and his prayers lifted the hearts of his hearers like a glimpse into heaven.

"He was such a friend, husband, and brother, as would make words in his praise most miserable mockeries.

"His death was the last and ripest fruit of this love of Christ within him, and just as natural and complete a result of so potent and sweet an influence as his whole life had been. He bore a long and painful illness with the fortitude which only Christians have, and he died triumphing in that Saviour who had made death so easy a path to so glorious a home. His life was perfectly adapted to his death, and save the untutored rebellions of our selfish hearts, his death brought nothing but joy."

WEBSTER, CHARLES—The son of Charles R. and Rachael Webster, was born in Albany, New York, April 24, 1793. He was the eldest brother of the late Rev. Richard Webster, of Mauch Chunk, Pa.*

He was educated in Union College, Schenectady, New York, graduating

* RICHARD WEBSTER, the son of Charles R. and Cynthia (Steele) Webster, was born in Albany, New York, July 14, 1811. His father was a prominent bookseller in that city, and published an influential newspaper. Mr. Webster's love of books and newspaper writings was undoubtedly nurtured by his father's occupation. His mother belonged to one of the good old families of Albany, whose praise is in the churches. They trained their children according to the principles of the covenant of promise, and they were brought up under the ministry and ordinances of the First Presbyterian Church, then under the care of Rev. Wm. Neill, D.D.,† and late under the care of Rev. Dr. John N. Campbell.‡ He made a profession of his faith whilst he was a youth.

Well cultivated in early life, his mind expanded under the influence of his collegiate and theological course, and received great strength and discipline from the higher studies incident to his profession. Blessed with a retentive memory, he treasured up what he acquired. He was a hard student all his life. He viewed his professional education as a means to an end, enabling him to continue his literary and religious investigations with the greater zeal and success. Many it is feared err in placing too great reliance upon the discipline and knowledge early acquired, instead of aiming at a steady and progressive improvement by means of their preparatory resources.

Mr. Webster possessed warm social feelings. The emotional part of his nature was simple and earnest, and was a true balance to his insatiable love of knowledge. When free from restraint and among friends, he loved to indulge his natural humor. Few persons, indeed, had more wit, more genuine playfulness, a more rich vein of native fun. This exuberant capacity for amusing others, often manifested itself in pleasant and jocose remarks producing irresistible laughter.

His nature was eminently social, but deafness interrupted, especially in the latter part of his life, this genial flow of soul. In the family, his affectionate disposition showed itself in endearing and delightful manifestations.

Mr. Webster's piety was sincere and full of good fruits. With much of the emotional in his nature, religion drew forth the homage of his soul. No one could mistake the purposes of his life. Devotion to the Lord Jesus Christ was his reigning passion. He had consecrated himself to his Master's service with a view to preach the gospel among the heathen, but when Providence seemed to throw obstacles in this direction of his choice, he joyfully went to a missionary field at home where his labors were greatly blessed.

Having graduated at Union College, Schenectady, N. Y., in 1823, and at Princeton Theological Seminary, in 1834, after finding that the plan he had in view of going to India had to be abandoned, he entered upon his Master's service as a domestic missionary at South Easton, Pa., having been ordained as an evangelist by Albany Presbytery, April 29, 1835. From South Easton he extended his labors to Mauch Chunk, thirty-eight miles from Easton on the Lehigh River. The coal mines had only been opened a few years, and a population of about two thousand had collected in that vicinity. His labors were so successful that, by the spring of 1836, there had been a church organized, a lot secured, and the money partly raised for building a church which was erected and dedicated in February, 1837. He commenced in April, 1837, to preach one-fourth of his time at Summit Hill, nine miles west, was installed pastor of Mauch Chunk in July, 1837. He continued to preach in both places until January, 1843, when he gave up Summit Hill, and preached regularly at Mauch Chunk. But then, as before, he preached during the week in the adjacent villages, and visited the people. The

† A Memoir of Dr. Neill is published in *The Presbyterian Historical Almanac* for 186—, p.—.

‡ Dr. Campbell died 1864. His memoir will appear in *The Presbyterian Historical Almanac* for 1865.

in 1813. He studied Theology in the Seminary at Princeton, N. J., and was licensed by Albany Presbytery, at Schenectady, October 21, 1817. His first charge was the church at Hempstead, Long Island, New York, where he entered upon his labors in February, 1818. Here he was pastor for about twenty years, when he removed to Middletown Point, N. J.,

his brethren in the congregations around were abundant. In a letter of December, he said, "Last week I preached five times for Brother Irwin at Catasauqua, Pa.; last month three times for Brother Gaston, in Philadelphia, Pa., besides a Sabbath. In September, I preached ten times for my brethren in eight days." These are specimens of labor extra from his own people, and yet he did not seem to feel he was doing anything. His labors were unto the last. After his first attack, which was severe, he preached twice to his own people. On the last Sabbath, he got out of his bed, and went into the church, and preached from the words, "Enoch walked with God, and he was not; for God took him." As he closed the sermon with the prayer that both pastor and people might so live, that, when they came to die, it might be said of them with truth, they had walked with God, many of the congregation thought, and some of them remarked, that he seemed as if he was preaching his last sermon.

Among the incidental labors of the years of his ministry was a constant contribution to the religious press. Few men who were not regularly in the editorial chair wrote more. But most of this period he gave the strength of a mind, which seemed to have been constituted by God for the work, to gathering up and preparing for publication what could be found of the early history of the Presbyterian Church in the United States, and the lives of her early ministers. In the prosecution of this work, he became the repository of almost everything that could be collected in connection with them. Since the effort has commenced among the churches to prepare histories of their early settlement and organization, he has been called upon continually for a history of some church or preacher, and from his generous disposition, he has been tasked with writing almost weekly such sketches and histories, many of which have appeared in the historical sermons preached and published by pastors. In the histories of the church in different States, published within a few years, large contributions have been furnished by him, in addition to the numerous articles contributed on this subject to the religious press of our own church.

The "History of the Presbyterian Church," to which he had devoted so much time and attention, and which has been looked for with so much anxiety, happily for the church, had so far reached its completion as to be in readiness for publication, and under the auspices of the Historical Society, was about being placed in the printer's hands a few weeks before his decease.

He prepared, at the request of the Board of Publication, "A Digest of the Acts of the Assembly," which is a most valuable book of reference in our church judicatories.

The field to which he had given his regular labors for twenty-one years was the congregation collected at Mauch Chunk. There he had been greatly blessed in collecting and gathering into the fold of the Great Shepherd many souls, who will hail him with joy before the throne as their father in the gospel of Christ. The congregation had gradually so increased, notwithstanding deaths and the numerous changes incident to such a population, that persons could not obtain sittings.

He was a most laborious preacher and an indefatigable pastor. Such was his promptness and vigilance that no part of his field was neglected or escaped his oversight. With his delicate frame, and the heavy calamity of his deafness, it was always the wonder of his friends and people how he could perform the amount of service which he so regularly rendered. At the same time, while he suffered nothing to hinder his preaching to his own people, his labors among

his brethren in the congregations around were abundant. In a letter of December, he said, "Last week I preached five times for Brother Irwin at Catasauqua, Pa.; last month three times for Brother Gaston, in Philadelphia, Pa., besides a Sabbath. In September, I preached ten times for my brethren in eight days." These are specimens of labor extra from his own people, and yet he did not seem to feel he was doing anything. His labors were unto the last. After his first attack, which was severe, he preached twice to his own people. On the last Sabbath, he got out of his bed, and went into the church, and preached from the words, "Enoch walked with God, and he was not; for God took him." As he closed the sermon with the prayer that both pastor and people might so live, that, when they came to die, it might be said of them with truth, they had walked with God, many of the congregation thought, and some of them remarked, that he seemed as if he was preaching his last sermon.

He went from his pulpit back to his bed. A week after he had another attack, in which he suffered violent pains and was left greatly prostrate; but his physician hoped, under proper treatment, he might recover.

He was down stairs two or three times on Monday, June 16, walked about the yard, and wanted to fix a number of little things; took tea with his family. Tuesday, he was not so well, lay in bed, but read the newspapers and letters of correspondents, and wrote. On Wednesday afternoon, (18th) when the papers were brought, he felt so weak that he told them he did not wish them, and only glanced over a letter which had come. The doctor observed his pulse was very rapid and weak, and concluded to spend the night with him. About twelve o'clock he felt his pulse; on noticing which, he asked the doctor if there was any prospect of immediate death. "I should like to know if there is." The slave was handed, and on it was written, he "might live a few hours, perhaps less." On reading it he remarked, "This is sudden; I did not expect it; but, blessed be God! I have no preparation to make. That was made long ago. I have renewed it daily; I am a sinner, I have had my faults; but I have trusted in the righteousness of my blessed Saviour; I throw myself upon him: I trust I have the forgiveness of my God. I wish heartily to forgive every one; give my love to all."

About halfpast one o'clock in the morning, he requested that his children should be awakened, to see him and bid him farewell, as he might not live until day-light. When they came he embraced them, kissed each of them, prayed for them, which he did several times. He gave directions about things of his house and family, his funeral, who should preach, his burial, avoiding all show, and mentioned friends to whom he wished letters to be written. He said, he would like to live for his family and the church; lamented the vacancies, need of ministers for the missionary fields. "O how I love the cause of missions! I am comfortable. It seems impossible that I am drawing near to death. I can well pity the poor sinner, drawing near his end, and so little in the circumstances to aid in his preparation. My voice and words fail me to express the trust I have in God. I would like to say to the impenitent, sickness is no time to prepare to meet God; when there is a sinking of all the faculties, it is hard to do anything, hard to enter

and took charge of the church in that place. This relation lasted for about eleven years.

He died December 28, 1862, of constipation of the bowels.

He married in June, 1818. His widow, with five children, survives him.

The following estimate of his character is from the pen of Rev. RUFUS TAYLOR who knew him well:

"In person, the subject of this notice was small, but well proportioned, and very active. Few of our young ministers could endure more hard service than he could up to a late period of his life. In morals he was unblemished. We never heard of his driving a hard bargain or being unduly exacting. He erred rather, if at all, in the other direction, to the sacrifice of his own rights and those of his family. As a companion, he was ever sociable and kind. We never knew conversation to flag where he was, and with more mental discipline and culture, his conversational powers had been of a high order. He abounded in anecdotes. As a Christian, his trust was in Christ alone. As a minister, he was sound in the faith according to the standard of the church to which he belonged, and untiring of his Master's service. To the last he loved to preach, and when he ceased to have a charge of his own, performed much gratuitous service for neighboring pastors or in the waste places around him. According to the full measure of his ability, he was ever ready to engage in every good word and work, with less regard than he ought to have had, considering the circumstances of his family, to a compensation for his services. He was long and usefully employed by the Bible Society, served for a considerable time as the superintendant of schools in his own township, and was ready to engage in any service however humble, whereby he might glorify his Lord or serve his generation. As a pastor, he excelled in gaining access to all classes of his flock. He had a word for each, and was faithful in his visits among them: but as a preacher, he had less system and point than is desirable for one who would feed the church of God and build it up. The most useful period of his life was probably among the people of his first charge, and had he not yielded to a pressure from without, and sought his release from them, he might, probably, have labored long among them; perhaps to the end of his days useful and beloved.

YEOMANS, D.D., JOHN WILLIAM—Was born in Hinsdale, Massachusetts, on the 7th of January, 1800. His great grandfather Yeomans came from England, and settled in Massachusetts at an early day. His parents were in humble circumstances. His mother died while he was quite young, and he was placed under the charge of his maternal grandparents, and was by them apprenticed to a blacksmith. Before the term of his apprenticeship was completed, having an ardent desire for study, he bought the remainder of his time and went to Troy, New York, and thence, after a few months, to Albany. Here he supported himself by teaching a day school, a night school, and also classes in music, while at the same time he prepared himself for college, under the direction of the Rev. Dr. Hooper Cummings, then pastor of the Third Presbyterian Church of Albany. After the remarkably short space of a year and a half spent in preparatory study, he entered the junior class of Williams College, Mass., then under the presidency of Dr. Griffin. He graduated in 1824, with the second honor in his class, the first honor having been conferred upon the Rev. Mark Hopkins, D.D., LL.D., now president of the

in at the strait gate, hard to find the narrow way. If this be death, it approaches with tender, gentle, loving embrace; I feel no pain, no apprehension. I look forward with joy to meeting my Saviour, with perfect calmness of mind, and assurance of the blessing of the Lord upon

myself, my wife, my family, my friends, and the church of God."

He died June 19, 1856.

He married, in 1835, Miss Elizabeth Cross, of Baltimore, Md., who, with six children, survives him.

institution. For two years succeeding his graduation, he filled the office of tutor in the college; after which he pursued a regular course of theological study in the seminary at Andover, Mass.

His first pastoral charge was at North Adams, Massachusetts, five miles distant from Williamstown. Here he had gathered a small congregation while officiating as tutor in the college. After leaving the seminary, he collected funds for the erection of a church, and was ordained and installed as pastor at the same time the church was dedicated, in November, 1828.

In the spring of 1832, he became pastor of the First Congregational Church of Pittsfield, Massachusetts. In the spring of 1834, he was called to the First Presbyterian Church of Trenton, New Jersey, as successor to the late Rev. Dr. James W. Alexander. In the spring of 1841, he accepted the presidency of Lafayette College, at Easton, Pennsylvania; and in the spring of 1845, he became pastor of the Mahoning Church, in Danville, Pennsylvania, where he continued in the discharge of his ministerial duties until his death.

He died at his home, in Danville, Pa., on the 22d of June, 1863, of the painful malady known as "Bright's disease."

He was married about the time of his first installment as pastor at North Adams, to Miss Lætitia Snyder, of Albany, New York, who, with three sons and two daughters, survives him. Two of his sons are Presbyterian ministers, the Rev. Edward Yeomans, pastor of St. Peter's Church, Rochester, N. Y., and Rev. A. Yeomans, pastor of the church at New Hampton, N. J.

He was a man of strong and original mind. His profound thought and logical power were acknowledged by all who knew him, or read his writings. The history of his early struggles with poverty to obtain an education, reveals an indomitable energy and perseverance, that marked his whole life, and made him painstaking and accurate in all his studies and writings. He was a scholar in all branches of learning; but the severer study of metaphysics was his especial field.

His industry was remarkable. He was always ahead of his work. Very many of his manuscript sermons were found marked as first delivered, one, two, or three years after they were written: and at his death he left more than a hundred carefully written discourses which he had never used. Besides this, he was a frequent contributor to the Biblical Repository, and other religious periodicals, and had for several years been engaged in writing commentaries on the Epistle to the Romans, and the Gospel of John, both of which were left in an unfinished state.

As a preacher, he was instructive, impressive, and often highly eloquent. His public discourses being the product of deep and patient study, demanded and well repaid the close attention of those who heard him. Possessing naturally a fair share of the graces of oratory, he had assiduously cultivated them, till he became a superior elocutionist. His style was strong and manly, while not lacking in imagination and rhetorical grace.

His powers of observation and retentive memory had richly furnished his mind, and made his conversation valuable. His clear judgment, and faculty of pointed and forcible expression, commanded the respect of his ministerial brethren, and gave him influence in ecclesiastical bodies. The degree of Doctor of Divinity was conferred upon him by three different colleges at the same time, the College of New Jersey, Princeton College, New Jersey, Williams College, Massachusetts, and Miami University, Ohio. And in 1860, he was elected Moderator of the General Assembly, at its sessions in Rochester, New York.

He was tender-hearted and devoted in his attachments. With all his honors he was modest and humble; always mindful of his early history and employment. The anvil which he used in learning his trade when a

boy, he had carefully preserved, and it is now in the possession of his family.

In the fearful crisis to which our beloved country has come, he was most deeply interested. His clear and discriminating mind led him to survey the nation in her peril without political prejudices. Through all his sickness the state of the country was in his mind. Almost to his last moments he heard read the daily intelligence of public affairs with the utmost interest, and with earnest and discerning comment. In his prayers the country was a prominent subject, and always came next to his family and the church. The last time he rose from his bed, was with great difficulty, to dress himself completely, and take a position on the steps of his own house, from which he could salute the returning soldiers, as they passed in procession before his door. His last act upon his feet was to stand there, supporting himself by his cane in the one hand, and waving his hat to the soldiers with the other.

Above all, he was a man of faith and prayer, of deep intelligent and Scriptural piety. And his religion, both in thought and practice, both personal and pastoral, was moulded throughout by an earnest faith in the historical covenant of grace, as contained in the Scriptures. Upon the doctrine of this covenant he loved to study, to preach, and to speak. Many of his brethren have felt and acknowledged the clearness and power of his views of it, in its bearings upon some of the most important religious questions of the time. And as a distinct fruit of his faith and practice in it, he saw all his children continue steadfast in the way of the Christian life, and two of his sons ministers of the gospel.

The following testimony is taken from *The Presbyterian*:

"We were not only classmates during one regular course of theological study at the Andover Seminary, Mass., from 1824 to 1827, but we were intimate friends. Well did I know him. Frequent were our walks for recreation, when our interchange of thought and feeling was large and free. He often related to me his early life; his apprenticeship and work at the blacksmith's trade; his early, ardent desire for an education; his poverty; his severe struggles in obtaining the object of his desire; his gratitude to God for success in the enterprise, as it laid the foundation for hope of greater usefulness. Dr. Yeomans was greatly respected and beloved in Andover, both by the Professors and students of the Seminary; and deservedly; for he was, every way, a model young man—respectful to his teachers, courteous to his classmates—unpretending, modest; always punctual in attendance on seminary exercises; always prepared in any part assigned him, whether by the faculty, or by literary or religious societies, of which he was a member.

"It need not be said he stood high as a scholar. The fact of his fitting for entrance into the Junior Class in Williams College in a year and a half, and that while teaching a day, a night, and a music school, to obtain the means of self-support; and on graduating, holding the second rank in his class, next to that of the distinguished President of Williams' College, Rev. Mark Hopkins, D.D., LL.D., is sufficient evidence of his early superior scholarship. Such scholarship he evinced during his whole seminary course. He had great facility in acquiring a knowledge of ancient and foreign languages. His class recitations in the Hebrew and Greek Scriptures showed him a master of those tongues. In mathematics and the natural sciences, it was known he had few superiors. Metaphysics were his delight. In them he was wont to revel. Few cared to contend with him in the department of moral science. His dissertations in the class-room, in whatever branch of Christian theology, were seen to arrest and fix the attention of his instructors and fellow-students. Not often were his positions questioned; for all seemed to feel they were according to truth. His logic was manly and severe, which none cared to assail. Not only did Dr. Yeomans excel, while in the theological seminary, in the dead and living languages, in metaphysics, and in discussing the great

fundamental doctrines of the Bible, but in elocution. Not that he was an orator by nature; not largely endowed with the graces of eloquence; but, possessing naturally, a good degree of the graces, he assiduously cultivated them. He and the writer, in our retired walks in the vicinity of the seminary, in the groves and besides the streams environing the charming grounds on which it stands, were wont to declaim before each other, with a view to mutual improvement in elocution. Not in vain was this practice to Dr. Yeomans. Before he left the seminary he became an efficient, impressive speaker. His enunciation was clear and distinct. This excellence in public speaking he seems to have maintained through his ministerial life, judging from the delivery of his sermon before the General Assembly of the Presbyterian Church, in Philadelphia, in May, 1861; the first and only time I had the pleasure of hearing him preach, or of meeting him, since our separation at Andover, in 1827.

“The crowning excellence of Dr. Yeomans, while in the seminary, was his consistent, fervent, and Scriptural piety. Eminently he was a man of prayer. His religion was that of principle; the fruit of faith in Christ as an atoning Saviour. He walked with God in a holy, humble, pure, lovely, exemplary life. Large were his views of the plan of redemption through Jesus Christ. These views stamped his character with Christ’s own image.

“Such having been the early life and character of Dr. Yeomans, we wonder not at his subsequent career of honor, influence, and usefulness. He took a high stand as a preacher soon after leaving the theological seminary, as is shown by his preaching, by appointment, before the legislature of Massachusetts, while he was pastor at Pittsfield, in that State, he then being not much more than thirty years of age. His position as pastor at Trenton, New Jersey; as President of Lafayette College, Easton; and pastor again at Danville, Pennsylvania, and his standing in the Presbyterian Church, is only what might have been expected from his early career. His most honorable and useful course through life, his indomitable perseverance, his energy, his power of endurance, his ability for achievement, were owing, in no small degree, to this training in the blacksmith-shop, and to the struggle with which he had to contend in acquiring his education. His life and character show, that it is no calamity, but often a great blessing, for young men to be obliged to contend with poverty, and to work their own way into public life. Such are generally the most useful men in all the professions, in all the departments of business life.

“I rejoice to learn that two of the sons of my beloved classmate and friend are in the ministry. May they be in all respects worthy sons of their excellent, honored father; and may God graciously sustain and comfort his bereaved companion in her lonely walk through what remains of life’s journey.”

PRESBYTERIES.

SYNODS.

SYNODS.	Pas., S. S., Tea., Ed., Agt.	Without charge.	Total number of ministers.	Vacant churches.	Total number of churches.	Total number of communicants.	Amount given to DOMESTIC MISSIONS, and the num. of Ch's giving.	Amount given to FOREIGN MISSIONS, and the num. of Ch's giving.	Amount given to EDUCATION and the num. of Churches giving.	Amount given to PUBLICA- TION, and the num. of Ch's giving.	Amount given to CHURCH EXTENSION, and the num. of Ch's giving.	Am't given to DISABLED MIN- ISTERS' FUND, and the num. of Ch's giving.	Amount given to CONGREGA- TIONAL AND MISCELLANE- OUS PURPOSES.	TOTAL AMOUNT for all Causes.
1 Alabama*	3	29	105	12	67	9,505	4,035	4,687	39	3,486	26	13	191	136,673
2 Albany*	5	12	69	17	90	11,627	1,631	70	2,177	62	34	5	112,487	2,368,753
3 Allegheny*	4	57	12	69	17	11,627	1,631	70	2,177	62	34	5	78,632	91,389
4 Arkansas*	5	12	69	17	90	11,627	1,631	70	2,177	62	34	5	107,739	127,303
5 Baltimore*	4	98	21	119	24	135	12,040	45	6,674	24	20	23	107,739	127,303
6 Buffalo	4	34	13	41	4,999	27	928	25	1,080	24	309	16	54,957	68,357
7 Chicago*	5	52	27	79	24	101	5,685	41	891	37	46	145	41,138	51,020
8 Cincinnati*	5	81	19	100	20	115	10,757	57	3,160	21	443	15	78,327	87,872
9 Cincinnati*	5	81	19	100	20	115	10,757	57	3,160	21	443	15	78,327	87,872
10 Georgia*	5	81	19	100	20	115	10,757	57	3,160	21	443	15	78,327	87,872
11 Indiana*	0	71	21	92	38	147	7,667	63	1,121	59	1,297	43	48,080	53,000
12 Iowa*	5	49	19	68	26	89	6,521	29	685	21	620	19	32,566	34,976
13 Kentucky*	4	38	8	46	18	69	3,201	41	463	34	406	29	20,708	22,233
14 Memphis*	6	92	20	112	56	164	10,992	35	2,697	27	2,180	25	31,220	40,030
15 Mississippi*	4	6	20	112	56	164	10,992	35	2,697	27	2,180	25	31,220	40,030
16 Missouri*	7	52	23	75	39	102	5,868	17	570	20	1,286	21	20,706	23,630
17 Nashville*	5	52	23	75	39	102	5,868	17	570	20	1,286	21	20,706	23,630
18 New Jersey*	5	52	23	75	39	102	5,868	17	570	20	1,286	21	20,706	23,630
19 New York*	11	185	40	222	20	189	24,196	136	9,784	115	7,057	86	156,085	189,809
20 N. Carolina*	10	155	53	213	21	141	21,860	91	19,579	97	56,982	72	216,901	349,539
21 N. India*	3	18	18	9	246	3	126	3	126	3	126	3	126	126
22 N. Indiana*	5	54	14	68	25	104	5,901	48	606	45	770	30	24,478	30,393
23 Ohio*	6	80	26	106	46	156	11,217	86	1,555	90	2,024	67	48,736	59,685
24 Pacific*	5	25	8	33	7	22	1,209	2	254	1	170	1	28,925	30,684
25 Philadelphia	7	161	57	221	29	200	27,898	132	14,512	121	12,103	105	220,323	263,966
26 Pittsburgh*	5	99	18	117	18	152	18,974	102	4,065	104	4,775	87	76,308	107,441
27 Saint Paul*	4	23	2	25	4	32	922	16	161	19	174	12	6,308	7,330
28 Sandusky*	4	20	6	32	6	57	2,901	20	282	27	337	24	13,624	15,020
29 S. Carolina*	4	40	8	48	12	70	3,316	29	224	24	260	9	13,348	14,262
30 S. Iowa*	4	33	13	46	32	82	2,968	7	31	3	20	6	5,668	5,933
31 Tex. Missouri*	4	32	15	47	21	131	14,631	88	3,019	70	2,919	53	53,413	63,673
32 Virginia*	3	80	9	39	11	47	2,084	26	349	32	298	17	14,098	15,162
33 Wheeling*	3	80	9	39	11	47	2,084	26	349	32	298	17	14,098	15,162
34 Wisconsin*	3	80	9	39	11	47	2,084	26	349	32	298	17	14,098	15,162
35 Wisconsin*	3	80	9	39	11	47	2,084	26	349	32	298	17	14,098	15,162
SYNODS.....	172	485	2265	549	2546	227,575	127,760,992	120,616,686	972	88,806	748	24,945	1,445,229	1,802,650

* Synods thus marked are located in the Southern part of the United States, and have failed to report since the slaveholders' rebellion broke out.

PERSONAL AND FINANCIAL STATISTICS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)—REPORTED 1863.

PRESBYTERIES.	CHURCHES.											MINISTERS.										
	Infants Baptized.	Adults baptized.	Total number of communicants.	Communicants added on Certif's.	Communicants added on Exam'n.	Total number of Churches.	Reporting add's.	Vacant Ch's.	With Stated Sup	With Pastors.	Candidates.	Licentiates.	Total number of Ministers.	Without Charge	Tea., Edit'rs, &c.	Stated Supplies.	Pastors.					
1 Albany.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
2 Alabamab.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
3 Allegheny.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
4 Allegheny City.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
5 Arkansas.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
6 Baltimore.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
7 Beaver.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
8 Benicia.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
9 Bethel.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
10 Blountsville.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
11 Bloomington.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
12 Brazos.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
13 Buffalo City.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
14 Burlington.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
15 California.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
16 Canton.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
17 Carlisle.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
18 Cedar.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
19 Cent. Mississippi.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
20 Central Texas.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
21 Charleston.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
22 Cherokee.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
23 Chicago.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
24 Chickasaw.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
25 Chillicothe.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
26 Chippewa.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
27 Cincinnati.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
28 Clanton.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
29 Columbus.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
30 Concord.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
31 Connetquot.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
32 Corisco.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
33 Crawfordville.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
34 Creek Nation.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
35 Danc.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
36 Des Moines.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
37 Donegal.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					
38 Donaque.....	146	30	1,400	11	139	31	16	20	5	2	5	45	14	4	1	18	9					

*Presbyteries thus marked are located in the Southern portion of our country, and have not been reported since the slaveholders' rebellion broke out.

PERSONAL AND FINANCIAL STATISTICS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (O. S.)—REPORTED 1863.

Table with 45 columns: Presbyteries (1-45), Pastors, S. Sup's., T. E. & C., W. C., Total Minists., Licen., Can., Pastors., S. Sup's., Vacan's., Add's., Total Chur's., Com. on Exam., Com. on Certif's, Total Com'ts., A. Bap., In. Bap., Am't for Domestic Missions, Am't for Foreign Missions, Am't for Education, Am't for Public Education, Am't for Church Exten., Am't for Disabled Ministers, Am't for Congregl Purposes, Am't for Miscell Purposes, Total Causes.

The History of the First Presbyterian Church of Peoria, Ill.*

It may not be altogether inapropos to the spirit of the intent of the present article; and, perhaps, not wholly inexcusable, under the circumstances, *in the first place*, to cast a hasty glance, though somewhat more full than has been done heretofore, at the early condition, settlement, and history of the State of Illinois, and of the city of Peoria.

The territory embraced within the present State of Illinois, at the date of the first exploration of the country, some two centuries ago, was the exclusive abode of wild and cruel Indian savages. For an indefinite past period, on which the beams of authentic historical records shed no light whatever, the red man had roamed the dense forest and the broad prairie expanse in unrestrained liberty, sole monarch of all he surveyed, and his right none to dispute. About the time just indicated, among the various tribes of Indians occupying the different portions of our State domain, were the Illinois Indians—a confederacy composed of from five to seven tribes, which gave name to the river and State of Illinois, and one of the tribes, denominated Peorias, doubtless to the town, afterwards City of Peoria. This confederacy of Indians were gradually driven southward by their enemies, and took refuge in Kaskaskia, in what is now Randolph County, Illinois; where, in 1800, the whole confederated tribes amounted only to about one hundred warriors. Here they rapidly degenerated, until the remnant of them soon removed to the far south-west. So the Indian race, in all directions, recedes before the tread and onward and irresistible pressure of the white man, particularly of the Anglo-Saxon order. Eventually, and at no very distant day, the race are likely to become entirely extinct; and that for the reason, doubtless, of their total failure to faithfully execute the important trust committed to their keeping by the Almighty in the gift of such a boundless and fertile inheritance on the face of the earth.

From the womb of the sixteenth century proceeded both the important discovery of the American continent, and the great reformation in literature and religion throughout Europe. The spirit of bitter hate and persecution on the part of the Roman Catholic Church, which the Reformation innocently occasioned, was, in the providence of God, the means of planting colonies in this western hemisphere, which are destined to spread civil and religious liberty over the entire surface of the globe. The early settlements on these distant shores were commenced, east and west,

* This History has been prepared for *The Presbyterian Historical Almanac* by HUGH W. REYNOLDS Esq., of Peoria, Illinois, by request.

in a different spirit, and conducted for totally different objects. The pilgrim fathers, who landed at Plymouth Rock, were impelled, through religious persecution, in order to preserve a good conscience, to leave their native land, whilst the great body of the early adventurers to New France and the valley of the Mississippi were induced to leave in the expectation of realizing large and sudden fortunes from the fur trade and fisheries, or the discovery of rich mines of silver and gold, and articles of rare value; or else to proselyte the Indian tribes to the Roman Catholic religion, for which their Jesuit missionaries would compass sea and land; and with about the same result as declared by the Saviour in the case of the Pharisees: "And when he is made, ye make him twofold more the child of hell than yourselves." When Loyola, the first General of the noted order of the Jesuits, applied to the Roman pontiff, (Paul III.,) for his sanction to the order, which he alleged was the suggestion of Heaven, the Pope and his cardinals reported unfavorably. But when the crafty author of the measure added a vow of subserviency to the Pope, the scheme was at once approved, and the most ample privileges granted to its members, which has proved one of the most potent expedients for sustaining the papal authority, at that time trembling to its centre. The primary object of the order of Jesuits was to establish a spiritual dominion over the mind of men. Expediency in its most exceptionable form was the basis of their morals. Their principles and practices were accommodated to the circumstances under which they were placed. In India they would claim descent from Brahma, and in America they would assure the Indian that "Christ had been a gallant and victorious warrior, who in the space of three years had scalped an incredible number of men, women, and children." Says a secular writer, "It was, in fact, their own authority, and not the authority of religion they sought to establish; and Christianity was generally as little known when they quit, as when they entered the theatre or scene of their labors." * * * "In order to support their missions they obtained a license from the court of Rome to trade with the natives they labored to convert, and thus carried on an extensive commerce, obtaining and reigning as sovereigns." We have said this much of the order of Jesuits for the reason that the order reigned triumphant in Illinois, and taught Indian savages to reverence them as saints, and to worship them as divinities.

The few additional historical facts and hints contained in this article are intended incidentally to impress the mind of the reader with the belief of the vast superiority of settlements and governments established and conducted under Protestant auspices. See for what a great length of time the Jesuits held exclusive sway in the *Illinois country*; and how very little was accomplished in the way of the establishment of independent governments to extend and protect liberty, learning, and religion, upon one of the most

extended and far-widening fields that Providence ever committed to human enterprise. At as early a day as A. D., 1669, James Marquette, a Jesuit missionary, was engaged in instilling his religious principles into the minds of the Indians about Green Bay. In May, 1673, he, in company with M. Joliet, a merchant of Quebec, also a Jesuit, five Frenchmen, and two Indian guides, started upon an adventure to find and explore the Mississippi River, which they reached on the 17th June, 1673, at the mouth of the Wisconsin River. They accordingly descended the former stream until they arrived at the point where the father of waters receives the Arkansas into its bosom. Here they became alarmed at what seemed to them hostile demonstrations on the part of the Indians of that particular region; and thinking discretion the better part of valor, they immediately determined to return, and ascending the Mississippi they reached Green Bay by the way of the Illinois River, and at a point on Lake Michigan, where Chicago is supposed to be located, without so much as losing a man, or receiving any hurt or injury during the voyage. In his journal Marquette informs us that "No where did we see such grounds, meadows, woods, staggs, buffalos, deer, &c., &c., as on the Illinois River."

The next noted personage that appears upon the like scene of adventure is Robert de La Salle, a native of Normandy, but for many years a resident of Canada. After obtaining the sanction of the King of France, he set out upon an expedition in 1678, with chevalier Fonti as his lieutenant and Lewis Hennepin, all Jesuits. He built a fort on Lake Michigan about where the City of Chicago now stands, and leaving some eight or ten of his men to guard the fortification, he proceeded with his company down the Illinois River to Lake Peoria, where the city of this name is located. Here was erected another fort, which from the various hardships and disasters the expedition had experienced, and the depression produced upon the mind of La Salle himself, he called by the name of *Creve Cœur*. Hennepin in pursuit of his project of discovery, on the 28th February, 1680, passed down to the mouth of the Illinois River, and thence up the Mississippi to the falls, which he named St. Anthony, from the chief patron of the expedition. He was here taken prisoner and robbed, but made his escape to Canada, and thence he went to France, where he published an account of his travels. La Salle, after visiting Canada for supplies, returned to Fort *Creve Cœur*. He then descended the Mississippi and Illinois Rivers, and took possession of the country in the name of the King of France, in honor of whom he gave it the name of Louisiana. On his return northward, he left some of his company to settle the country, which is supposed to have been the commencement of the villages of Kaskaskia and Cahokia, in 1683. La Salle was soon afterwards assassinated by one of his own men in an overland journey to his fort on the Illinois River.

After the death of La Salle chevalier M. Fonti, who had been associated with him in his explorations, commanded what was then denominated the *Illinois country*, at that time settled exclusively by the clergy and Indian traders, as far as white men were concerned. This large scope of country extended, in the one direction, from Canada to the Gulf of Mexico, and from the Mississippi east and west from the Alleghenies indefinitely. The King of France, in 1712, granted the whole Louisiana country, by letters patent, to M. Crosat, professedly for commercial purposes, whilst in reality he ruled supreme, for the time being, in the entire country. But after spending vast sums of money, however, in search after the precious metals, and rendering himself and others with whom he was associated completely bankrupt, he was very willing to surrender his privileges into the hands of his sovereign, in 1717. Soon after this the colony was granted to the famous "Mississippi Company," projected by John Law, who, with his extravagant pecuniary scheme for enriching the whole colony, not only crazed his own intellect, but also deceived and ruined numerous others both in France and in the colony, who countenanced and participated in his visionary project. It was during this paroxysm of excitement, when every stockholder in the company imagined his coffers to be filled, that *Fort Chartres*, near Kaskaskia in the State, was commenced. Upon this single structure some millions of dollars are said to have been expended. This fortress was designed to protect the French against the Spaniards. But we here forbear to trace from this point continuously the course of history, and state simply the general result, in 1763, when the country was ceded to England, some ninety years posterior to the date of the exploration of Marquette and Joliet. During this period large expenditures of money had been made principally by the "Western Company," in order to promote the settlement of the country. Kings had been its patrons; ministers, too, of both church and State had afforded their assistance. Individual and corporate enterprize had been engaged, and exhausted their energy and means with apparently little success. The population of the territory of what is now the State of Illinois (exclusive of Indians) at this time did not exceed about three thousand souls. These were principally French, and resided upon the Mississippi and Illinois Rivers. The most considerable towns then were Kaskaskia and Cahokia. The former contained about one hundred, and the latter forty or fifty families. There were some other small villages in the vicinity, among them Peoria on the Illinois River. There was also a settlement in and about Fort Chartres.

Now, in striking contrast with the progress made here, see east of the Allegheny range of mountains colonies of but a little longer duration populous, and far advanced comparatively in the science and experience of good government, and already provided with

not only a very fair system of common schools, but with public literary institutions of very considerable note in the world, where were educated Americans who have been distinguished not only as divines, lawyers, and physicians, but statesmen and warriors. Here they became better acquainted with their rights, and learned better how to maintain them. Many of the brave officers of the Revolution went directly from the college to the field of conflict, and most of the American State papers—during the period that tried men's souls—papers which have been the theme of just eulogy in Europe, as well as in this country, were from the pens of those who received their education in such seminaries of learning as Harvard founded in 1638; William and Mary in 1693; Yale in 1701, and Princeton in 1738. To what else, we ask, can this rapid advance in learning, and in the growth of independent commonwealths be attributed than the free spirit of Protestantism? So it has been throughout our whole history as a *Territory* and as a State. Northern Illinois, though more recently settled than more southern latitudes, was originally planted by emigrants mainly from New York and New England, and it has in growth of population, enterprise, wealth, and intelligence, long since completely outstripped the southern portions of the State, where settlements commenced at a much earlier day. And since, by means of the public and free spirit of enlightened Protestantism, the different portions of the State have been penetrated by canals and railroads, the country is becoming more densely occupied by a superior class of citizens, and the thick *Egyptian* darkness even is being rapidly dispelled, until Illinois ranks in importance only third or fourth in the family of States. With an area of fifty-six thousand one hundred and fifty-eight square miles, out of which could be carved twelve such States as Connecticut, possessing every variety of climate, and unsurpassed in the exuberance of her soil, it is easy to perceive that she has as yet but entered upon her career of prosperity as one of the constituent parts of the mighty fabric of this enduring Union. After 1763, the Illinois country fell into British hands, where it remained until the peace of 1783, when it became a part of Virginia. Subsequently, in 1784, it became a part of the Northwestern Territory. Next, the territory embraced within the present State of Illinois formed a part of the Territory of Indiana; then a territory including Wisconsin, and passing through two grades of territorial government, it was finally admitted into the Union as a sovereign State, on the 3d day of December, A. D., 1818. How checkered the scenes and conditions through which she has passed, from first to last, during her brief history. Once claimed by Spain, occupied by France, conquered by England, and afterwards held by Americans: the Gaul, the Saxon, and the savage; the Protestant, the Jesuit, and the Pagan, for more than a century, have struggled for mastery on her sacred soil.

Since so much space has been occupied with a notice of the State of Illinois, let it suffice to say less in regard to the City of Peoria. This place was originally named after one of the tribes of the confederacy of Illinois Indians, whom we mentioned in a former part of this article in speaking of the Indian settlements along the Illinois River. Peoria City is situated on the west bank of the Illinois River, about two hundred miles from the mouth of the Mississippi, by the course of the river, diminished in distance, however, something like fifty miles by an overland route. Directly in front of the city there is a very considerable expansion of the river, which goes by the name of a Lake, and extends about 20 miles up the river from Peoria in a northeasterly direction. The site of the city for convenience in building, and for beauty in location is, we think, we may safely say, rarely, if ever, excelled. We are quite willing, however, to leave the description of it to a disinterested party. We quote from "Peck's New Gazetteer:"

"The situation of this place (Peoria) is beautiful beyond description. From the mouth of the Kickapoo, or Red-bud Creek, which empties into the Illinois two miles below the old fort, the alluvion is a prairie which stretches itself along the river three or four miles. The shore is chiefly made up of rounded pebbles, and is filled with springs of the finest water. The first bank, which is from six to twelve feet above high water-mark, extends west about a quarter of a mile from the river, gradually ascending, where it rises five or six feet to the second bank. This extends nearly on a level to the bluffs, which are from sixty to one hundred feet in height. These bluffs consist of rounded pebbles overlaying strata of limestone and sandstone, rounded at the top, and corresponding in their course with the meanders of the river and lake. On the bluffs, the surface again becomes level, and is beautifully interspersed with prairie and woodland.

"From the bluffs the prospect is uncommonly fine. Looking towards the east, you first behold an extensive prairie which, in spring and summer, is covered with grass, with whose green the brilliant hues of a thousand flowers form the most lovely contrast. Beyond this the lake, clear and calm, may be seen emptying itself into, or by its contraction forming the river, whose meanders, only hid from the view by the beautiful groves of timber, which here and there, can be traced to the utmost extent of vision."

Before the recollection of the present generation, there was a village, by the same name, situated about one mile and a half above Peoria. About the year 1780, the first house went up in the new town, as it was then called, of no very great pretensions, for either comfort or elegance, you may be sure. Before many years the old village was abandoned, and its inhabitants generally settled, for a time at least, in the new town. The inhabitants consisted, perhaps exclusively, of Indian traders, hunters, and voyagers, and in general lived upon good terms with their savage neighbors.

In 1781 they abandoned the village through fear of the Indians, but afterwards returned, and resided there until about 1812. About this time the place was destroyed by Capt. Craig, of the Illinois militia, and occupied in 1813 by the United States troops, and called Fort Clark. After the war the fort was abandoned, and soon after burnt by the Indians. For many years the place remained unoccupied; but after some considerable time, some enterprising individuals commenced a settlement, but so very gradual was the increase of population, that even up to about the year 1832, Peoria only numbered, all told, some twenty-two buildings, including court house, store, and blacksmith-shop. In the year 1844, Peoria became incorporated as a city, and then contained a population of less than two thousand souls. But about four years after this time, a great impetus was given to the growth and prosperity of Peoria, by the completion of the Michigan and Illinois Canal, which finally accomplished the long and anxiously contemplated water communication between the east and the far west, by means of the connection of the Illinois River with the northern lakes. This desired consummation at once increased the price of the staple productions of the State one-fourth in value at least. Since the completion of this public improvement, Peoria City has experienced a steady and healthful growth of population, and a measure of prosperity in every branch of business, alike gratifying and commendable to the enterprise of her citizens. The present population of Peoria, as near as can be ascertained, is supposed to be about twenty thousand. In enterprise, intelligence, and morality we will, it is thought, compare favorably with any other place of like size in the whole country. Some idea may be formed of our city, in a commercial and business point of view, by the exhibition of a very brief and general statistical statement. In our immediate vicinity are numerous and exhaustless mines of bituminous coal of excellent quality, which is used and consumed to so large an extent as to furnish constant employment to a large number of laborers in our midst. The quantity of coal annually consumed within our city by manufacturing establishments alone, exceeds three millions of bushels. The value of articles annually manufactured is about five millions of dollars, exclusive of brick manufactured in and about the city, which of late years amounts to about fourteen millions annually. In addition to the immense amount of grain consumed by our manufactories, the annual export is not less than the enormous quantity of one hundred and twenty thousand tons. The lumber business, too, is an important branch of trade. The amount sold in the Peoria market annually may be safely placed, in round numbers, at about twenty-eight millions of feet. So the business of pork-packing is an important item in the way of traffic. This particular business, for some years past, has been largely on the increase, until the number of hogs packed here, in one year, has reached as high

as eighty thousand. During the last year the general government has realized revenue to an amount over one million dollars from the city of Peoria on one article of taxation alone. Peoria also, we think, affords equal facilities for education to most other places of its size either east or west. We have here, it is true, no college established as yet, though an attempt was made not long since to found an institution of the sort by the "Synod of Illinois, when a powerful gust of wind prostrated a fine building in the course of erection, so as to discourage all effort in that direction ever since. Private enterprises, too, for educational purposes have very partially succeeded. Our public school system, however, in its successful operation seems to have completely filled the void. We have within our city limits annually derived from taxes (City, State Fund, and Township Fund) some sixteen thousand dollars devoted to purposes of public education. We have already seven elegant and costly structures, which, the last year, seated comfortably over twenty-three hundred scholars, leaving room to accommodate a greater number still. In these schools there is the primary division of High-school and District schools, the latter again divided into Primary, Intermediate, and Grammar Departments. In these different schools competent teachers are secured. Not only what is usually designated a good English education is afforded; but, if desired, students may be prepared to enter creditably the freshman class at least in the most celebrated colleges of the land. Before closing this particular branch of the subject, I would mention a public library containing some five thousand volumes, embracing works of science, history, and almost every variety of current literature. As it respects the moral and religious character of our citizens, there is presented here, we presume, about the usual diversity of principles and practices. It can, however, be very truthfully remarked that a deep tone of moral principle and of religious feeling pervades a large class of our community, which, it is believed, is decidedly the controlling influence of the place. We have at present some twenty-three churches, and about twelve different denominations of professing Christians within our midst. And here we make a final halt as it respects the State of Illinois and the city of Peoria.

As respects the history of the Presbyterian church in the State of Illinois, the writer of this article was wholly destitute of the requisite material to furnish such a synopsis as the case seemed to require, in the short notice afforded him. He accordingly availed himself of the learning and research of JOHN G. BERGEN, D.D., of Springfield, Illinois, who has been long resident in the State, and is, perhaps, more familiar with the history of this particular department of our Zion than any one else here or elsewhere. The Doctor says:

"It is thirty-five years ago, that my lot was cast, in the providence of God, in the prairie land; then, according to the best in-

formation I have been able to get, there were but eighteen small Presbyterian churches in Illinois; and these were in the southern part of the State, on the Wabash, on the Ohio, on the Mississippi, with a few equally small in the interior between these rivers. At that time, we had but two churches in the Sangamon country, as central Illinois was called—one at Springfield, the other at Jacksonville; north of these none.

“Of these few churches, Rev. Salmon Giddings was instrumental in organizing most of those which were in the counties of Illinois adjoining St. Louis, where he resided; and of those further south, the principal part were organized by Rev. B. F. Spilman,* whose entire ministry, it may be said, has been spent there in labors of pioneer life, a life sustained in vigor till May, 1859, when he was called to rest therefrom, and we doubt not, also, to be held in lasting remembrance by the church. These two brethren were the *first permanent missionaries in the Presbyterian Church in Illinois and Missouri.*

“These churches had no other houses of worship than those built of logs. Some of these were made entirely of rough log; a few of logs hewn. When I came to the State there was no other kind of houses for church or school, of any denomination, and scarcely any other for family. The Romanists had two rough stone buildings for their worship, one at Cahokia, the other at Kaskaskia, dating back more than a hundred years, to the French Catholic Missionaries La Salle, Las Casas, and others.

“Thirty-five years ago, the number of inhabitants in this State, including men, women, and children, was scarcely equal to the number of volunteer soldiers we now have from our State in the national army to suppress the portentous rebellion yet raging in our Southern States. The population, then, was less than 150,000, now it is more than 1,700,000, making ours the fourth State in the nation in this respect, and in some others, more than the fourth.

“At that time the inhabitants of the State lived principally in the south—below the St. Louis and Vincennes road. The central and northern parts had remained either greatly unknown, or their settlement had been unwisely exploded. This beautiful section of country where we dwell, and west of it, was called by the Roman Priests Mauvistare, that is, *bad land*. In short, vast portions of the State, north of the road just named, were considered only as low, wet, broad prairies, too broad for cultivation, and fit only for roaming wolves, or the Indian's wild fire to start his game; not inviting to civilized man.

“Thirty-five years ago, the Synod of Indiana embraced Illinois and Missouri, and was the frontier Synod in the north-west. There was no presbytery in this State. There were but *seven*

* A memoir of Rev. B. F. Spilman is published in *The Presbyterian Historical Almanac* for 1860, p. 78.

Presbyterian ministers in it, while, in proportion to the population, there were more acting and acknowledged preachers of the gospel in it, than in New Jersey or New England. And, we believe, it will not be unjust to say, that the lack of quality was not supplied by the quantity.

“The Synod of Indiana, at their meeting in October, 1828, divided the Presbytery of Missouri at their request, and took measures to form a presbytery in Illinois. Three years after that event, the Presbytery of Illinois was divided into three presbyteries; and the General Assembly directed the Synod of Illinois to be constituted. Seven years later, the division in the Presbyterian Church in the United States which carried with it, in Illinois, more than two-thirds of the ministers and churches which had been connected with us; leaving us, in 1838, in a small minority; and the little strength of Presbyterianism which remained to us, laid in Sangamon and McDonough counties. In 1856, our Synod judged it wise to ask the General Assembly to divide it; and the Synod of Chicago was formed. In 1856, the Presbytery of Palestine, which for convenience had been connected a few years with the Synod of Indiana, was returned to us, and two new presbyteries were constituted, making in the Synod of Illinois seven, and with the four of Chicago, eleven presbyteries, at that time in the State.

“The first presbytery of Illinois was formed at Jacksonville March, 1829, and was called Centre. This was divided into three, and they were named Kaskaskia, Illinois, and Sangamon, after the three internal rivers of the State.

“The first Synod of Illinois was constituted September, 1831, at Hillsboro, and embraced the Presbytery of Missouri, and in its turn the great North-West. The limits of the Presbytery of Sangamon extended to Galena and Chicago, consequently including Peoria and the intervening country. A Presbyterian church was formed at Peoria, in 1834. In 1835, Rev. Thomas Galt, now deceased, of the Theological Seminary of Allegheny, was appointed by our Board of Missions to that church. At that time Peoria, which was one of the most beautiful sites on the Illinois River for a city, and had long been a favorite stand-point for the Indian tribe of that name, had broken its chrysalis state of civilization. Schools, churches, courts, and marts of commerce, principally by the hands of eastern emigrants, were planted and rising into importance.”

The first organization of Presbyterianism in Peoria was in the month of December, 1834, when the place did not probably number over two or three hundred inhabitants. This was whilst the great Presbyterian family was as yet one undivided communion.

Before my church organization was actually formed, the Presbyterian element here, representing the different sections of the country, met together for the purpose of the consummation of so

desirable an object. So different, however, were their religious views and sympathies that it required no very protracted conference to satisfy each party that there existed no sufficient accord so as to walk peaceably together, for the future, in one church communion. The parties, accordingly, separated on the grounds of Old and New Schoolism; and immediately organized distinct churches. The Old School branch got somewhat the start, however, and announced itself as first in the field to commence warfare against the dominions of the Prince of darkness. For the purpose of clearing the way, and explaining fully certain points in the history of our own immediate Zion, we will in a few sentences bestow attention, *in the first place*, upon the New School branch of the church planted here. At this period in our early history, in the religious portion of the community, the New England element greatly prevailed, and consequently gave to the religious enterprise of their choice the decided advantage, at the commencement, in a numerical point of view. And withal they had the dash, push, and assurance characteristic of the Yankee, so effective, for a time at least, in almost any enterprise, in the early settlement of a country. It may not, therefore, surprise to hear that the church in question prospered, and soon became the leading one of the place. For the time being her enlargement seemed to cast a shade over, and darken the prospect of her sister church by her side. Indeed so attractive was her communion, that it for several years embraced many who were anywhere but at home while they remained outside of the Old School enclosure. This congregation was organized in the year 1834, and until some time in the year 1836, had no church edifice. In this year they erected a neat, comfortable, and for that day, quite a spacious frame building, which, from the place where it was erected, was ever after called the "Main Street Presbyterian Church of Peoria." The spot where it stood is now occupied by the large brick church edifice, in which the Rev. A. A. Stevens ministers at present, as a Congregationalist. The church was organized by the Rev. Mr. Bascome, originally from New Haven, but then a member of the Sangamon Presbytery. Mr. Bascome served the church until 1835, when the Reverend Jeremiah Porter became the pastor, and remained in charge of the church about three years; and was succeeded by the Rev. John Spaulding, who left in 1841, and engaged in the service of the "American Seamen's Society," New York. Soon after the departure of Mr. Spaulding, the church began to decline, and, in the year 1847, contained only twenty-two church members, at which time she changed her ecclesiastical connection, and became Congregational.

That particular class of individuals in the community, who are so constant and indefatigable in their endeavors to discover something discouraging and discreditable to fanaticism, in connection with the discussion of the question of human bondage, may, we

presume, find gratification to their hearts' content by directing attention to the marked example in the case of the Main Street Presbyterian Church of Peoria. To this cause, perhaps, more than all other causes combined may be attributed the decline and fall of that religious enterprise, inaugurated under apparently very favorable auspices. It is only to be deplored that the wild and erratic spirit of abolitionism that characterized a comparatively diminutive band of zealots, at that day, in certain localities, should have driven a large portion of our citizens, and of the church even, to the opposite extreme, so as to become equally fanatical in deifying the system of human slavery; and being at least the indirect cause of involving our beloved country in the most cruel and gigantic civil war that has, perhaps, ever been waged on the face of the earth.

We have already stated that Presbyterianism was first organized in Peoria, in the month of December, 1834, and that the earliest formation of any particular church was under the auspices of those sympathizing with that party, which, after actual separation, was denominated Old School. We shall now trace as fully and accurately as the facts within our knowledge will permit, the history of its organization and progress. The question of the regularity of the "First Presbyterian Church of Peoria," as it was called at the time, was mooted a few years after the occurrence took place; and both presbyterial and synodical action, in reference to this church, has been influenced, in some measure, by the opinions of the members of those bodies on this particular point. This alléged irregularity was on the ground, that the organization itself was effected by Mr. Samuel Lowry, afterwards elected an elder of the church. The impression in regard to the defective organization, doubtless, originated from what the Rev. John Brich (sometimes called *Birch*) had said to John G. Bergen, D.D., of Springfield, Illinois, afterwards testified to by the latter before the "commission of the Synod of Illinois," in October, 1840, at Peoria. It seems from the testimony of Dr. Bergen, that Mr. Brich, immediately after his attendance upon the organization of the church in question, visited Springfield, and informed Dr. Bergen that Mr. Lowry had organized the church, and that he, Brich, had merely done the praying usually performed on such occasions. From the report of the proceedings, however, to the Synod, the Rev. gentleman must have been in jest in what he told to Dr. Bergen. From other things said on the same occasion, he evidently wished to make it appear, that Mr. Lowry had got the start of the New School in the organization of the Old School church. The following has been furnished us as an extract from the report of Mr. Brich to the Synod of Illinois in 1835, in reference to the organization of the particular church under consideration:

"I organized on the 22d of December, 1834, the First Presby-

terian Church in Peoria, and in my opinion, I did it in accordance both with the Holy Scriptures and the Book of Discipline. I was invited to preach to the people on the Sabbath day, and did so; and was requested to make it known to the congregation after divine service, that the members and friends were invited to meet in the same house again the next evening at candle-lighting, to form a Presbyterian Church. They did so, and I met with them, and was invited to preside, and so I did, and opened the meeting with reading a portion of the Holy Scriptures, and with prayer, and a few remarks. Then they chose Mr. Samuel Lowry to be their clerk; and he being an elder already, they chose him also to be their acting and ruling elder, who then presented a paper that was ready, containing the names of the Presbyterian families in and about Peoria, with the number of church members and their children, which was approved. They then proceeded to make choice of and elected four trustees, and the understanding was, that this was the beginning of the First Presbyterian Church in Peoria. After a few remarks, I closed the meeting with prayer to God in the name of the Lord Jesus, and dismissed the people with the benediction."

Rev. Brich, who, as has been seen, figured in the organization of the First Old School Presbyterian Church here, was an Englishman, at that time from forty-five to fifty years of age, and is represented to have been a man, though of somewhat rough exterior, a man of piety and zeal, and withal considerably gifted as a preacher. He was employed in the service of the church for many years as a missionary, both in Ohio and Illinois, in the early settlement of the country. He is said to have perished in a snow-storm, in the Rock River country, in 1836 or 1837, on the prairie whilst on a missionary tour.

The place of preaching, alluded to by Mr. Brich in the above extract, was at the house of Mr. Samuel Lowry, who then resided on Water Street near Hamilton, and occurred on the 21st of December, the day previously to the organization of the church. The paper also spoken of was, on the part of those signing, in substance, an expression of a wish to form an Old School Presbyterian Church. The following names were appended to the paper: Samuel Lowry, Rebecca Lowry, John Sutherland, Christiana Sutherland, Andrew Gray, Mary Gray, Lucinda Hardesty, Catherine Fash, Peter A. Westervelt, Adam Poath, Mrs. Poath, Nelson Buck, Annie Buck, Aholiab Buck, Mrs. Buck, and Mrs. Emon. The above names composed ten families, and represented forty-five individuals. Besides the election of Mr. Samuel Lowry as an elder, the congregation also chose the following gentlemen as trustees, to wit, Andrew Gray, John Sutherland, Peter A. Westervelt, and Nelson Buck. The church was incorporated 9th March, 1835, and Samuel Lowry then elected an additional trustee. At this time there was no house in the place for divine worship; and

religious services were usually, or quite frequently at least, held by all denominations in a small log building, some twenty feet square, used as a court house. This building was situated on the banks of the river, a few feet from where there has recently been erected a steam flour-mill, on the site of one not long since consumed by fire, known as the "Red Mills."

The congregation, as soon as practicable, made a move towards providing a house of worship. A portion of ground one hundred and fourteen feet square, part of lots one (1) and three (3) on block nineteen (19), on the corner of Adams and Jackson streets, was accordingly selected for this purpose. In the fall of 1835, the house was ready to be occupied for divine worship.

From the date of the organization of the church until the following summer, we are not advised of the persons, if any, who supplied the church, except that a Rev. Mr. Gault was here, and preached in the spring of 1835, remaining, as we are informed, only about two weeks in all. In June, 1835, the Rev. Isaac Kellar, directly from Williamsport, Md., arrived in Peoria, and the church being without a preacher, he was invited to supply the congregation. As has been already intimated, the church edifice was not yet completed, and there was no regular place of meeting for religious services. Mr. Kellar first occupied a small room, on Water Street, between Fulton and Main streets, occupied as a store-room, during the secular days of the week. He also preached for a short time in the dining-room of a tavern-house, located on the north-east corner of Main and Washington streets. In October of this year, the ordinance of the Lord's Supper was observed for the first time, and the following persons were then recognized as in full communion with the church: Samuel Lowry, Mrs. Rebecca Lowry, John Sutherland, Mrs. Christiana Sutherland, Mrs. Mary Gray, Mrs. Annie Buck, Mrs. Margaret Moore, Mrs. Mary McFadden, Miss Mary McFadden, Miss Sarah McFadden and Peter A. Westervelt. Mr. Sutherland was on this occasion ordained a ruling elder. The Rev. Mr. William K. Stewart and Rev. Mr. Brich were present and took part in the exercises. In April following, on the 22d day of that month, Henry Schnebly, Mrs. E. M. Schnebly, Clark D. Powell, and Mrs. A. C. Powell were received as members. Mr. Kellar supplied the church for about the period of one year. After this the congregation was without a minister for about the same length of time. In May, 1837, there was an accession of some five members; and during the course of that summer, the Rev. James Williamson, of Carlisle Presbytery, Pennsylvania, received and accepted an invitation to become pastor—intending to remove to Peoria the following spring. Owing most probably, however, to a division which occurred in the church, about this time, Mr. Williamson finally declined the call addressed to him. In the months of October, 1837, and of March, 1838, seventeen additional members were

received into the communion of the church. In the meantime, Mr. Kellar was again invited, and consented to supply the pulpit, and continued to do so until some time in the summer of 1838. The Rev. William G. Ball preached stately to the congregation during a portion of the years 1839 and 1840; and the Rev. Mr. Carrington in 1843. The church had, however, for some time past, evidently been in a languishing condition, from causes which may appear more fully hereafter, so that the remaining members were, on the 30th of August, 1844, at their own request, dismissed to unite with other sister churches; the organization thus becoming extinct. The church edifice was not very long afterwards sold upon a mortgage against the trustees of the church. The building itself has since been removed a short distance from the spot where it originally stood, and now fronts upon Jackson Street, and is occupied as a private residence, after having undergone the requisite change to render it a suitable abode for the secular purposes of life.

During the summer of 1838, a division unfortunately took place in the Old School branch of the Presbyterian church, small and feeble as was this band of Christian worshipers at that time; and, perhaps, what was still more unpropitious, the matters of misunderstanding and difference between the parties were taken into the church courts, doubtless, with the best of motives to promote speedy peace and harmony among brethren. But as, alas, too frequently happens, in such circumstances, this movement seems only to have aggravated the evil, and prolonged the strife, as is feared; for some of these courts themselves evidently imbibed too much of the spirit of the parties litigant, so to speak, and became in a measure divided into parties on this question, so that the decisions of the Presbytery, at least, vacillated to the one side or the other in proportion as the majority present personally sympathised one way or the other. As a pretty natural consequence the controversy continued only too long, and it appeared in one judiciary after another, until the entire circuit, from Presbytery to General Assembly, was completed, during the course of some three or four years, in the way of appeal and complaint. The first introduction of the affair into the church courts, was at the Presbytery in Princes Grove, held on the 9th day of October, 1838, where a committee was appointed to investigate, and report upon the subject at that meeting of Presbytery, whose report made and adopted, among other things, enjoined on the members of the church in Peoria, that they unite as to a place of worship, and in the choice of a minister. At a subsequent meeting of the Presbytery, at Canton, in March, 1839, the following resolutions were adopted:

1. "Resolved, That while the course pursued by the persons worshiping at the court house has not been in all respects regular, and such as should hereafter be quoted for a precedent, yet in

view of the circumstances of the case, the Presbytery does hereby recognize the congregation worshipping at the court house as the Second Presbyterian Church of Peoria.

2. "Resolved, That Mr. Kellar be considered the stated supply of said church, until the next stated meeting of Presbytery."

But let this mere glance at official action, in one only of the courts of the church, in relation to the matter in hand, suffice, at least for the present.

The division just alluded to occurred, it would seem from the testimony before a certain synodical commission (of which we shall have occasion to speak hereafter) on the 11th of July, 1838, at which time a meeting was held at the court house, and certain proceedings had, and resolutions adopted, on the part of those disapproving more or less of what had been done, particularly by Mr. Lowry, as was alleged. From the minutes of the commission already referred to, it would appear that the meeting at the court house, was originally called as of members of the "First Presbyterian Church of Peoria," only to meet in a place different from their own church-building for certain reasons, for the purpose of the election of additional elders and church officers. However, this may have been; and however small and comparatively insignificant may have been the number left in the old organization, on which point there seems to be contradictory assertions, it is evident, both from this brief sketch already given of that organization, and from presbyterial records, that it did exist, and was represented in the church courts, as well as expressly recognized by even the General Assembly itself, some considerable time subsequent to the meeting in the court house. It is but fair, therefore, to date the division from the aforesaid period. Accordingly we find, that at the meeting in question, two elders were elected, to wit, Clark D. Powell, who had been an elder, and brought with him a certificate of dismissal in good and regular standing from a church in Virginia, of which Rev. Mr. Foote was the pastor, and Joseph Batchelder. They also chose the Rev. Isaac Kellar as their stated supply to minister to them in holy things. We have not been able to obtain a list of the members who at this time withdrew from the church worshipping in Adams Street. It does not, however, we presume, materially differ from one containing the names at the time of their recognition as the Second Church, by the Presbytery, which met in Canton in March, 1839. The following are the names of the church members referred to, to wit, Margaret Kellar, Henry Schnebly, Elizabeth Schnebly, Robert Campbell, Catharine Campbell, Ellen Campbell, Eliza Campbell, Thomas Taggart, Rebecca Smith, Mary Barnhisel, Patrick Campbell, Isabella Campbell, C. D. Powell, Eliza A. McCoy, Hannah E. Work, Jane D. Lindsay, William Weis, and Margaret B. Weis. After the separation, the branch of the church which had left, worshiped in the court house for some considerable time.

In December, 1839, if not at an earlier period, a movement was made towards the erection of a house of worship. In pursuance of a notice previously given, the trustees of the congregation met, on the 21st day of the month and year just indicated, and adopted a resolution to the effect, that the Rev. Isaac Kellar be invited to accept an agency from the Board of Trustees for the purpose of soliciting and collecting funds to erect a house of public worship, for the use of the Second Presbyterian Congregation, which agency Mr. Kellar promptly signified his willingness to accept; and accordingly, entered upon the duties of his appointment. About ten months after this time, the enterprise had so far advanced and succeeded as to enable the report to be officially made, "that the condition of the Second Church, at this present time, is about as follows: We have succeeded in raising subscriptions to the amount of about \$1300 for the purpose of erecting a house of worship, and have gone on to burn brick and collect material for building; and, at the present time, we have on hand, one hundred thousand good brick, and a considerable quantity of lumber. Our intention is to prosecute the work next spring, and hope to have a house of worship erected." This contemplated structure was afterwards erected on a part of lot No. one (1) block No. eleven (11) on southwest side of Fulton Street, between Jefferson and Adams, at a cost of about thirty-five (\$3500) hundred dollars. The walls of the building were of brick, and its dimensions were in width forty feet and in length fifty feet, with a gallery where a choir and a portion of the congregation might be comfortably seated. In this day the structure is very unpretending and quite homely indeed, but at the time it was first erected, both in view of the condition of this section of country, the extreme scarcity of money, and the weak and divided state of the church, as well as the limited pecuniary resources of the members, it may be considered a consummation considerably more creditable to those who pushed it forward to completion, than many can duly appreciate in the present almost incredible change in the condition of things here particularly.

Up to the point at which we have arrived, in traversing the progress of Old School Presbyterianism in Peoria, it will be perceived that divisions and distractions still exist where it is peculiarly important that love should prevail. In order to accomplish this most desirable end the General Assembly, in 1840, having heard a complaint of Samuel Lowry against the decision of the Synod of Illinois, confirming the action of the Presbytery of Peoria, which established a second Presbyterian Church in the town of Peoria, determined in general in favor of the complaint, but adopted the following minute: "In order to bring matters back to a state of order and harmony, the General Assembly hereby direct the Synod of Illinois, at its first meeting, to appoint a committee composed of men known to be of sound judgment, and

pacific in their characters, and not obnoxious to either of the churches now established in that town, to visit said churches as soon as practicable and use their best endeavors to bring them together in one harmonious body, that they may be able to select and support a pastor, and not as separate and feeble sections of the same body, remain a reproach among their adversaries. In the meantime, the Assembly enjoins it upon the members and officers of the said churches to exercise mutual forbearance and Christian kindness, that they may be prepared to profit from a visit by the committee of Synod."

In pursuance of the injunction just quoted, the Synod of Illinois, at their meeting in Rushville, in October succeeding, adopted the following minute: "WHEREAS, The General Assembly have directed the Synod of Illinois to take measures to settle the difficulties in the church in that place, (Peoria,) *Resolved*, That a committee of Synod be appointed for that purpose, and in addition to the duties enjoined by the Assembly, said commission be, and they hereby are empowered by the Synod * * * to ascertain the state of the whole case respecting both the Presbyterian Churches of Peoria, as to the regularity of their organization, &c.; and if, in their judgment, they deem it best calculated to harmonize the Presbyterian Church, then they are invested with power to dissolve either or both the churches of Peoria, and to organize a new Presbyterian Church in that place." Accordingly, the following persons were appointed the commission, and directed to meet in Peoria on the last Thursday of October, A. D., 1840, at 7 o'clock, P. M., to wit: John G. Bergen, Andrew Todd, Michael Hummer, Thomas Galt, and Samuel Wilson, *Ministers*; and James M. Duncan, William C. Posey, John N. Mone, Samuel Campbell, and William Dixon, *Ruling Elders*. The commission assembled at Peoria on the day and hour designated, Michael Hummer and Samuel Wilson, *Ministers*, and Wm. Dixon, *Ruling Elder*, being absent. After a somewhat laborious session of three days the commission adjourned, after passing the following resolution:

Resolved, That the first and second churches of Peoria, as they have been called, be, and the same are hereby dissolved by the commission of the Synod of Illinois, in the name of the Synod, and by virtue of the authority and right entrusted to them by the Synod.

From the day of the adoption of the foregoing resolution dates the organization of "The Presbyterian Church of Peoria," as it was then named, which seems notwithstanding the recorded disapproval of the General Assembly, in 1842, of the action of the Synodical commission, to be the predecessor of the "First Presbyterian Church of Peoria" of the present day. At the time the Synodical commission met, the then second Presbyterian Church, in addition to the members already named, as of a somewhat earlier period, contained the following members:

George Barnhisel, Jane Hart, James Morrison, Mrs. Morrison, Rebecca Downs, Joseph Batchelder, Rachel Batchelder, and Catharine Kellar. The following persons composed the session of the church: Clark D. Powell, Joseph Batchelder, and Henry Schnebly; and the following the Board of Trustees: Robert Campbell, George W. Reed, William Weis, James H. Work, Samuel Smith, John A. McCoy, Smith Frye, James Kirkpatrick, Samuel Shepler, and George Holmes. The call addressed to the Rev. James Williamson, of which we have spoken, was very probably declined finally by reason of the division in the church about that time. Ever after this the *First Church* evidently dwindled to the day of its finality, yielding up the ghost in 1844. The new organization elected as Elders the three individuals last named as such, as well as the same Trustees, only with this difference that George Bernhisel was substituted for George W. Reed, Smith Frye, and George Holmes. The Rev. Isaac Kellar was chosen as stated supply, who ministered to his people continuously until October 1, 1847. During this time, about the fall of 1844, the building, on Fulton street, was completed, and found to be a comfortable place of worship for the time being, with which the taste of the congregation was satisfied, until their numbers and pecuniary resources demanded a larger and more costly place for public worship. From the hasty inspection that we have given to the sessional records, the accessions to the membership of the church during the period of which we speak, appear to have been gradual, and the growth of the church upon the whole steady and healthful, considering that the place at that day was comparatively small, and separated into quite a number of Christian denominations of evangelical as well as of other persuasions. The Rev. Isaac Kellar, who has served the Presbyterian Church so long in and about Peoria, still survives, though evidently declining under the weight of years. He resides about five miles from the City of Peoria. Mr. Kellar received his theological training in Princeton Seminary, where he continued from the year 1815 to 1818. He was licensed to preach the gospel by the Presbytery of Carlisle in the fall of the year last mentioned. His first location was at Morefield, Va., on the south branch of the Potomac River, where he tarried for the short period of about six months, laboring as a missionary in the counties of Hardy and Hampshire, Virginia. In the spring of 1819 he settled in McConnellsburg, Pennsylvania. Here he remained for five years, and then removed to Williamsport, Maryland, where he continued his ministry until his removal to Peoria, in June, 1835, as already stated.

At the point now reached pause for a moment and cast a backward glance in the way of calm and solemn reflection upon the lessons of the past, particularly as it respects our own mortality. From the start of organized Presbyterianism in Peoria onward in the march of thirteen short years, how marked the change. The

ranks which were full as late as the latter part of the year 1840, have since thinned about one-half, and among the fallen are counted the entire bench of Elders. Sutherland, Batchelder, Lowry, and Schnebly, all in full life in 1840, have been successively cut down by the sharp scythe of death, in the midst of their usefulness, in the order in which they are named, on the 30th September, 1845; on the 10th December, 1848; on the 5th October, 1857; and on the 4th August, 1858, respectively. At least three of the individuals just named, as far as can be ascertained, seem to have borne quite a resemblance in many of their principal characteristics. The reference is now more particularly to Sutherland, Batchelder, and Schnebly. These were all modest and unassuming men, and were disposed instinctively to shrink from rather than to seek applause and distinction from their neighbors and fellow-citizens; still they were firm and steadfast in the discharge of duty as the occasion demanded. They were all men of strong, sound mind, with a good share of that most valuable and indispensable article of mental furniture usually denominated "common sense." They, above all, possessed great moral worth of character, and have left on the records of life reputations pure and white as an inheritance to their children far more valuable, if properly improved, than large accumulations of silver and gold. John Sutherland, before his removal to Illinois, was a member of the Second Presbyterian Church, of Pittsburgh, Pennsylvania, under the ministry of the Rev. Dr. Swift. He arrived in Peoria in the fall of 1834, and resided in the town for about one year, and then removed to French Grove, some twenty-six miles distant. He continued to attend divine service, however, at the First Presbyterian Church in Peoria for three or four years afterwards until the organization of a church of his choice, at Rochester, a very short distance from his residence, with which he continued connected, and of which he was elected, and in which he officiated as a Ruling Elder to the period of his death. Joseph Batchelder, previously to his coming to the West, in November, 1838, lived in Steuben County, New York. Soon after reaching Illinois, he settled upon a farm about five miles distant from Peoria, which he continued to cultivate and improve up to the period of his death; and upon which certain members of his family reside at this day. Henry Schnebly immigrated to Illinois, from near Hagerstown, Maryland, in November, 1835, and resided upon a farm about two miles north of Peoria, where he ended his days in advanced life on the day already intimated.

Samuel Lowry, one of the Elders before named, but not in the category of the three noticed, was of foreign birth, and immigrated to the United States at the tender age of only nineteen years. He resided in Cincinnati, Ohio, continuously for the space of almost the quarter of a century engaged in the business of merchandizing. In 1834 he removed to Peoria, where he resided

ten years, and then returned to Cincinnati, and there died; and, as he said, "Could go to the grave as calmly and quietly as to the Lord's table." Mr. Lowry was a man of strong and determined will, and, doubtless, it was gratifying to his feelings to see his own plans succeed, which he was wont to press and push, perhaps with all his might and main, as numerous good and valuable characters did before him, and still are continuing to do down to this present day. It may have been the fault with Mr. Lowry that the church here to which he belonged was too much absorbed in himself. It could not, however, well be otherwise than that others were equally as culpable at least in not manifesting the same degree of interest in the affairs of the church, so as to acquire a similar ascendancy over the minds of their fellow-members. We must confess to a hearty sympathy with those whose attention is deeply enlisted in spiritual affairs, and can even reconcile points of inconsistency in Christian character, under such circumstances. That Old School Presbyterianism, when so weak and feeble, should have divided, and striven one party against the other, is greatly to be regretted; still I have full charity to believe that the representative men on each side, as well as others, were honest and sincere in their convictions. He, of whom we now particularly speak, has, we would fain hope, entered into rest and felicity, and the venerable father who still survives may soon meet him where they will see eye to eye, and dwell in perfect unity throughout the cycles of eternity.

After Mr. Kellar relinquished his charge, the congregation remained some six months without the stated means of grace. In April, 1848, the Rev. Addison Coffey, late of Coshocton, Ohio, who had received an invitation from the church, arrived in Peoria, and on the 16th day of the same month commenced preaching to the congregation as stated supply, and was installed pastor of the church on the 26th of October following. The salary promised Mr. Coffey was six hundred dollars annually, and the engagement was scrupulously observed throughout the whole course of the continuance of the pastoral relation, and which promise his people enlarged so as to increase his compensation an additional one-third in amount, which at that day would command, it is presumed, double the amount of articles or expenditures required and incurred necessarily during the course of the year. Since so much space has been already occupied with this article, it is not designed to enter into the minutia of events during the pastorate of Mr. Coffey. Let it suffice merely to note the various individuals and the times when they were respectively promoted to official stations in the church, with the general increase of the membership, accompanied with brief allusions to the general characteristics of the church, during the term of Mr. Coffey. Soon after Mr. Coffey became the pastor a move was made in the session to increase the number of its members. Accordingly, a congregational meeting

was called for the purpose, which assembled, in pursuance of a call from the pulpit, on the 30th December, 1848. The meeting *first* determined to choose two additional Elders, and upon counting the ballots John L. Griswold and William Weis were found to have received a majority of the votes cast, and were declared duly elected. At the same time it was determined to elect three Deacons, a vacancy having occurred by the election of Mr. Weis as Elder, and the choice fell upon John Dredge, William Stettinius, and Jacob Spears. By agreement the 14th of January was fixed upon as the day for the ordination and installation of the persons above named. Accordingly, on that day John L. Griswold and William Weis were ordained and installed Ruling Elders in the church, and John Dredge and William Stettinius, Deacons; Mr. Spears being providentially absent. Subsequently it was determined again to increase the number of the Elders of the church. A congregational meeting was called for the purpose on the 24th March, 1852, and after pursuing the same course as just described, it was announced that John C. Grier and John Reynolds were elected. On the 5th of April succeeding the former individual was installed, and the latter ordained and installed Ruling Elders of the church. One prominent characteristic of the church, during the pastorate of Mr. Coffey, was the rigid exercise of discipline towards delinquent members, irrespective of their position in the church or in the community; and administered, we may say, invariably with the happiest results. The session, during the time of which we speak, was called upon to discharge the delicate and unpleasant duty of passing censure upon certain individuals—one himself a member of the session, and the others occupying prominent positions in society. The judicious exercise of discipline is, no doubt, an important part of the functions of the ministry and eldership of the church, in order to the greater purity and edification of the church. In this day, however, in certain sections of the church at least, investigation of offences has become so technical, and so many guilty escape punishment, that it is often discouraging to attempt to administer wholesome discipline, in view of the ordeal through which the prosecutor himself even has to pass, and the uncertainty of the final decision as respects the true merits of the case. It must not be inferred from what has been said on the point of discipline that the state of the church at this particular time was other than pure, peaceful, and flourishing. This very discipline seems to have been so opportunely and skillfully administered as itself to have contributed to the growth of the church. Mr. Coffey appears to have reached Peoria and to have embarked in his sacred mission at a most auspicious moment. From 1848 was, perhaps, the point which this place started afresh upon a new and more rapid advance than ever before as regards increase of population and improvement in all the various branches of industry and of commercial and mercantile enterprise, and

about this time a large Old School Presbyterian immigration was flowing into this city and section of country. The Old School Presbyterian communion consequently increased rapidly, and the tide or current was turned evidently in our direction. The church, in a spiritual point of view, was likewise improving, and a missionary spirit pervaded in a greater degree the bosom of the church, and contributions to the boards of the church were gradually increased. Before a very great while the place in which the worshippers assembled was thought to be entirely too diminutive in its dimensions, and not sufficiently imposing in its appearance. About this time a somewhat tempting opportunity was presented to sell out the old establishment, and though it was henceforth to be the rostrum from which the heresy of Universalism was to be stately dispensed, yet the glare and glitter that dazzled from off the magnificence of the contemplated structure darkened their moral vision so that nothing objectionable could be perceived in the sale or transfer of the old building to the party in question. Let us only say in regard to the new edifice that it was completed and entered in the spring of the year 1852, costing about \$12,000, and thought at the time, I have little doubt, to be somewhat elegant, whatever changes may have taken place in the opinion of individuals on the subject since. The church was dedicated in April, 1852, and the sermon on the occasion delivered by Rev. Henry G. Weston, then of the Baptist congregation of this place, but since removed to New York City. A portion of the debt contracted for its erection still remained unpaid at the time of the death of Mr. Coffey. It was, however, fully paid soon after the accession of his successor to the post which his lamented demise had left vacant. In the spring of 1853 the Presbytery of Peoria appointed Mr. Coffey a commissioner to the General Assembly, at Philadelphia. He had not attended the sessions of that body more than one or two days before he was taken down with an attack of hemorrhage of the lungs, which confined him to his room during the remainder of the sessions of the Assembly, and prevented him from reaching his home for some weeks afterwards. In view of the state of his health, the session invited the Rev. Robert P. Farris, of St. Louis, Missouri, to supply the pulpit temporarily. Mr. Farris consequently commenced his ministrations on the first Sabbath of August, 1853, and continued until about the middle of November following. During the ministrations of Mr. Farris the question of the formation of a second Presbyterian Church was discussed, and not long after Mr. Coffey had resumed his ministerial duties, on the 24th November, 1853, the session of the church adopted a resolution to apply for a called meeting of the Presbytery of Peoria, for the purpose of organizing a second Presbyterian Church in Peoria at the earliest period practicable. The Presbytery convened for this purpose in the lecture-room of the First Presbyterian Church of Peoria, on

Wednesday, the 7th of December, 1853, at 7 o'clock, P. M. The day previously to the meeting of the Presbytery some twenty-eight church members were dismissed for the purpose of joining in the church organization in contemplation, among whom were two individuals who had been Ruling Elders in the First Church. On the day of the meeting of the Presbytery, some twenty-four members of the congregation had also united in a petition to that body for a similar purpose. Accordingly the Presbytery granted the prayer of the petitioners, and directed the church members to proceed to the election of Elders, which resulted in the choice of John L. Griswold and John C. Grier, who, both being already ordained, were formally installed. The Rev. Robert Perry Farris was invited and consented to supply statedly the pulpit. At a meeting of the congregation, on 14th December, 1853, William Stettinius and George Porter were elected Deacons, and John L. Griswold, N. B. Curtiss, H. J. Rugg, William A. Herron, Robert A. Smith, William F. Bryson, John C. Grier, A. G. Custenius, and John A. McCoy, Trustees of the church. After some little time a lot was purchased and church edifice erected, which was dedicated, on the 8th July, 1855, by a sermon from Mr. Farris, who was installed pastor of the church August 12th, 1855. On the 26th September, 1855, the following additional Ruling Elders were elected, to wit: Elijah Scott, Samuel S. Clarke, Thomas G. McCulloch, and John A. McCoy.

The direct purpose of this article does not permit us to dwell further upon the history of this particular branch of the church other than to state in general who has successively occupied the sacred desk. Mr. Farris continued with his people until April, 1859, and was succeeded by the Rev. Samuel Hibben, a most excellent and worthy brother, who was called in the very bloom of youth to the full fruition of his home in heaven, on the 10th day of June, 1862, after having ministered to his people here for about the space of three years. The character of this young servant of God is impartially and ably delineated in the fifth volume of the Presbyterian Historical Almanac. After the decease of Mr. Hibben,* the Rev. Sanford Smith, of Baltimore, Md., and some others, temporarily occupied the pulpit until, at a congregational meeting, on the 14th October, 1863, the Rev. William E. McLaren, of Pittsburg, Pa., received a unanimous call to become their pastor, which he afterwards accepted, and has since removed to Peoria, and entered upon the discharge of the sacred functions of the ministry of reconciliation.

After the departure of the colony from the First Church, Mr. Coffey seemed to have continued in about his usual state of health and strength for a considerable length of time. Things were fully as promising as could have been anticipated under the cir-

* A Memoir of Rev. Samuel Hibben is published in *The Presbyterian Historical Almanac* for 1863, pp. 173, 181.

cumstances, and there was not only sufficient strength in the old organization to insure its continuance and prosperity, but the gradual and steady increase in membership and attendance upon the means of grace was likewise encouraging in a high degree to those connected with her communion. The separation has demonstrated, as was expected on all hands, the wisdom of the measure in the wider diffusion and strengthening of Old School Presbyterianism, which at this day, in this community, presents two sister churches, it is not invidious to assert unequalled in the City of Peoria. Mr. Coffey still growing in the esteem and affection of the people of his charge, continued his ministerial relation with them up to the day of his final departure from the earth, which occurred on the 6th of April, A. D., 1855. We copy the following in relation to the character of the deceased from the scssional records of the church, as evincing the estimation in which Mr. Coffey was held by the members of his own church, as well as by the community in which he lived:—

THE LATE REV. ADDISON COFFEY.

TRIBUTE OF RESPECT.

A congregational meeting of the First Presbyterian Church of this city, convened in the Lecture Room of the church, on Wednesday evening, was organized by calling William Weis to the chair, and David McKinney to act as Secretary. The following preamble and resolutions were then submitted as expressive of the sense of the congregation in regard to the death of their late pastor, the Rev. Addison Coffey, and unanimously adopted:

WHEREAS, It has pleased God, in his all-wise providence, suddenly to remove by death from the bosom of his charge our late beloved pastor, the Rev. Addison Coffey, in the prime of his life, amidst increasing usefulness and growing attachment, on part of the flock over which he was called to preside, we think it due to the memory of the deceased, as well as our privilege and duty to express our sense of the worth of his character, both social, intellectual, moral, and ministerial; therefore,

Resolved, That though naturally modest and remarkably unassuming, and diffident even to fault, he possessed, to the knowledge of those who were his intimate acquaintances, the most amiable and attractive social qualities, from the abundance of a heart overflowing with love and affection to the whole human family; in a mental point of view, he was more than ordinarily gifted, combining strength and solidity with great clearness of intellect; his mind under admirable discipline, and stored with choicest literary and particularly theological lore; morally, too, he was a rare example of the doctrines he inculcated. Though in disposition as mild as the lamb, in the courage required in the discharge of duty he was as bold and fearless as a lion. And it was, doubtless, this

trait in his character that has caused so deep an impress to be left upon the face of this community: as a minister of the everlasting gospel he ardently loved and was beloved by the people of his charge, he was eminently faithful and consecrated exclusively to his Master's work, and through his instrumentality, during a period of seven years, many were here gathered to the fold of Christ, which are already, doubtless, the crown of his rejoicing.

Resolved, That whilst we recognize the sovereignty of our divine Master in this afflictive visitation, and would submissively bow to his will in this exercise of his prerogative, we would still desire not to feel insensible to the severity of the dispensation, and of the loss, perhaps irreparable, that we have sustained. And particularly would we bestow our warmest sympathies upon her who has been deprived of the partner of her bosom, who once shared so fully her joys and her sorrows, and would commend her to God who in the way of comfort and consolation is able to do for her more even than she can ask or think.

Resolved, That the proceedings of this meeting, together with the notice of the funeral services of the deceased, be entered upon the sessional records of the church, and be published in all the newspapers of this city, as well as in *The Presbyterian* and *Presbyterian Banner*, and also that a copy be furnished the widow of the deceased.

DAVID MCKINNEY, *Secretary*.

The following notice of the funeral services connected with the decease of Rev. Addison Coffey, is copied from the *Peoria Daily Press*, of 10th instant:—

“DEATH AND BURIAL OF THE REV. ADDISON COFFEY.—We briefly stated on Saturday morning that Addison Coffey, the honored and beloved pastor of the First Presbyterian Church of this city, died the evening previous. His health had been feeble for some time; but few, except the members of his own church, knew his dangerous situation until his decease was announced. The deep regret which this event excited in our community was feelingly manifested by the numerous concourse which met on Sunday morning, to pay the last tribute of respect to departed worth. The funeral services at the church, where the deceased had so long and faithfully labored, were solemn and deeply impressive. The spacious room was densely filled, and numbers were unable to gain admittance. The body of the deceased pastor was placed in front of the pulpit, which was occupied by five of his brethren and associates in the ministry. Mr. Farris of the Presbyterian, Mr. Weston of the Baptist, Mr. Cracraft of the Episcopal, Mr. Adams of the Congregational, and Mr. Stewart of the Cumberland Presbyterian Church, who each took part in the exercises. The funeral discourse, by Rev. Mr. Farris, while it forcibly portrayed the virtues and services of the lamented dead,

contained an impressive admonition to the living to be prepared for the certain change which all must undergo.

"After the services at the church, the remains of the deceased were conveyed to the city cemetery, followed by one of the largest processions we have ever seen in this city on a similar occasion. At the tomb the services were conducted by Rev. Mr. Weston. He had been long and intimately acquainted with the deceased servant of God, admired him for his sterling virtues, and appreciated his useful labors in behalf of the church and society. The address of Mr. Weston was eloquent and deeply affecting, and drew tears of sympathy and regret from vast numbers in the crowd. After the solemn benediction, the door of the vault was closed, and the bereaved relatives, brethren, and friends of the deceased returned to their homes.

"Thus has passed from our midst a most exemplary and consistent Christian, a regular and faithful minister, and a most worthy man in all the relations of life. Mr. Coffey commenced his ministerial labors in this city on the 16th of April, 1848, and was regularly installed pastor of the church on the 26th of October following. After laboring in this holy vocation among our people for nearly seven years, he ended his earthly toils, at 10 o'clock on Friday night, the 6th, in the forty-seventh year of his age."

At a meeting of the Presbytery of Peoria, held in Bloomington, on the 20th April, 1855, the Rev. William T. Adams and F. N. Ewing were appointed a committee to prepare a minute in relation to the death of Rev. Addison Coffey. The following is the record in the case:—

"The committee appointed to prepare a minute in relation to the death of Brother Coffey, reported the following, which was adopted:

"Presbytery fully concur in the sentiment expressed in the preamble and resolutions passed by the First Church of Peoria, in reference to the death of our brother, Rev. Addison Coffey.

"2. That in his death we feel solemnly admonished to faithfulness in our Master's work, and to watchfulness, that we may be prepared with him to render up our account, and enter upon our reward in the church triumphant in heaven."

ADDISON COFFEY was born in Greenfield, Highland County, Ohio, on the fifth day of March, A.D., 1807. His parents had emigrated from Cumberland County, Pennsylvania, a few years before his birth, and removed a few years subsequently, upon a farm near the village, where their son was reared to habits of industry. His father was a Deacon in the church of Dr. Crothers, at that time in connection with the Associate Reformed Church; but who, a few years subsequently, united, with his congregation, with the Presbyterian Church. From a very tender age he was seriously disposed, and delighted in attendance upon the Sabbath-

school, the Bible-class, and the ministrations of the public sanctuary. Possessed of a quick and retentive memory, he had early acquired a great deal of biblical knowledge from those sources. From his earliest recollection he was subject to strong conviction of sin; but did not see his way clear to make a public profession of religion until the seventeenth or eighteenth year of his age. He experienced great perplexity at one time in reference to the doctrine of election, but subsequently he declared it to be to him one of the most comfortable and consoling truths of the Bible. He certainly, in his public ministrations, presented the subject not only in a forcible but in a most attractive light. He always surrounded it with the rich and abounding love and grace of God. He had a strong desire to enter the ministry, but was providentially prevented from entering college before the twenty-first or twenty-second year of his age. At this period he became a student in the University of Ohio, at Athens, where he graduated in 1834, with the first honor of the Institution. Previously to the commencement of his collegiate course his health was excellent. After this, however, doubtless owing to a change of habits from an active to a sedentary life, he became afflicted with dyspepsia, with which he was more or less troubled throughout the whole course of his subsequent life. He commenced his theological studies with his pastor, Dr. Crothers, than whom, he thought, there were few more profound theologians. He afterwards spent one year at the Western Theological Seminary, in Allegheny City, Pa., and was licensed to preach the gospel, by the Presbytery of Chillicothe, in October, 1836. In 1837 he accepted a call, which he had received from the Presbyterian Church, at Lebanon, Warren County, Ohio, where his labors were greatly blessed. Here he remained only some two years and a half, when, owing to a serious failure of health, he thought it prudent to seek a more southern latitude. He accordingly preached in Pulaski, Tennessee, for about six months. After a residence in this climate for one year, his health and strength had so much improved that he thought he might safely return to the free States, which he greatly preferred on account of the character of their domestic institutions. He next settled as pastor of the church at Coshocton, where he preached with great acceptance, and where many were added to the church through his instrumentality. Here he remained until the fall of 1847, when he requested a dismissal from the Presbytery, and removed the next spring to Peoria, where, as already stated, he died, on the 6th day of April, A. D., 1855, in the forty-eight year of his age. Of his family the widow of Mr. Coffey alone survived him, his two sons having been both removed during infancy. After giving the *use* of his worldly estate to his wife during her life, he directed it to be afterwards paid to the Board of Foreign Missions, which he dearly loved and liberally sustained while upon earth.

Some time after the death of Mr. Coffey the session of the church extended an invitation to the Rev. Robert Johnston, of Gettysburg, Pa., to visit the church here with a view to a call. Accordingly, in the month of June, 1855, Mr. Johnston visited Peoria, and spent the first two Sabbaths, during which time a communion season was observed, and baptism was administered by Mr. Johnston, in one instance at least, as well as services held during some of the secular evenings of the week. In the latter part of June, or the early part of July, a congregational meeting was called, in reference to the selection of a pastor, which resulted in tendering a unanimous call to Mr. Johnston, to which after some time he responded favorably, and was here to supply the pulpit, on the last Sabbath of October, 1855. Previously to his going to Gettysburg, in 1850, Mr. Johnston had been pastor for about two years to the churches of Corinth and Bethesda, in Columbiana County, Ohio, where he had gone soon after leaving the Western Theological Seminary, and his ordination by the Presbytery of Steubenville in 1848. The following is the Presbyterial record in reference to the present pastor of the church under consideration, which convened in Peoria on the 13th day of November, 1855, to wit:—

“Rev. Robert Johnston, of the Presbytery of Carlisle, presented a letter of dismissal to this Presbytery. After the usual examination, Brother Johnston was received. A call was presented by the First Church of Peoria for the ministerial services of Rev. Robert Johnston. It was put into the hands of Brother Johnston, who obtained leave to defer his answer until the spring meeting of Presbytery.”

Again, in the Presbyterial records, at Henry, in April, 1856, are the following minutes: “Brother Johnston signified his acceptance of the call from the First Church at Peoria. The following were appointed a committee to install Brother Johnston: Rev. Adams to preach the sermon; Ewing to preside and charge the congregation; Farris to charge the pastor.”

In pursuance with the appointment of Presbytery, Mr. Johnston was installed pastor of the First Presbyterian Church of Peoria, on the third Sabbath of November, 1856. Not long after this time the session of the church called a congregational meeting, for the purpose of increasing the number of the Ruling Elders of the church, who had decreased very considerably at this time from removals and deaths. The congregation accordingly met for this purpose, and upon deliberation and consultation, determined to elect four additional members, which resulted in the choice of Thomas C. Moore, Abraham S. McKinney, Sr., Hugh Dinwiddie, and Hugh W. Reynolds. The ordination and installation of these individuals took place in the Lecture-Room of the church, on the 14th February, A. D., 1857. Since this time some seven years ago, no change has occurred either in the office of pastor

or of Ruling Elders. The church in question is a marked exception in this respect to all the congregations of the city, the most of which during this time, in the providence of God, have had three different pastors at least.

During the past eight or nine years the church has been called comparatively seldom to exercise the unpleasant duty of discipline upon any of its members. Almost invariably, where rare instances of this sort have occurred, the parties have acknowledged their wrong, expressed sorrow, and implored the forgiveness of the church. How little, if any, of the spirit of Christianity does that individual evince whose heart and conscience under such circumstances remain steeled against impression, and even become influenced with hatred against those who are the divinely appointed instruments to pronounce spiritual sentence against the offender in the church of Christ. The residence of the writer of this article in Peoria, and his connection with the First Presbyterian Church, have been very nearly cotemporary with the duration of the present pastorate of the church, and it is with unfeigned gratification that he feels free to declare and bear testimony to the great degree of peace, tranquility, and prosperity that has, under the blessing of God, characterized this particular branch of the church of Christ, during the period in question. It is a matter upon which we can felicitate ourselves, and for which we cannot feel too thankful to the Author of all our mercies that so much brotherly love and affection exists amongst us as a spiritual family. At almost every successive communion season it has rejoiced our hearts to welcome to our bosom numerous additions, even from outside of the pale of the visible church, who have cast in their lot with the people of God. In speaking of a previous period in the history of the church, we took occasion to mention the spirit of missions that was particularly cultivated, and the liberal contributions in this direction. We would only say of the late history of the church, in this respect, that fully as much solicitude has been experienced on this point, and the contributions have been quite as generous, until the period when open rebellion against the Government and the efforts to suppress it called off attention, in a measure, from the demands of the church to different objects of benevolence. For such reason the contributions to *all* the Boards of the church have not been either as regular or as liberal as formerly in times of peace in the country. The claims of these Boards, however, are still pressed repeatedly upon the attention of the church; and there are those who keep up to the measure of their old standard of contribution, and are far from thinking that retrenchment should commence at the house of God.

The attendance upon the ordinary means of grace on the part of the congregation, both on the Sabbath and at the weekly lecture and prayer-meeting, is much better, we are persuaded, than

can be predicated of most other churches in our own and other denominations. The Sabbath-school in connection with the church is large and in a prosperous condition, and has, indeed, demonstrated itself to be a nursery of the church. Particularly within the last year many of the scholars have experienced, as is believed, a change of heart, and made a public profession of the religion of Christ. In the school, too, there are several Bible-classes conducted by experienced individuals in the full communion of the church, as well as a congregational Bible-class that meets weekly in the Lecture-Room, consisting principally of the adult members of the Church.

The church building is located upon the corner of Main and Madison streets, and we now conclude this article by subscribing the names of the existing officers of the church, together with the officers and teachers in the Sabbath-school.

Pastor—ROBERT JOHNSTON.

Ruling Elders—John Reynolds, William Weis, Thomas C. Moore, Abraham S. McKinney, Hugh Dinwiddie, and Hugh W. Reynolds.

Trustees—Joseph A. Troup, Jacob Hepperly, John Dredge, George McIlvaine, Joseph Elder, and Theodore Higbie.

SABBATH-SCHOOL.

Superintendent—THEODORE HIGBIE.

Assistant Superintendent—LEVI B. GIBSON.

Secretary—J. A. WILEY. *Librarian*—ROSS KUHN.

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Jona H. Cooper,
John M. Wilson,
George H. McIlvaine,
L. B. Gibson,
Joseph Elder,
John Morrison,
Charles Fisher,
C. C. Lines.

FEMALES.

Mrs. Jane Johnston,
Mrs. William Weis,
Mrs. H. W. Reynolds,
Mrs. Jennie Webb,
Miss Jeanette S. McKinney.
Miss Elizabeth M. McKinney.
Miss Nellie Reynolds,
Miss Brobner,
Miss Lillie Ballance,
Miss Louisa Dinwiddie,
Miss Amanda Elliott.

PEORIA, *Illinois*.

OFFICERS AND INSTITUTIONS

OF THE

Presbyterian Church in the United States, (n. s.)

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Stated Clerk.

E. F. HATFIELD, D.D., *N. Y. City.*

Permanent Clerk.

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A. P. HALSEY, Esq., *N. Y. City.*

Trustees of the Presbyterian House.

1334 Chestnut Street, Philadelphia.

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E. S. WHELEN, Esq., *Treasurer*, 48 South Third st.

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150 Nassau Street, New York.

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Presbyterian Publication Committee.

1334 Chestnut Street, Philadelphia.

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REV. ROBERT ADAIR, *Associate Secretary*, Phila.

Foreign Mission Committee.

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 HENRY B. SMITH, D.D., *Systematic Theology.*
 ROSWELL D. HITCHCOCK, D.D., *Church History.*
 WILLIAM G. T. SHEDD, D.D., *Biblical Literature.*
 REV. HENRY H. HADLEY, *Assistant of Hebrew.*

Auburn, New York.

EDWIN HALL, D.D., *Christian Theology.*
 J. B. CONDIT, D.D., *Sacred Rhetoric, &c.*
 S. M. HOPKINS, D.D., *Ecclesiastical History, &c.*
 E. A. HUNTINGDON, D.D., *Biblical Criticism.*

Lane, near Cincinnati, Ohio.

D. HOWE ALLEN, D.D., *Systematic Theology.*
 GEORGE E. DAY, D.D., *Biblical Literature.*
 M. L. P. THOMPSON, D.D., *Composition of Sermons.*
 REV. LEWELYN J. EVANS, *Church History.*

Blackburn, Carlinville, Illinois.

Professors not appointed.

PERIODICALS.

NAME.	EDITORS AND PROPRIETORS.	TERMS.	PLACE.	TIME.
<i>The Evangelist.</i>	CRAIGHEAD & FIELD.	\$2 50	<i>New York,</i>	<i>Weekly.</i>
<i>Christian Herald and Recorder.</i>	C. E. BABB & L. C. FORD.	2 00	<i>Cincinnati, Ohio.</i>	"
<i>American Presbyterian.</i>	JOHN W. MEARS.	2 50	<i>Philadelphia, Pa.</i>	"
<i>Am. Presb. and Theo. Review.</i>	J. M. SHERWOOD.	3 00	<i>New York.</i>	<i>Quarterly.</i>
<i>Minutes of the General Assembly.</i>	THE STATED CLERK.	60	<i>New York.</i>	<i>Annual.</i>
<i>Presbyterian Historical Almanac.</i>	JOSEPH M. WILSON.	2 50	<i>Philadelphia, Pa.</i>	"

THE PRESBYTERIAN CHURCH, (N. S.)

THE SIXTY-NINTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA met, according to appointment, in the First Presbyterian Church, Philadelphia, Pa., on Thursday, May 21, 1863, at 11 o'clock, A. M.

GEORGE DUFFIELD, D. D., the retiring moderator, opened the sessions with a discourse from 2 Timothy iii. 1: "In the last days perilous times shall come."

After the discourse, the Permanent Clerk reported the following commissioners, who were duly enrolled as members of the

Sixty-ninth General Assembly of the Presbyterian Church.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Acker, Henry J.	Hudson.	Isaac Swift.	Doolittle, Charles	Albany.	Hon. Otis Allen
Adair, Robert	Phila. 4th.	David Thomas.	Duncan, Alexander	Pataskala.	Samuel H. Lee.
Adams, George A.	Maumee.	Finlay Strong.	Dunn, Ambrose	Erie.	George Kellogg
Allen, Edward	Montrose.	William Root.	Eddy, Ansel	Bloomingt'n	Benj. E. Miles.
Anderson, Charles	Cayuga.	Daniel Hewson.	Eldred, Henry B.	Trumbull.	William Rice.
Armstrong, Ches. S.	Marshall.	Alvin Upson.	Essick, William J.	Fort Wayne.	John L. Knight.
			Everett, George T.	Delaware.	Wm. S. Atchison
Baker, John E.	Genesee Val.	A. B. Palmer.	Fleming, Samuel	Monroe.	Flem. McMath.
Barnes, Albert	Phila. 4th.	Ambrose White	Foot, George	Wilmington.	John B. Porter.
Benton, Alphonso L.	Ontario.	Soth Johnson.	Fowler, d. d., Phil. II.	Utica.	Wm. D. Walcott
Bird, Thompson	Des Moines.	Wm. D. Moore.	French, Edw. W.	N. York 3d.	Wm. C. Harp.
Bittinger, Joseph B.	Cleveland.	John A. Foot.	Gillett, J. Mills	Grand River.	Orra. H. Fitch.
Blakely, Abram	Lyons.	Syl. J. Sayles.	Gordon, Joseph	Alton.	Matthias Fehren
Boal, John M.	Scioto.	Wm. F. Wilson.	Gould, Nahum	Ottawa.	.....
Bradley, Milton	Kalamazoo.	Eli R. Miller.	Graves, Frederick W.	N. York 3d.	David Gilmur.
Brown, Charles	Phila. 3d.	B. D. Stewart.	Gregory, David D.	Stenben.	Nath. C. Taylor.
Brown, E. Woodw'd	Geneva.	.....	Gridley, d. d., Sam. II	Geneva.	David D. Dayton
Brownlee, James	Kansas.	.....	Haines, Selden	Troy.	Ezekiel Baker.
Carey, Isaac E.	Belvidere.	H. W. Avery, Jr.	Halsey, Charles T.	Fox River.	Timo. M. Baker.
Carr, Charles C.	Chemung.	D. B. Westlake.	Hawkes, Theron II.	Cleveland.	Sam. H. Mather
Carroll, George R.	Dubuque.	John Maclay.	Hawkes, John	Green Castle	Isaac G. Coffin.
Chapin, Lucius D.	Washtenaw.	Wm. R. Martin.	Hebard, Geo. D. A.	Iowa City.	Sam. H. Rogers.
Chester, Joseph	Cincinnati.	Edgar P. Starr.	Holloway, Chas. H.	Long Island.	John N. Sayre.
Clark, Daniel	Galena.	Calvin P. Pease.	Howard, George A.	Catskill.	Geo. Robertson.
Clarke, d. d., Walter	Buffalo.	Silas Kingsley.	Howe, Franklin S.	Chemung.	.....
Cooke, Sylvester	Rockaway.	Wm. B. Lefevre	Hoyt, Millard M.	Chenango.	Dorastus Green.
Cooper, David M.	Grand R. Val	Calvin H. Chase	Hubbard, John N.	Oswego.	S. H. Breuster.
Cox, d. d., L. D., S. H.	N. York 4th.	George W. Lane.	Humphrey, Zep. M.	Chicago.	.....
Crampton, Ralph S.	Rochester.	Lewis D. Ferry.	Hurd, Nathaniel	Rochester.	E. T. Huntingt'u
Crocker, Amos	Cayuga.	Daniel Bennett.	Hutchinson, Chas.	Salem.	J. Loughmiller
Crowell, John	Newark.	Isaac R. Noyes.			
Curtis, Charles D.	Athens.	.....	Johnson, Herrick	Pittsburg.	.....
Darling, d. d., Henry	Phila. 3d.	W. E. Tenbrook	King, Samuel B.	Crawfordsv'e	Abram S. Jones
Darrah, James A.	N. Missouri.	Alex. J. Dallas.	Kingsbury, Enoch	Wabash.	Wm. M. Allison
Davis, Edwin R.	Onondaga.	Alvin Ford.			
Davis, George F.	Schuyler.	.....		
Day, d. d., George E.	Cincinnati.	Lem. H. Sargent			
DeWitt, Abner	Troy.	.....		



Henry B. Smith

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Leavitt, William S.	Columbia.	J. W. Fairfield.	Roe, Sanford W.	Buffalo.	S.H. Hungerford
Le Duc, Charles S.	Winona.	.....	Sailor, John	St. Joseph	.....
Lieheuan, Mich. F.	North River.	Lewis F. Street.	Schaffer, Samuel	Montrose.	Leo. Bachelor.
Lockwood, Wm. H.	Watertown.	Eras. S. Kelsey.	Sheldon, Franklin E.	Lexington.	.....
Lord, Nathan L.	Logansport.	J. W. Shields.	Skinner, D.D., L.L.D.	N. York 3d.	Wm. A. Booth.
Luther, Zeb. M. P.	Champlain.	.....	Smith, D.D., H. B.	N. York 4th.	F.H. Bartholow
Maclean, John	St. Louis.	Russell Scarrett	Smith, D.D., John C.	Dis. of Col'ia	W. J. Redstrake
Miller, Jeremiah	Harrisburg.	James W. Kerr.	Smith, D.D., H. B.	N. York 4th.	F.H. Bartholow
Moore, Daniel M.	Ripley.	Thos. F. Sniffin.	Speare, Aunson	Franklin.	Chauncy N. Olds
McDongall, Archib.	Cortland.	Joseph R. Dixon	Speare, D.D., Sam. T.	Brooklyn.	Walt. S. Griffith
McGlashen, Leonard	Ithaca.	James Bodle.	Spees, D.D., S. Gran.	Dayton.	Geo. L. Massey.
McMaster, John	Meadville.	James Clark.	Stevens, Cicero B.	Lake Super'r	.....
Newlin, Ellis J.	Newark.	W.W. Parkhurst	Stewart, Edwin J.	Saginaw.	Albert Miller.
Niles, Henry E.	Niagara.	Edw. P. Healy.	Stuart, John	Hamilton.	Geo. W. Haire.
Noble, Frederick A.	Minnesota.	.....	Temple, Charles M.	Coldwater.	Lorenzo Russell
Norton, Augustus T.	Alton.	.....	Thomson, James	Dakota.	.....
Nutting, Jr., Rufus	Illinois.	David A. Smith.	Towne, D.D., Jos. H.	Milwaukee.	Anthony Green.
Parker, Alexander	Madison.	Thos. L. Paine.	Tucker, Norman	Detroit.	G. W. Hoffman.
Parmlee, Wilson B.	Utica.	Spencer Kellogg	Vance, James E.	Elyria.	E. C. Bradford.
Parsons, Andrew	Otsego.	.....	Walker, T. Dwight	Tioga.	Fred. E. Platt.
Parsons, Benj. B.	Knox.	Lucius L. Day.	Waterbury, Calvin	Cedar Valley	.....
Pierce, Edward A.	Chicago.	Wm. C. Baker.	Wangh, John	St. Lawrence	.....
Pierce, D.D., Geo. E.	Portage.	L.L. Hommedien	Webber, Lemuel P.	Indianapolis	Phila. H. Root.
Rand, Francis	Wellsboro'h	S. E. Ensworth.	Weed, J. Everts	Huron.	A. R. Marsh.
Riley, Benjamin G.	Columbus.	C. W. Baldwin.	Whittlesey, Elisha	Genesee.	J. H. Loomis.
.....	.....	.....	Williams, Wm. H.	Keokuk.	.....
Ministers, 120.	.....	Ruling Elders, 99.	Total, 219.	.....	.....

DELEGATES FROM CORRESPONDING BODIES.

THEO. W. J. WYLIE, D.D., from the General Synod of the Reformed Presbyterian Church in North America.
 REV. AZARIAH HYDE, from the General Conference of Vermont.
 SEPTIMUS TESTIN, D.D., Minister, and JOHN M. HARPER, Ruling Elder, from the General Assembly of the Presbyterian Church, holding its sessions in Peoria, Illinois, in 1863.

HENRY B. SMITH, D.D., of New York Fourth Presbytery was elected Moderator.*

Rev. HERRICK JOHNSON, of Pittsburg Presbytery, and Rev. HENRY E. NILES, of Niagara Presbytery, were elected temporary clerks.

Gills and Overtures.

JOHN C. SMITH, D.D., Chairman of this Committee, reported the following Overtures, all of which were adopted:—

OVERTURE, No. I.—On the Sanctification of the Sabbath.

Resolved, 1. That, inasmuch as "the Sabbath was made for man," by the omniscient God, and is indispensable to our highest social, civil, and religious welfare, this General Assembly regards it as not only the duty,

* HENRY BOYNTON SMITH, born in Portland, Me., 1815; graduated at Bowdoin College, 1834; studied theology at Andover, Mass., Bangor, Me., and in Germany; pastor of the church in West Amesbury, Mass., 1842-7. Professor of Intellectual and Moral Philosophy, Amherst College, Mass., 1847-1850. Professor of Church History in Union Theological Seminary, New York, 1850, and of Systematic Theology in the same institution, since 1855.

Publications:—History of the Church of Christ

in Chronological Tables, folio, 1859; Editions of Gieseler's Church History, and of Hagenbach's History of Doctrines, with large additions. Since 1859, editor of the American Theological Review; united with the Presbyterian Quarterly, in 1863. Various addresses on the relation of faith to philosophy: The Philosophy of History: Nature and Worth of Church History: The Idea of Christian Theology as a System: The Reformed Churches of Europe and America, etc.

but the right and privilege of all men to "remember the Sabbath-day to keep it holy."

2. That, as the law of the Sabbath is divinely given, without limitation of time and unrepealed, its claims for our obedience are supreme and perpetual.

3. That in order to give full power to the gospel in the salvation of souls, professors of religion, and ministers of the gospel especially, should carefully sanctify the Lord's day, and give no countenance directly or indirectly to its desecration.

4. That the physical and mental as well as moral interests of man demand the day of holy rest, and that the entire community should manifest a grateful appreciation of this gift of heaven by an unperturbed sacred observance of the Christian Sabbath.

5. That at this time of public strife, of fearful anxiety and suffering, while we are heartily loyal to our Government, we should most sincerely deprecate and deplore any unnecessary labor, review, or battle, on the Lord's day, lest, by disloyalty to God, we dishonour him, incur his fierce indignation, and, as a sad result, meet with signal defeat to our arms and terrible calamities to our nation, from him who is the God of battles and of nations, and who honors them that honor him.

6. That it be earnestly requested of all the pastors of our churches fully to instruct their people as to the duty and importance of carefully sanctifying the entire Sabbath, individually, in the family, and in the community, in order that its healthful instructions and its holy saving influence may everywhere promote the State, the nation, and the world.

7. That each pastor and stated supply in our church be requested at some time during the present year to preach especially upon the sanctification of the Christian Sabbath.

No. II.—From Lexington Presbytery as follows: At a meeting of Lexington Presbytery, held at Savannah, Mo., May 9, 1863, the following minute was adopted:—

WHEREAS, This Presbytery did heretofore by its resolution withdraw from the General Assembly of the Presbyterian Church in the United States and did unite with the "United Synod" of the South; and WHEREAS, the reasons which rendered that act proper and right have now ceased to be of paramount importance; and inasmuch as the political revolutions now going on in our once happy country render it proper, just, and right to return to the General Assembly from which we withdrew; therefore,

Resolved, That this Presbytery will ask admission into and will hereafter co-operate with the General Assembly of the Presbyterian Church in the United States of America from which we withdrew.

The committee recommend the following, which was adopted: As Lexington Presbytery has never by act of the Assembly been dropped from the roll, but has always been, and is now, regarded as a constituent part of the Presbyterian Church under our care, therefore no action is called for, and we recommend that none be taken.

No. III.—A memorial from Revs. George W. Warner and A. R. Day, of Colorado Territory, asking the General Assembly to adopt such measures as will secure a reunion of the two branches of the Presbyterian Church. Also,

No. IV.—From Winona Presbytery on the same subject. The committee recommended that as this subject has been substantially before the Assembly and been acted upon (see page of this volume) that no further action be taken.

No. V.—From the Presbyterian Publication Committee:—

WHEREAS, The General Assembly of 1854 authorized the acceptance of the property, Nos. 1334 and 1336 Chestnut Street, Philadelphia, upon

certain conditions, which have since been complied with, and the legal title to said property was accordingly, on the fourth day of February, 1859, vested for the Assembly in "The Trustees of the Presbyterian House," but no trust has ever been declared of the same; and,

WHEREAS, In view of all the circumstances attending the acquisition of said property, and the purposes for which it was designed, it is desirable that the General Assembly should declare the trust upon which the said property is and shall be held. The Presbyterian Publication Committee overture the Assembly to adopt the following Resolutions and Declaration of Trust:

WHEREAS, Among other trusts the legal title of the property Nos. 1334 and 1336 Chestnut Street, Philadelphia, is held for the Assembly by "The Trustees of the Presbyterian House," but no trust has ever been declared of the same, and circumstances render it expedient and desirable that the trusts upon which said property is and shall be held, should be formally declared; and,

WHEREAS, The Trustees of the Presbyterian House did, by resolution adopted March 27, 1863, express their desire that the Publication Committee should ask the Assembly for a formal declaration that the property Nos. 1334 and 1336 Chestnut Street, Philadelphia, is and shall be held by the Trustees for the use and benefit of the Publication Committee; therefore,

Resolved, 1. That the General Assembly of the Presbyterian Church in the United States of America do hereby declare that the property Nos. 1334 and 1336 Chestnut Street, Philadelphia, is and shall be held by the Trustees of the Presbyterian House, to, for, and upon the following uses, intents, and purposes; that is to say, in trust to permit and suffer the Presbyterian Publication Committee, subject to said General Assembly and their successors, to let and demise, use, occupy, and enjoy the said property, and every part thereof; to receive and take the rents and income thereof; they paying all the taxes and ground-rent thereon, and all proper and necessary repairs and other expenses and charges thereon; and that said Trustees shall have power, at the request of the said Publication Committee, to mortgage and improve the said property, or any part thereof:

Resolved, 2. That the Trustees of the Presbyterian House be and they hereby are directed to execute, under their Corporate Seal, and deliver to the said Publication Committee, such Deed or Deeds of Declaration of Trust, for the purposes aforesaid, with all such powers, authorities, limitations, and provisions, as shall be settled and advised by a Committee of three legal gentlemen, to be appointed by the Assembly, to be requisite and necessary for the fully carrying into effect these resolutions.

The committee recommended that the Overture be adopted, and that Samuel H. Perkins, Esq., Samuel C. Perkins, Esq., and Hon. Joseph Allison be the committee of legal gentlemen referred to in the last resolution.

No. VI.—From Iowa City Presbytery on the subject of MANSES. The committee recommended that this Overture be referred to the special committee on this subject to report to the next Assembly. (See page 252 of this volume.)

No. VII.—From Iowa City Presbytery on providing for the founding and endowing a Literary Institution under the patronage of this General Assembly. The committee recommended that it be referred to the permanent Committee on Education.

No. VIII.—A Memorial on Sabbath-schools, Sabbath services, and the relation of sessions thereto. It was recommended that this Overture be referred to a special committee to report to the next Assembly, and that

Joel Parker, D.D., Henry Darling, D.D., Thomas Brainerd, D.D., and Messrs. E. T. Huntington and Matthew W. Baldwin, be that committee.

No. IX.—A memorial to economize the time of the General Assembly and insure a full consideration of the various interests committed to the care of the Permanent Committees. The Assembly are requested to adopt the following standing order. The Permanent Committees on Foreign Missions, Education, Home Missions, and Publications, shall be called upon to report on the second day of the sessions, immediately after the necessary business connected with the organization of the body is completed, in the order in which they are named; and the reports of the standing committees on these subjects shall be considered in like order on the fourth, fifth, sixth, and seventh days of the sessions respectively. The Board of Trustees of the Church Erection Fund shall report on the third day of the sessions, and the Report of the Standing Committee on that subject shall be considered on the afternoon of the sixth day.

No. X.—WHEREAS, The Sabbath-school cause has received great impetus and extended usefulness from the inauguration and rapid extension of *Mission* Sunday-schools throughout our borders; and,

WHEREAS, Such Mission Sunday-schools are bringing under their influence multitudes of the children of neglect and want; and,

WHEREAS, It becomes of great importance to secure for such children, not only Sabbath-day instruction, but also provision for their temporal wants, as well as family and Christian privileges, and industrial and intellectual training during the week, and ultimately the procurement of suitable homes for them; and,

WHEREAS, Industrial Schools and Children's Aid Societies secure these important ends; therefore,

Resolved, That this General Assembly view favorably the establishment and support of such institutions, especially in the cities within our bounds. Adopted.

No. XI.—A Memorial asking for the discontinuance of the stated annual sermons. On the various schemes of benevolence connected with the church, such as Home Missions, Publications, &c. It was recommended that these annual sermons be discontinued.

Polity of the Church.

THOMAS H. SKINNER, D.D., LL.D., Chairman of this Committee, reported the following Paper:—

PAPER, No. I.—A request from the commissioners (to this Assembly) from Missouri Synod, asking the General Assembly to authorize a meeting of the Synod to be held on Friday, September 18, 1863, at seven o'clock, P.M., in Troy, Doniphan County, Kansas, or to authorize the Stated Clerk of the Synod to call a meeting at the time and place to be agreed upon by members of the Synod as he shall by consultation ascertain their wish.

The committee recommended the adoption of the latter alternative, that the Assembly authorize the Stated Clerk to call the meeting as suggested. Adopted.

No. II.—A Memorial from Joseph M. Wilson, of Philadelphia, Pa., on the Eldership and MANSES, as follows:—

Having, for several years past, been examining the current History of

the Presbyterian Church, in order to prepare and publish all that could, in any manner, tend to develop her power and progress, I have felt the need of reliable data by which the numerical strength of the Eldership could be obtained.

Entering so largely in the polity of the Church, the importance of inquiries on this subject is readily admitted, and I have thought that, possibly, the time has arrived when it would be wise to institute these inquiries.

A wide-spread correspondence with Ministers and Elders has led me to believe that good might result from inquiries into the condition of the Church, regarding the efforts made by the people to provide comfortable homes for their ministers, known as MANSES. In the present state of affairs all that could be expected would be inquiries upon the subject, with a request that in the "Narrative of the State of Religion," which each Presbytery now makes to the General Assembly, they also report the efforts made to provide such homes for the Ministry.

These matters have such a direct bearing upon the polity of the Presbyterian Church, that I trust the General Assembly may take such action in the premises as in their judgment the cause demands. In order to present the subject in a tangible form, I ask the privilege of presenting the following Overture:—

This General Assembly requires the churches to report to the Presbyteries to which they severally belong, the number of Ruling Elders connected with each church, said number to be reported in the usual way by the Presbyteries for publication in the Statistical Table of the Minutes of the General Assembly, and that each Presbytery include, in their Narrative of the State of Religion, what provision has been made, or is now being made, to erect MANSES, and thereby furnish comfortable homes for their ministers and families.

This subject was referred to a special committee to report to the next General Assembly. Asa D. Smith, D.D., George E. Day, D.D., and Rev. J. Glentworth Butler, *Ministers*; and William E. Dodge, George W. Lane, and Edward A. Lambert, *Ruling Elders*, were appointed said committee.

No. III.—From Genesee Presbytery, as follows: We petition for a revision of the Directory for Worship, with a view to the following points:

1. To reclaim the Sabbath afternoon, or evening, expressly for family instruction, and to enforce the duty of parents.

2. To give a constitutional recognition to the Sabbath-school, as a cherished instrumentality of the Church for the nurture of her own youth, and the evangelization of others; and to provide that the time appropriated be ample, as esteeming this to be a cardinal means of grace.

3. To restrict its assemblies, in all ordinary cases, to one part of the day, so as to avoid trenching upon the time appropriated to the paramount duties of parents.

4. To secure to the pastor, unequivocally, as the divinely appointed teacher of the lambs of the flock, the prerogative, and hold him to the responsibility of presidency over the school, with provision for vice-president, or superintendent, to serve in the absence of the pastor.

5. To recognize the Church Session as invested with authority, and responsible for the details of the organization, the appointment and removal of teachers, and the whole government of the school.

6. To provide for such a system of distinctive instruction as will secure to our youth a thorough training, not only in the doctrines of grace, but in the principles of order which the Scriptures set forth, and keep continually before their minds the burden of baptismal obligations, and the value of covenant privileges as sealed to the children of God's people.

The committee recommend the matters, in view of which the Presbytery of Genesee ask a revision of the Directory for Worship, are mainly such that according to our Constitution it is already competent to every

church to regulate them for itself, agreeably to its own views of what will best promote its growth and spiritual welfare. The Directory of Worship expresses the opinion of the Church, that the evenings of the Lord's Day, after public worship, should be sacredly reserved for the religious instruction of children by their parents. (See Chap. xv., sec. 5.)

The Sunday-school—like all the religious institutions and agencies of each individual church—is and ought to be regarded, not as superseding, but as corresponding with the entire system of pastoral instruction, the responsibilities of which it should not in any manner diminish. There is nothing in our Constitution which prescribes the number of public services to be held on the Lord's Day, or which restrains any church from appropriating to the Sunday-school such a portion of the day as may seem to them desirable.

The peculiar position of baptized children as members of the church to be as members trained in all Christian virtues and duties, is so expressly set forth in our standards that no reunion of them could present it with greater clearness, or in a more authoritative form. (See Confession, chap. xxv., sec. 2; Larger Catechism, Ques. 166; Form of Government, chap. II., sec. 2, 4; Book of Discipline, chap. i., sec. 6; Directory for Worship, chap. ix., sec. 1-3.)

The Assembly, therefore, judge that no necessity demands the revision which is asked for, and simply recommend to the churches to conform their ideas and usages to our standards.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

Rev. JOHN W. DULLES, *Corresp. Sect'y*, 1334 Chestnut st., Philadelphia.
WM. L. HILDEBURN, Esq., *Treasurer*, 1334 Chestnut st., Philadelphia.

The Church Erection Fund.

THE *Ninth* Annual Report is as follows:—

The whole number of grants made during the year is twenty-eight, of which eleven have been in loans, and seventeen in donations. In several instances the character of a grant has been changed at the earnest request of the parties, and with the concurrence and recommendation of the Synodical Committee, from a donation to a loan, and *vice versa*. The whole amount of grants made from the beginning is \$74,006; of which \$60,816 have been in loans, and \$13,390 in donations. There has been returned to the Treasury on loans the sum of \$11,348 08, and upon donations \$1,526 09, making the whole amount thus returned \$12,874 17, and leaving the sum, in loans and donations now in use, of \$61,044 73. The tendency for the last few years has been toward an increase in the number of donations. The Plan of the Fund allows each Synod, to grant in donations a sum equal to one-fourth of the amount apportioned to it by the General Assembly. In most cases that limit has not as yet been reached. In a few instances, in which a strict compliance with the rule would have required the Board to make a fractional grant, the limit has been exceeded. Such cases, however, have occurred from year to year, and have been reported to the General Assembly, and the action of the Board, in relation to them, has uniformly been sanctioned by that body.

The Fund at present, after deducting the expenses of the year, amounts to \$118,874 04. The portion of it yet unused is either deposited in bank, or is invested in such a manner as to be perfectly safe, and convertible at any moment into cash when called for. This portion of the Fund

has produced an average interest of some six per cent. It should be remembered, however, that this portion is mostly that which has been appropriated by the General Assembly to the several Synods, and which has not yet been called for by them, but which may be at any time. The Board, therefore, invest it in such a way as makes it perfectly safe, and available to the Synod whenever it is wanted. The amount yet uncalled for in each case is quite small, ranging from \$125 up to a little over \$3000. It has ever been the practice of the General Assembly to allot a portion of the Fund to each Synod in its connection. This practice is likely to continue. Each Synod the Board suppose will feel that it has a right to some part of what was contributed for this general purpose by the churches in constituting the Fund, and if it has a part of it, there will in all probability be some portion of the sum allotted to a Synod uncalled for during the year. It should be stated, however, in this connection, that every application which came within the object contemplated in the establishment of the Fund, has been met; and that in no instance has any Synod overdrawn its apportionment, or asked for more than it received for its churches. The Fund also, notwithstanding the changes and convulsions, and pecuniary losses in the country since the establishment of this charity of the Church, not only remains in its original integrity, but has been considerably increased in amount from year to year. There is great reason, therefore, for gratitude to God, not only in view of the good it has already done, but for the hope it inspires that in future it will do still more in helping to fill the land with the sanctuaries of the Lord.

THE OFFICERS OF THE FUND ARE AS FOLLOWS :

..... *Corresponding Secretary*, 150 Nassau Street, New York.
 JESSE W. BENEDICT, Esq., *Treasurer*, 150 Nassau Street, New York.

The Publication Committee.

THE *Eleventh* Annual Report was presented, and is as follows:—

During the year *five* books, *nine* tracts, *two* leaflets, *The American Presbyterian Almanac*, and an addition to the *Eclectic Tune Book* have been published.

The Books Published are as Follows :

NAME.	AUTHOR.	SIZE.	NO. PP.	PRICE.
Harry, the Sailor Boy.....	18mo.	131	30 cts.
Jenny, the Crochet Worker.....	Sarah M. Fry.....	18mo.	137	30 cts.
Memorial of Rev. W. S. Huggins.....	16mo.	147	50 cts.
My Brother Ben.....	18mo.	137	30 cts.
Uncle Jabez.....	18mo.	239	45 cts.

The Tracts Published are as Follows :

NAME.	AUTHOR.	SIZE.	NO. PP.	PRICE.
Danger from Evil Companions.....	Rev. W. S. Huggins....	18mo.	36	3 cts.
Faithful Mother, The.....	.....	18mo.	20	2 cts.
Good Soldiers.....	E. E. Adams, D.D.....	18mo.	32	2 cts.
Is the Young Man Safe?.....	Rev. Joseph A. Ranney	18mo.	16	2 cts.
Join the Church.....	Rev. Charles F. Beach..	18mo.	24	2 cts.
Prisoner Free, The.....	.....	18mo.	20	2 cts.
Renewed Day by Day.....	.....	18mo.	12	2 cts.
Systematic Beneficence.....	Henry Kendall, D.D.....	12mo.	28	2 cts.
Word to the Soldier, A.....	"A Lady".....	32mo.	12	2 cts.
The American Presbyterian Almanac	.....	18mo.	52	6 cts.

They have also issued "Two Leaflets," and added a system of Elementary musical instruction to their Eclectic Tune Book.

The Treasurer's Report shows a balance on hand, April 1, 1862,	\$303 02
Donations received during the year.....	4,212 44
Cash received on account of sales.....	12,221 83
	<u>\$16,737 29</u>
Paid for stereotyping, paper, binding, salaries, &c.....	15,982 67
Balance on hand, April 1, 1863.....	\$754 62

The Committee (PHILEMON H. FOWLER, D.D., *Chairman*) to whom the Annual Report of the Board was referred offered the following resolutions, which were adopted:—

1. That the General Assembly have a confirmed conviction of the indispensableness of a Publishing Agency under its own auspices and control, and that its books should be those of a practical and experimental, as well as of a doctrinal character, and that they should issue from its Publishing Agency, and not from private houses.

2. That the thanks of the Church are due, and are hereby expressed by the General Assembly to the Permanent Committee on Publication, for the wisdom, zeal, patience, and liberality with which they have served the cause committed to them, and that entire confidence is reposed in the spirit and policy by which they are promoting it.

3. That the Permanent Committee on Publication is hereby instructed to provide for a constantly full depository of our tracts and books in the city of New York.

4. That it is recommended to our Sunday-schools to supply themselves with our Sunday-school books, and employ our depositories in New York and Philadelphia, when they seek such an agency to supply their libraries.

5. That the General Assembly hereby reaffirm the action of the last General Assembly in reference to the Church Psalmist, and that the Stated Clerk is directed to notify it to the Presbyteries, and report to the next General Assembly what attention has been paid to it.

6. That each Presbytery appoint a minister or elder to see to it that the publication cause is presented annually to the churches in its connection, to secure contributions to it, and that these agents report their labors to the Secretary of the Permanent Committee as early as the 1st of April of each year.

7. That the Permanent Committee be advised to employ a salaried agency for the present to communicate information in regard to the publication cause, and to stimulate liberality to it.

8. That the Permanent Committee are directed, if in their judgment it is expedient, to inaugurate and vigorously to prosecute an effort to raise a fund of fifty thousand dollars, forty thousand of which shall be applied as their capital in trade, and ten thousand toward the removal of the incumbrance on the Presbyterian House; and that as the money is raised, and whatever portion of it is raised, be appropriated in the ratio of four to the Publication Committee, and of one to the Trustees of the Presbyterian House.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

Rev. JOHN W. DULLES, *Corresp. Secretary*, 1334 Chestnut St, Phila.
WILLIAM L. HILDEBURN, Esq., *Treasurer*, 1334 Chestnut St., Phila.

The Foreign Missions Committee.

The *Fifth* Annual Report of the Committee is as follows :

The whole number of foreign missions belonging to our church is sixty-two, divided as follows: In Western Africa, four; in South Africa, three; Western Turkey, six; Eastern Turkey, three; Central Turkey, three; Syria, six; Nestorian, four; Ceylon, two; Mahratta, three; Madura, six; Canton, two; Fau Chau, three; North China, one; Sandwich Islands, five; Micronesia, one; Dakota Indians, three; Ojibwa Indians, one; Seneca Indians, one. Officers of the American Board of Commissioners for Foreign Missions, five.

The Assembly having no recognized Foreign Missionary work, contributes men and money to the A. B. C. F. M. This Board held their last meeting at Springfield, Mass., and it was one of the most numerously attended and interesting anniversaries ever held by that Institution. It was thought by many friends of the Board, that the absorbing nature of the cares and trials connected with our national troubles would interfere materially with the attendance at that meeting; but the result proved conclusively, that this cause is too strongly rooted in the hearts of great multitudes of the people of God, to allow them to neglect its interests, how great soever may be the pressure upon them, from any direction.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

ASA D. SMITH, D.D., *Chairman*, 150 Nassau Street, New York.
WALTER S. GRIFFITH, Esq., *Treasurer*, 150 Nassau Street, New York.

The Education Committee.

The *Seventh* Annual Report of the Committee is as follows:

The Permanent Committee on Education was established in 1856, but not fully organized and in operation until March, 1857. Its first report was made in May of that year, and proposed a plan for conducting the work assigned it, which, with unimportant amendments, was adopted by the General Assembly. The next five years the committee was compelled to spend in preparatory labor, striving to rescue the cause from the scepticism, indifference, misapprehension, prejudice, and contempt which were connected with it, and to awaken the interest of the church in its favor, discussing the true principles upon which it should be conducted, and perfecting the plan in matters of detail, as increasing experience demanded. Its difficulties were unexpectedly increased, by its being placed in collision with local and sectional interests, which had to be reconciled. In the beginning of 1862, it found itself with a well-matured plan, in the possession of the field it was intended to occupy, with a single limited exception; and though it now presents its Seventh Annual Report, it is really the first which it has been enabled to make, showing what it is adapted to do. It announced as its fundamental principle, That the organism of the Presbyterian Church was wisely suited to and should be used for evangelistic operations, and that the chief reliance for working

it should be, not on the agencies of organization from without, but on the development of a true Christian and church life from within. The committee always confidently maintained that its plan, based on this principle, would prove eminently successful, could it only have a fair trial unimpeded by sectional and personal interests. The results of the past year have most happily confirmed this position, and with gratitude to God it presents the following among other facts:

During the past year, the press has been extensively used; the General Secretary has placed himself, as far as circumstances allowed, in connection with synods, presbyteries, and churches; and special efforts have been made to enlist these bodies in active co-operation. The results of such general labors cannot be estimated with any degree of exactness, but it is known that they have been widely productive of good.

One hundred and one young men have received, directly from the treasury, assistance, as follows:

In Auburn Theological Seminary, twenty-two; Lane, sixteen; Union, twenty.

In Hamilton College, eight; Union, three; Yale, one; Marietta, twelve; Western Reserve, four; Wabash, seven; Knox, three; Michigan University, three; New York Free Academy, one; Olivet Academy, Michigan, one.

Nine others (six theological, and three collegiate and academic) received assistance from bodies which were in a transition state, but may now be fairly placed in connection with the committee; making a total of one hundred and ten.

Of this whole number, fifteen at the beginning of the year were in connection with the Permanent Committee, fifteen were transferred by the Western Education Society, and fifteen by the Joint Committee of the synods of Ohio, Cincinnati, Indiana, and Wabash, when those organizations relinquished their fields to the Permanent Committee. The remainder were recommended by presbyteries, as follows:—Alton, one; Bloomington, two; Brooklyn, one; Cayuga, five; Cincinnati, seven; Cleveland, two; Cold Water, one; Crawfordsville, four; Delaware, one; Detroit, one; Elyria, one; Huron, one; Indianapolis, one; Kalamazoo, two; Lyons, one; Madison, five; Marshal, two; Montrose, two; Newark, five; New York Third, six; New York Fourth, two; Pataskala, one; Saginaw, two; Schuyler, one; Trumbull, one; Tioga, one; Troy, one; Utica, three; Washtenaw, three.

Twenty-two of these students have finished their preparatory studies, and have been licensed to preach the gospel the past year.

The rate of appropriation to these students have been \$90 per annum for the theological course, and \$80 for the collegiate and academic. The rules approved by the Assembly fix the amounts at \$120 for the theological course, \$100 for the collegiate, and \$80 for the academic; but these rates have never, with one single exception for one year, been paid. The committee know, that their appropriation to theological students has been supplemented from other sources, so that they have received one hundred dollars each, in addition to their own earnings.

The condition of the treasury may be learned from the Treasurer's Report herewith published. The balance is greater than it would have been, had the contributions of the churches been forwarded in due time. The financial year closes on the first of May; and a number of contributions were received after the last appropriation for the year was voted and paid. While this will enable the committee to make a favorable beginning of payments the present year, it is hoped that hereafter the churches will transmit their contributions earlier, so that, if needed, they may be used in the year in which they are made.

Very few of the contributions are large, and many churches may easily increase their benefactions. About one-fourth only of those who might contribute have done so. A contribution from every church is the end

to be secured, so far as raising the necessary funds is concerned. The number of givers needs to be increased as certainly as the amounts contributed. Many of the contributions are under ten dollars.

The *Treasurer* has received during the year from churches \$11,985.39, from individuals \$1,183.48. Interest on the Railroad Bonds \$102.90. Contributed for Phelps' Scholarship \$2,000.00. Total, \$15,271.77.

The number of students has been diminished, probably, from twenty-five to thirty per cent. by the war. It is the expectation that an increased number will ask for aid the present year, and the committee are anxious to be able from the beginning to make full appropriations to them all.

Taken all together, the experience of the past year, it is hoped, will be deemed sufficiently satisfactory to enable the General Assembly, unhesitatingly, to present anew its Permanent Committee to presbyteries, churches, and individuals interested in increasing the number of ministers, as a wise, safe, economical, and efficient arrangement for conducting the business portion of the work of education, and urging on them united and hearty co-operation in it.

The committee have maintained the following positions before the church, and have reason to believe that they are growing in its regard:

1. That the education work is designed to secure advantages to indigent students for the ministry, as a means to the great end of preaching the gospel to the world, and not primarily to promote their welfare; and that, when aid is extended for that purpose, it confers both honor and responsibility on the recipient.

2. That the success of this great cause will depend on the quality rather than the quantity of those introduced into the ministry by it; but that no higher qualities shall be demanded in those brought forward by the church, than are demanded of an equal number introduced into the ministry in other ways.

3. The increase of the ministry should be gradual, regular, and healthy; the result of growing Christian life in the churches, and not of mechanical, violent, or spasmodic pressure.

Among things desirable to be done to carry forward this cause, the committee suggest the following:

1. Every preacher of the gospel should cherish a sense of personal obligation, to use all appropriate means, to raise up ministers to succeed him when his work is done.

2. The authority, privileges, and obligations of the Abrahamic Covenant should, from time to time, be fully expounded, so that there shall come from the families of the church a constant succession of faithful ministers.

3. Catechetical, Sabbath-school, and other juvenile religious instruction should be so given and supervised by pastors and sessions, as to develop, in those who profess religion early in life, decided Christian character; so that they will be ready for any toil or sacrifice required by the cause of Christ.

4. The ordinary preaching of the gospel should so frequently and impressively present the important, solemn and tender truths and aspects of the gospel, that those who sit under it will naturally desire to preach it. True evangelical preaching will certainly call forth ministers.

5. Presbyterial obligations, as defined by the General Assembly, should be loyally and conscientiously regarded; and presbyterial standing committees should spare no pains in cultivating their respective fields.

6. Presbyteries should pay particular attention to the work of elevating the standard of ministerial qualifications, both spiritually and intellectually; and bear in mind, in their examinations, the directions of the Holy Spirit, that a bishop "must be apt and able to teach."

7. The foundation of permanent scholarships, under the charge of the

General Assembly, by persons of property, is a method for the investment of benevolent funds, both safe and fruitful of good results.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS :

THORNTON A. MILLS, D.D., *Secretary*, 150 Nassau Street, New York.
 JESSE W. BENEDICT, Esq., *Treasurer*, 150 Nassau Street, New York.

An Historical Sketch of the Union Theological Seminary.

In accordance with the plan of *The Presbyterian Historical Almanac*, this sketch of THE UNION THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH, located in New York City, is given. Those earnest Presbyterians who have sustained the *Almanac* will observe the gradual development of my plan, in thus placing upon a permanent record the history of another theological seminary of the Presbyterian Church. The History of the Theological Seminary of Princeton, New Jersey, published in *The Presbyterian Historical Almanac* for 1863, being the first of the series, that seminary being the *oldest* in connection with the Presbyterian Church. I trust these sketches will prove to be intelligible, suggestive and valuable contributions to the history of our church.

The following account of its origin, and of the designs of its founders, was published by themselves :

"A number of Christians, both clergymen and laymen, in the cities of New York and Brooklyn, deeply impressed with the claims of the world upon the church of Christ, to furnish a competent supply of well-educated and pious ministers of the Gospel; impressed also with the inadequacy of all existing means for this purpose; and believing that large cities furnish many peculiar facilities and advantages for conducting theological education; having, after several meetings for consultation and prayer, again convened on the 18th of January, A. D. 1836, unanimously adopted the following resolution and declarations :

"1. *Resolved*, In humble dependence on the grace of God, to attempt the establishment of a Theological Seminary in the city of New York.

"2. In this Institution, it is the design of the founders to furnish the means of a full and thorough education, in all the subjects taught in the best Theological Seminaries in this or other countries.

"3. Being fully persuaded that vital godliness, a thorough education, and practical training in the works of benevolence and pastoral labor, are all essential to meet the wants and promote the best interests of the kingdom of Christ, the founders of this Seminary design that its students, remaining under pastoral influence, and performing the duties of church-members in the several churches to which they belong, or with which they worship, in prayer-meetings, in the instruction of Sabbath-schools and Bible-classes, and being conversant with all the benevolent efforts of the present day in this great community, shall have the opportunity of adding to solid learning and true piety, the teachings of experience.

"4. By the foregoing advantages, the founders hope and expect, with the blessing of God, to call forth and enlist in the service of Christ and in the work of the ministry, genius, talent, enlightened piety, and missionary zeal; and to qualify many for the labors and management of the various religious institutions, seminaries of learning, and enterprises of benevolence, which characterize the present times.

"5. In short, it is the design of the founders, to provide a Theological

Seminary in the midst of the greatest and most growing community in the United States, which may commend itself to all men of moderate views and feelings, who desire to live free from party strife, and to stand aloof from all extremes of doctrine or of practice."

To accomplish this object, subscriptions were obtained to the amount of about \$80,000. This was thought sufficient to sustain the Institution for five years, after which, if it should prove itself worthy of support, it was intended to procure other subscriptions to place the seminary on a permanent foundation.

The following extract from the constitution of the seminary will show its general character:

DIRECTORS.—"No person shall be eligible to the office of Director, unless he be a minister or member in good standing of some evangelical church, receiving the Westminster Confession of Faith as adopted by the Presbyterian churches in this country.

"Every Director, on entering upon his office, and also after each re-election, shall make the following declaration, in the presence of the Board, viz.:

"Approving of the plan and Constitution of the Union Theological Seminary in the city of New York, and of the Westminster Confession of Faith, and the Presbyterian Form of Church Government, I do solemnly promise to maintain the same, so long as I shall continue to be a member of the Board of Directors."

THE FACULTY.—"The faculty shall consist of the Professors of the Seminary, who shall be ordained ministers of the Gospel; one of whom may, by the appointment of the Board, sustain the office of President.

"Every member of the Faculty shall, on entering upon his office, and at the end of every four years thereafter, so long as he remains in office, make and subscribe the following declaration in the presence of the Board, viz.:

"I believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the Directors of this seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith, as containing the system of doctrine taught in the Holy Scriptures. I do also, in like manner, approve of the Presbyterian Form of Government; and I do solemnly promise, that I will not teach or inculcate anything which shall appear to me to be subversive of the said system of doctrine, or of the principles of said Form of Government, so long as I shall continue to be a Professor in this Seminary."

STUDENTS.—"This seminary shall be open for the admission of students of the requisite qualifications from every denomination of Christians.

"In ordinary cases, no student shall be admitted into the Seminary unless he furnish to the faculty satisfactory evidence that he has had a regular college education, and testimonials of moral character, of piety, and of his good standing in some evangelical church."

THE PROGRESS OF THE SEMINARY.—The Institution was open for instruction December 5, 1836; it was incorporated by the Legislature of the State of New York, March 17, 1839. Scarcely had it commenced its operations, when financial reverses occurred which made it impossible for several of the subscribers to meet their engagements. The pecuniary embarrassments of 1837 and the following years were felt by us in common with the other benevolent institutions. The difficulties have at times been so formidable, that had it not been for great exertions and patience on the part of its founders and professors, it must have been discontinued. To the very liberal aid of a few friends it is indebted, under God, that it did not perish in these times of severe visitation. Tried thus by adversity almost from the beginning of its existence, it has still, through the Divine favor, held on its way; and it has been instrumental of such

good results that its trials, severe as they have been, are not worthy to be mentioned in the comparison.

THE LOCATION OF THE SEMINARY IN THE CITY OF NEW YORK.—When this Seminary was projected, it was extensively doubted whether its location in a large commercial metropolis would be favorable to the objects of a theological institution. The conviction of the founders that it was so, rested on general views, which, in this country, had not been tested by experience. Time has confirmed that conviction. During the whole period of its existence the Seminary has been growing stronger and stronger; and it has been becoming increasingly evident, that the reasons for establishing schools of law and medicine in large cities, rather than in more secluded situations, are equally strong in favor of such a preference as to the location of a theological school.

It has been extensively supposed that secluded retreats, far from the excitements of active life, and the tumult and worldliness of great cities, were the only fitting places to prepare our young men for the ministry of the Gospel. So strong has been this conviction, that it has, at least in part, determined the location of our chief schools of theology. The experience of the Union Theological Seminary has brought out the advantages of a large city in striking contrast with the prejudices against it. Many who at first regarded it with doubt and distrust, are now convinced. Seclusion is not what a student of theology, a future minister for our age and country, most needs. He requires thorough discipline, he needs meditation, but he also needs to be prepared for the discharge of the special duties of his profession. If he has always lived in retirement, his ideas of life will inevitably be wrong. After completing his education, called at once, as he will probably be, to the active duties of the ministry, he has still to learn how as a man to move among men—he has still to unlearn his too scholastic habits. He finds his true position with difficulty. He has the theory, and but little of the practice of his profession. In a great city the theory and the practice of the profession are more likely to be acquired together.

It has been thought that the distractions of a city are unfavorable to the highest mental discipline and culture. The experience of the old world certainly refutes this objection. All the great schools of Europe, the sources of the highest discipline and cultivation, are in large places. And it is confidently believed that the students of our seminary will compare favorably with those of any similar institution, in their acquisitions and mental discipline, as well as in the facility of using their knowledge. Our theological students are generally mature in mind and character; and this saves them from many of the perils incident to young men in a large city, and enables them to enjoy its advantages without being injured by its disadvantages.

And the advantages are many. Thought and feeling are both stimulated. Formal and it may be rustic habits are worn away. Human life is seen in many of its phases. Ignorance, and vice, and moral evil, in all their forms, touch the heart and lead to effort. In visiting, while in the Seminary, the poor, the destitute, and the abandoned; in ministering to the spiritual wants of prisoners and outcasts; in gathering Sabbath-schools among the neglected and unruly, our students are trained for their work, for a work which is needed all over the world. They come to understand the wants of that class of society which most needs to be reached by the gospel. And this they can do, as they have done, not only without detriment to their studies, but rather getting the right tone and spirit for the real study of the truth as it is in Jesus. In contact also with the great benevolent institutions which have their centre here, they catch more of their spirit, and the officers of these institutions are able, from personal knowledge, to select wisely the men who are fitted for their service. Much is done by the students in connection with the Tract and Bible Societies, the City Missions, and Sabbath-schools. And

no one can estimate the salutary influence thus exerted by a hundred pious young men, in their connection and intercourse with the churches and the community. Here, too, where all the influences that threaten danger to our moral and religious interests as a people do most congregate, and are most distinctly proclaimed, our young men may learn the true nature and real hazard of these tendencies as they could not in more secluded spheres. The ministers of the next generation are to fight a hard contest with manifold forms of error and of unbelief; it is well for them, then, to be trained where the elements of the contest are most decisively felt, and can be most practically studied. The work of the ministry is so diversified, that the very diversities of a city life offer peculiar advantages in the education of ministers. And here, too, are found the best and most varied models of professional ability in full and earnest activity. The student may observe, and compare, and appropriate. He will not receive the exclusive impress of one predominant mind, and this is favorable to his own individuality. He hears those who are among the most eminent, as preachers, as lecturers, as orators; he hears all the great topics of the day discussed by those who have mastered them; his mind is stimulated to a healthful activity. The refining influences of a cultivated and various social life have also a favorable effect upon the general character and deportment of young men, giving them facility and ease in the intercourse of society.

The history of the Seminary has also given abundant proof of the excellence of its location, in affording facilities for indigent students to support themselves while prosecuting their studies. Most young men who enter our seminaries are poor—some are very poor. In teaching, or in other laudable avocations, probably more than half of our students find an adequate maintenance. Any young man with special qualifications or gifts, can be more sure of finding employment for them in a large city than in a more quiet community.

The advantage of establishing a Theological Seminary in the heart of the city of New York cannot be considered any longer as a mere experiment. It is no longer a matter of doubt whether the advantages are not much greater than the disadvantages. It has been abundantly proved that young men will come to such an institution if they can secure their support and a thorough education. It has been proved that they are there qualified for the best and highest usefulness. The Institution, as to its location, has more than answered the expectations with which it was established. In view of the character and prospective greatness of the city of New York, of the influence which it must needs have upon the American people, of its relations to all the great religious and moral interests of the whole country; and in view, also, of what the experience of our Institution has taught us, it is scarcely to be doubted that a more desirable location for a Theological Seminary of the highest order is not to be found than that which is now occupied by the Union Theological Seminary.

It has sent forth — ministers of the gospel in the *twenty five* classes which have already been graduated. Of these many are engaged in their work, some in neighboring churches, others in the distant portions of our own land, and others in foreign countries. With peculiar praise to God would its founders recognize the fact that this Seminary has been to so large an extent a Missionary school. Missionaries and the friends of missions offer many thanksgivings in its behalf. A well-known and beloved missionary from Constantinople has recently borne unequivocal testimony to the special fitness of our students for the work of Foreign Missions. It has equal reputation in the character of the pastors it has supplied to our churches at home, and in the zeal and success of the Home Missionaries it has sent forth. Of the members of the last class, one is to labor in India, another in Syria, a third in Panama, a fourth in San Francisco. For such results the founders and directors of the Seminary feel them-

selves to be under high and special obligations to the grace and providence of God.

The Institution, in respect both to its management and the character of the instruction given in it, has not departed from the plan of its founders. For twenty-seven years it has commended itself to "all men of moderate views and feelings, who desire to live free from party strife, and to stand aloof from all extremes of doctrine or of practice." That it has been able to do so during the years in which various forms of fanatical excitement and excess have been so unusually predominant, has secured for it in no small measure the entire confidence of discreet and thoughtful men. Of this the founders have the most gratifying evidence. And it has truly been a Union Seminary. It has not been noted in the field of partisan controversy, nor has it been suspected of unfaithfulness to the truth. In its whole history, and in its present character, it answers to the purpose for which it was established. It has contributed, so far as has been in its power, to the promotion of union among Christians, and to the allaying of sectarian and sectional strife. It has received generous aid from men connected with different branches of Christ's church. Standing upon the general basis of the Westminster Confession of Faith, there is nothing in its position or history which alienates it from any who stand on this basis. The tone of its instructions has always been in harmony with the evangelical theology of our whole country.

The education which this Seminary has given has not been confined to men of a single locality or section of our country. It has educated men from all parts of our land, and for all parts of our land. It has educated, too, men of different denominations. In this respect, also, it deserves its name and answers its intent. Presbyterians, Congregationalists, Baptists, and Methodists, have all participated in the advantages of the Seminary to their common benefit. In the light of such facts, we see the importance of the central position of the Seminary, and the value of its special characteristics as a Union Theological Institution.

And in the number of its students it has been signally favored. In spite of all the disadvantages under which it has labored, in the number of its graduates it has been one of the first three Theological Seminaries of our land. Had it possessed the full endowments, and offered all the privileges and attractions of our older institutions, we believe that in point of numbers it would have been second to none.

The professorships of the Seminary have been filled by those who have commanded the confidence of the Christian community. Besides the instruction given by professors extraordinary in various branches.

THE FOLLOWING IS A LIST OF THE FACULTY AND INSTRUCTORS, &c.

- ADAMS, A.M., D.D., WILLIAM, Lecturer Extraordinary, Sacred Rhetoric, 1838-1841.
 COX, D.D., LL.D., SAMUEL HANSON, Lec. and Prof. Extraordinary, Eccl. and Bib. History, 1838-1848.
 DUNNING, REV. CHARLES, Instructor in Hebrew and Kindred Languages, 1854-1857.
 HADLEY, REV. HENRY II., Instructor in Hebrew and Kindred Branches, 1838.
 HALSEY, D.D., LUTHER, Professor of Biblical and Ecclesiastical History, 1848-1850.
 HAWKES, REV. THERON II., Instructor in Hebrew and Kindred Branches, 1853-1854.
 HITCHCOCK, D.D., ROSWELL D., Professor of Church History, 1855.
 HOWE, JR., A.M., EDWARD, Instructor in Music, 1846-1852.
 JONES, ESQ., ABNER, Professor of Sacred Music, 1838-1840.
 MASON, D.D., EBENEZER, Professor Extraordinary, Ecclesiastical History, 1838-1842.
 MASON, LOWELL, Instructor of Music, 1854-1855.
 MCAULEY, D.D., THOMAS, Professor of Pastoral Theology and Church Government, 1838-1841.
 NORDHEIMER, ISAAC, Instructor in Hebrew and the Cognate Languages and German, 1840-1842.
 PARKER, D.D., JOEL, Professor of Sacred Rhetoric, 1840-1842.
 PATTON, REV. WILLIAM, Lecturer on Pastoral Theology, 1841-1843.
 PETERS, D.D., ABSALOM, Prof. of Homiletics, Pastoral Theology, and Church Government, 1823-1844.
 ROBINSON, D.D., LL.D., Professor of Biblical Literature, 1828-1863.
 ROOT, GEORGE F., Instructor in Sacred Music, 1853-1855.
 SHEDD, D.D., WILLIAM G. T., Professor of Biblical Literature, 1863.
 SKINNER, D.D., THOMAS II., Professor of Sacred Rhetoric, 1838-1840.
 Also Pastoral Theology and Church Government, 1849.
 SMITH, D.D., HENRY B., Professor of Church History, 1850.
 TURNER, W. MADDEN, Instructor in Hebrew and Cognate Languages, 1842-1846.
 WHITE, D.D., HENRY, Professor of Pastoral Theology, 1836-1850.
 WILSON, D.D., JAMES P., Professor of Systematic Theology, 1832, 1854.

TABLE SHOWING THE NAME AND LOCATION OF THE INSTITUTIONS OF LEARNING WHERE THE ALUMNI OF THE SEMINARY WERE EDUCATED, ALSO THE NUMBER OF STUDENTS FROM EACH, TOGETHER WITH ABBREVIATIONS GIVING THE INITIAL LETTERS OF THE COLLEGES, &c.

INSTITUTIONS OF LEARNING WITH LOCATIONS.	WHERE EDUCATED.	No.	INSTITUTIONS OF LEARNING WITH LOCATIONS.	WHERE EDUCATED.	No.
Allegheny Coll. Meadville, Pa.	A. C. P.	2	Miami Univ., Athens, Ohio.	M. U. O.	2
Amherst Coll. Amherst, Mass.	A. C. M.	125	Michigan Univ., Ann Arbor, M.	M. U. M.	12
Armagh Sem., Armagh, Ireland	A. P. I.	1	Middlebury C., Middlebury, Vt.	M. C. V.	19
Athens Univ., Athens, Greece.	A. U. G.	1	Mississippi Coll., Clinton, Miss.	M. C. M.	6
Beloit Coll., Beloit, Wisconsin.	B. C. W.	16	Mississippi Univ., Oxford, Miss.	M. U. Mi.	1
Belfast Coll., Belfast, Ireland.	B. C. I.	3	N. Carolina Univ., Ch. Hill, N. C.	N. C. U. N. C.	1
Bowdoin Coll., Brunswick, Me.	B. C. M.	12	Nashville Univ., Nashville, Ten.	N. U. T.	2
Brown Univ., Providence, R. I.	B. U. R. I.	7	N. Jersey Coll., Princeton, N. J.	N. J. C. N. J.	27
Central Coll., E. Cortland, N. Y.	C. C. N. Y.	2	N. York Free Acad., New York.	N. Y. F. A. N. Y.	8
Centre College, Danville, Ky.	C. C., Ky.	2	N. York Univ., New York, N. Y.	N. Y. U.	117
Charleston Coll., Charleston, S. C.	C. C. S. C.	1	Oakland Coll., Oakland, Miss.	O. C. M.	1
Columbia Coll., New York, N. Y.	C. C. N. Y.	8	Oberlin Coll., Oberlin, Ohio.	O. C. O.	22
Columbian Coll., Wash'n, D. C.	C. C. D. C.	4	Oneida Institute, N. Y.	O. I. N. Y.	2
Cumberland Univ., Lebanon, T.	C. U. T.	1	Pennsylvania Coll., Gettys-		
Dartmouth Coll., Hanover, N. H.	D. C. N. H.	59	burg, Pa.	P. C. P.	2
Delaware College, Newark, Del.	D. C. D.	14	Pennsylvania Univ., Phila., Pa.	P. U. P.	9
Dickinson Coll., Carlisle, Pa.	D. C. P.	2	Queen's Coll., Canada.	Q. C. C.	2
E. Tennessee Coll., Knoxville, T.	E. T. C. T.	5	Randolph Macon Coll., Boy-		
Emory and Henry College, } Washington County, Va.	E. N. C. V.	1	don, Va.	R. M. C. V.	1
Franklin Coll., Lancaster, Pa.	F. C. P.	2	Roanoke College, Salem, Va.	R. C. V.	1
Hamilton Coll., Clinton, N. Y.	H. C. N. Y.	40	Rutgers Coll., N. Brunswick, N. J.	R. C. N. J.	4
Hampden Sydney College, } Prince Edward, Va.	H. S. C. V.	2	Union Coll., Schenectady, N. Y.	U. C. N. Y.	86
Harvard Univ., Cambridge, Mas	H. U. M.	1	Vermont Univ., Burlington, Vt.	V. U. V.	25
Illinois Coll., Jacksonville, Ill.	I. C. I.	10	Virginia Univ., Charlottes-		
Indiana Univ., Bloomington, In.	I. U. I.	1	ville, Va.	V. U., Va.	1
Jackson Coll., Columbia, Tenn.	J. C. T.	1	Wabash Coll., Crawfordsv'c. In.	W. C. I.	7
Jefferson Coll., Canonsburg, Pa.	J. C. P.	8	Washington Coll., Wash'n, Pa.	W. C. P.	1
Knox College, Galesburg, Ill.	K. C. I.	16	Washington Coll., Lexing'n, Va.	W. C. V.	3
Lafayette College, Easton, Pa.	L. C. P.	1	Wesleyan Univ., Middletown, Ct.	W. U. C.	12
Madison Univ., Hamilton, N. Y.	M. U. N. Y.	3	W. Reserve Coll., Hudson, Ohio.	W. R. C. O.	11
Marietta Coll., Marietta, Ohio.	M. C. O.	9	Williams Coll., Williamst'n, M.	W. C. M.	115
Maryville Coll., Maryville, Ten.	M. C. T.	7	Yale College, New Haven, Ct.	Y. C. C.	154
			<i>Not Graduates.</i>		151
				TOTAL...	1172

TABLE GIVING THE NUMBER OF NEW STUDENTS EACH YEAR.

YEAR.	NO.	YEAR.	NO.	YEAR.	NO.
1836 } 1837 }	52	1846.....	52	1855.....	42
1838.....	42	1847.....	42	1856.....	49
1839.....	55	1848.....	26	1857.....	49
1840.....	42	1849.....	45	1858.....	60
1841.....	47	1850.....	32	1859.....	58
1842.....	50	1851.....	30	1860.....	56
1843.....	34	1852.....	35	1861.....	40
1844.....	53	1853.....	38	1862.....	28
1845.....	35	1854.....	37	1863.....	33

TABLE GIVING THE STATES WHERE THE ALUMNI BELONGED.

Alabama.....	2	Kentucky.....	4	North Carolina.....	4
British Provinces, N. A.....	5	Louisiana.....	1	Ohio.....	43
California.....	1	Maine.....	11	Pennsylvania.....	66
Connecticut.....	88	Maryland.....	7	Rhode Island.....	4
Delaware.....	4	Massachusetts.....	113	South Carolina.....	3
District of Columbia.....	5	Michigan.....	20	Tennessee.....	21
Foreign Countries.....	15	Mississippi.....	6	Vermont.....	54
Georgia.....	2	Missouri.....	2	Virginia.....	26
Illinois.....	35	New Hampshire.....	48	Wisconsin.....	11
Indiana.....	6	New Jersey.....	50		
Iowa.....	5	New York.....	510		
				TOTAL.....	1172

NAME AND STATE.	College Where Educated.	Year of ent.Sam.	NAME AND STATE.	College Where Educated.	Year of ent.Sam.
Abbott, Charles E., Me.	B. C. M.	1836	Beard, Aug. F., Ct.	Y. C. C.	1858
Abbott, Jacob J., Vt.	D. C. N. H.	1843	Beard, Wm. H., Mass.	.....	1862
Abraham, Andrew, N. Y.	U. C. N. Y.	1845	Beardsley, B. B., Ct.	.....	1846
Acker, Henry J., N. Y.	W. C. M.	1853	Becker, J. Henry, N. Y.	U. C. N. Y.	1862
Adams, Carson W., Del.	D. C. N. H.	1850	Beebe, A. G., N. Y.	A. C. M.	1851
Adams, Charles L., N. Y.	H. C. N. Y.	1847	Boebe, Abijah P., N. Y.	O. J. N. Y.	1839
Adams, Frederick H., N. Y.	N. Y. U. N. Y.	1858	Beckman, John S., N. J.	N. J. C. N. J.	1857
Adams, Henry W., Vt.	W. U. Ct.	1841	Belden, Wm., N. Y.	U. C. N. Y.	1840
Adams, William W., Ill.	W. C. M.	1853	Belden, Jr., Wm., N. Y.	A. C. M.	1836
Adamson, W. S., N. Y.	.....	1858	Belden, Wm. H., N. Y.	Y. C. C.	1863
Addy, William, Can. East.	U. C. N. Y.	1859	Bell, Goodloe B., Pa.	Y. C. C.	1856
Aiken, James, Ill.	D. C. N. H.	1840	Benjamin, Theo. H., Ct.	A. C. M.	1854
Aikman, Robert, N. Y.	Y. C. Ct.	1844	Bent, Joseph A., Vt.	M. C. V.	1850
Aikman, William, N. Y.	N. Y. U. N. Y.	1846	Benton, John Eliot, N. Y.	N. Y. U.	1847
Alexander, G. Edward, N. Y.	.....	1857	Benton, Orlando N., Pa.	.....	1855
Alexander, J. H.,	M. C. T.	1859	Berger, Martin L., N. Y.	W. C. M.	1858
Alexander, James M., S. I.	W. C. M.	1858	Berry, Charles T., N. J.	N. J. C. N. J.	1860
Allen, Edwin, N. Y.	G. C. N. Y.	1858	Berry, Philip, N. J.	R. C. N. J.	1857
Allen, John B., Mass.	U. C. N. Y.	1841	Best, Jacob, N. Y.	W. C. M.	1845
Allen, Samuel H., Mass.	A. C. M.	1842	Bellings, Alpheus W., Mich	W. C. M.	1862
Allen, Nathan S., N. J.	.....	1844	Bingham, J. F., N. Y.	Y. C. C.	1855
Alrick, William A., Del.	W. C. P.	1859	Birchard, Whiting C., Pa.	A. C. P.	1859
Amrose, Thomas L., N. H.	B. C. M.	1856	Bird, F. M., Pa.	P. U. P.	1858
Ames, Daniel	W. U. Ct.	1854	Birge, Lewis M., Ohio	W. R. C. O.	1859
Anderson, Joseph, N. Y.	N. Y. F. A. N. Y.	1853	Bisbee, C. G., Ohio	O. C. O.	1858
Anderson, Robert C., Va.	H. S. C. Va.	1844	Bishop, Albert C., N. Y.	N. Y. U.	1860
Anderson, S. T., Miss.	C. U. T.	1852	Bissell, E. C., Ct.	A. C. M.	1856
Andrews, Edwin N., Ct.	A. C. M.	1862	Bixby, Joseph B., Ct.	W. C. M.	1858
Angier, Luther H., N. Y.	A. C. M.	1836	Blake, D. H., Ill.	R. C. J.	1856
Angier, Marshall B., Mass.	Y. C. Ct.	1844	Blake, Horace T., Mass.	A. C. M.	1840
Armstrong, Chester S., Mich	M. U. M.	1853	Blakely, Jacob E., Vt.	M. C. V.	1848
Armsby, Laurens, Mass.	A. C. M.	1842	Blakely, Quincy, Vt.	V. U. V.	1854
Arnold, Austin, Ct.	Y. C. C.	1848	Blakely, Zerah F., Ind.	W. C. J.	1862
Arthur, Thomas S., S. C.	R. M. V.	1842	Blanchard, Addison, Me.	B. C. M.	1863
Ash, Joseph R., Pa.	D. C. D.	1850	Boardman, M. B., N. H.	A. C. M.	1860
Atkinson, Chas. M., Mass.	A. C. M.	1845	Bogue, Horace P. V., N. Y.	H. C. N. Y.	1863
Atkinson, Robert, N. Y.	.....	1839	Boing, Elias L., N. Y.	N. Y. U.	1850
Atkinson, Robert, Pa.	M. U. N. Y.	1857	Bokum, Herman, Prus.	.....	1838
Atterbury, John G., Mich.	Y. C. C.	1843	Bolton, James, Pa.	U. C. N. Y.	1851
Avery, Eugene H., Ill.	B. C. W.	1858	Bonar, James B., N. Y.	W. C. J.	1854
Babb, Clement E., Mich.	D. C. P.	1846	Bond, Daniel, N. Y.	H. C. N. Y.	1850
Babcock, J. H., Mass.	.....	1842	Bond, Wm. B., Mass.	A. C. M.	1836
Bachelor, P. E. M., N. Y.	B. U. R. J.	1847	Bonney, Elijah H., Mass.	A. C. M.	1841
Bachman, Jon. W., Tenn.	.....	1860	Booth, A., Ct.	Y. C. C.	1852
Bachman, Nathan, Tenn.	E. H. C. T.	1860	Borchers, Ernest F., Prus.	.....	1863
Bagg, D. Taylor, Mass.	U. C. N. Y.	1844	Bordwell, Daniel N., Mich.	O. C. O.	1855
Bagnal, William R., Mass.	W. U. C.	1840	Boswell, James J., Pa.	D. C. P.	1858
Bailey, John W., N. Y.	W. C. M.	1849	Bourne, Theodore, N. Y.	.....	1852
Bailey, Samuel W., R. I.	Y. C. C.	1844	Bowe, Daniel, Mass.	Y. C. C.	1858
Baird, Charles W., N. Y.	N. Y. U.	1849	Bowen, George, N. Y.	.....	1844
Baird, Henry M., N. Y.	N. Y. U.	1853	Boyd, Erasmus J., N. Y.	H. C. N. Y.	1837
Baird, John F., Pa.	.....	1857	Boynton, George M., N. Y.	Y. C. C.	1860
Baker, Alvin, N. Y.	H. C. N. Y.	1859	Bradbury, Ziba N., N. J.	Y. C. C.	1858
Baker, John E., N. Y.	W. C. M.	1854	Bradley, Jos. H., N. Y.	.....	1862
Baldwin, Charles H., Mass	W. C. M.	1863	Bradshaw, John, N. Y.	M. C. Vt.	1849
Baldwin, Elijah C., Ct.	.....	1857	Brace, Charles L., Ct.	Y. C. C.	1848
Baldwin, Joseph E., Ind.	W. C. J.	1852	Bragg, Jesse K., Mass.	A. C. M.	1838
Bull, Jasper N., N. H.	D. C. N. H.	1849	Brantley, E. T., Ala.	E. T. C. T.	1843
Ballantine, H. W., Ind.	J. U. J.	1859	Brayton, Isaac H., N. Y.	H. C. N. Y.	1846
Barker, William P., N. Y.	N. Y. U.	1848	Breed, William P., N. Y.	N. Y. U.	1843
Barnes, Albert H., Pa.	Y. C. C.	1851	Bridgman, H. M., Mass.	A. C. M.	1858
Barnes, Erastus S., N. Y.	A. C. M.	1838	Briggs, Charles A., N. Y.	.....	1862
Barrows, George W., Vt.	.....	1841	Briggs, Marvin, N. Y.	N. Y. U.	1852
Barrows, Simon, Mass.	D. C. N. H.	1842	Briscoe, John P., Tenn.	M. V. C. T.	1859
Barrows, Jr., Wm., Mass.	A. C. M.	1842	Brodhead, Harry, N. Y.	Y. C. C.	1860
Barrett, Charles H., Me.	Y. C. C.	1852	Brodth, John H., N. Y.	.....	1850
Barrett, Myron, N. Y.	Y. C. C.	1848	Brown, Allen H., N. Y.	C. C. N. Y.	1839
Bartlett, David E., Ct.	Y. C. C.	1837	Brown, Alonzo, N. H.	D. C. N. H.	1854
Bartlett, Edward G., N. H.	Y. C. C.	1846	Brown, Edmond W., N. Y.	V. C. C.	1855
Bartlett, J., N. H.	D. C. N. H.	1841	Brown, Fred. A. M., N. Y.	U. C. N. Y.	1860
Bartlett, P. Mason, Mass.	W. C. M.	1850	Brown, Horatio, N. Y.	Y. C. C.	1854
Bartlett, Wm. A., N. Y.	H. C. N. Y.	1853	Browning, Joseph W., O.	M. C. O.	1846
Bartlett, W. F. V., N. Y.	Y. C. C.	1854	Bruen, Edmond B., Pa.	P. U. P.	1845
Bassett, Wm. E., N. Y.	Y. C. C.	1851	Bruen, James M., Pa.	P. U. P.	1839
Bates, Erastus N., Ohio.	W. C. M.	1853	Brundage, Israel, Pa.	.....	1854
Batey, John, N. Y.	.....	1841	Brush, Jesse, N. Y.	N. Y. U.	1857
Beale, J. Harvey, Pa.	D. C. D.	1858	Buck, Charles D., N. Y.	W. C. M.	1848
Beals, Jr., David, Mass.	A. C. M.	1858	Buckley, Charles W., Ill.	R. C. W.	1862
			Buckland, R. J. W., N. Y.	U. C. N. Y.	1854

NAME AND STATE.	College Where Educated.	Year of ent.Sem.	NAME AND STATE.	College Where Educated.	Year of ent.Sem.
Bulkley, C. H. A., N. Y.	N. Y. U.	1839	Corwin, Eli, N. Y.	W. C. M.	1848
Bulkley, Edwin A., N. Y.	Y. C. C.	1844	Cowles, Augustus W., N. Y.	U. C. N. Y.	1843
Bull, Richard H., N. Y.	N. Y. U.	1839	Craighead, J. Geddes, Pa.	D. C. D.	1844
Burdick, Henry D., N. Y.	.....	1862	Crane, Edward P., N. Y.	N. Y. U.	1851
Burback, Lysander T., NH	W. C. M.	1857	Crane, Henry J., Pa.	N. Y. U.	1860
Burnham, Edw. O., N. Y.	N. Y. U.	1852	Crane, John J., N. Y.	N. Y. U.	1862
Burke, Abel B., N. H.	D. C. N. H.	1828	Crane, Oliver, N. J.	Y. C. C.	1847
Burnett, Elijah L., N. Y.	Y. U. Y.	1863	Crawford, Levi P., Ill.	I. C. I.	1850
Burr, J. Kelsey, Ct.	W. U. Ct.	1846	Crawford, Robert, N. Y.	W. C. M.	1837
Bush, Charles P., N. Y.	.....	1839	Crawford, W. A., Va.	D. C. D.	1845
Bushnell, Lafayette, N. Y.	D. C. D.	1857	Crawford, W., Mass.	A. C. M.	1857
Butler, J. Glentworth, NY	.....	1846	Crittenden, S. W., Pa.	.....	1852
Butler, S. Russell, Mass.	W. C. M.	1862	Crocker, R. C., Ill.	R. C. I.	1858
Butler, Wentworth S., NH	D. C. N. H.	1854	Cromwell, John, N. Y.	N. Y. U.	1841
Byington, Theo. L., N. J.	N. J. C. N. J.	1854	Cumberland, W. W., N. J.	M. C. O.	1849
Cady, Chauncy M., Vt.	M. U. M.	1851	Cummings, Seneca, N. H.	D. C. N. H.	1846
Caldwell, George A., Tenn.	.....	1850	Currier, Albert H., Me.	B. C. M.	1858
Caldwell, Isaac N., Tenn.	M. V. T.	1852	Curtis, Smith, N. Y.	U. C. N. Y.	1858
Caldwell, Wm. E., Ill.	.....	1851	Cushman, John P., N. Y.	U. C. N. Y.	1854
Calkins, Wolcott, N. Y.	Y. C. C.	1859	Cutter, Carroll, N. H.	Y. C. C.	1855
Camp, Charles W., Ct.	Y. C. C.	1844	Cutter, James P., N. J.	Y. C. C.	1845
Camp, Samuel A., N. Y.	H. C. N. Y.	1858	Dada, William B., N. Y.	H. C. N. Y.	1854
Campbell, Robert, Miss.	M. C. M.	1846	Dale, Harvey S., N. Y.	B. U. R. I.	1838
Carlike, Samuel, N. Y.	N. Y. U.	1836	Danielson, Joseph, Ct.	N. Y. U.	1863
Carnes, John D., N. Y.	.....	1845	Dana, Malcolm McG., N. Y.	A. C. M.	1859
Carroll, George R., Iowa	.....	1858	Dana, Stephen W., N. Y.	W. C. M.	1863
Carroll, James M., N. Y.	W. U. Ct.	1851	Danner, Edgar V. H., Wis.	B. C. W.	1863
Cary, J. Addison, N. Y.	A. C. M.	1836	Darling, Henry, Pa.	A. C. M.	1842
Case, Francis W., Wis.	B. C. W.	1855	Darlington, N. W., O.	W. C. I.	1852
Caswell, Edwin H., Vt.	M. C. Y.	1845	Dashiell, Jr., Alfred H., Ten	D. C. D.	1845
Chalker, Richard A., Ct.	.....	1839	Davis, George A., Vt.	D. C. N. H.	1841
Chamberlain, Geo. W., D. C.	D. C. D.	1858	Davis, James W., Vt.	V. U. V.	1862
Chamberlain, Charles, Mass	B. U. R. I.	1836	Davis, J. Gardiner, Mass.	Y. C. C.	1859
Chamberlain, J. C., Del.	D. C. D.	1846	Day, Matthew, O.	O. C. O.	1848
Chapin, Aaron L., Ct.	Y. C. C.	1839	Day, Samuel,	W. C. M.	1845
Chapin, Henry B., N. Y.	Y. C. C.	1851	Deal, Samuel J., Pa.	P. U. P.	1862
Chapin, L. Dwight, N. Y.	A. C. M.	1858	Dean, James A.,	W. U. Ct.	1859
Chapin, Nathan C., Ct.	Y. C. C.	1846	Dearborn, Sylvanus S., NH	D. C. N. H.	1859
Chapman, John L., N. J.	.....	1838	Dechant, George B., Pa.	.....	1857
Charlier, Elisee, N. Y.	.....	1857	DeLong, Ira O., N. Y.	.....	1854
Chester, Edward, N. Y.	.....	1854	DeForrest, Henry S., N. Y.	Y. C. C.	1800
Childs, Alexander C., Mass	Y. C. C.	1846	Dempsey, Wm., N. Y.	.....	1843
Clapp, W. T., Ohio.	W. R. C. O.	1859	Denison, Andrew C., Ct.	Y. C. C.	1849
Clark, Asahel L., Mass.	A. C. M.	1857	Denison, Jesse W., N. Y.	W. C. M.	1844
Clark, Edgar W., N. Y.	W. C. M.	1848	Denniston, James O., N. Y.	Y. C. C.	1863
Clark, Edson L., N. Y.	Y. C. C.	1856	Denny, Alfred N., Ill.	I. C. I.	1847
Clark, Elias, Ct.	U. C. N. Y.	1837	Denel, Silas W., N. Y.	U. C. N. Y.	1855
Clark, F. Gorham, N. Y.	N. Y. U.	1841	Deyoe, Ephraim, N. Y.	U. C. N. Y.	1839
Clark, George, Mass.	W. C. M.	1845	Dickerman, Geo. A., Ct.	Y. C. C.	1855
Clark, Isaac, Ct.	Y. C. C.	1858	Dickinson, E. F., Mass.	U. C. N. Y.	1838
Clark, Samuel T., N. Y.	H. C. N. Y.	1862	Dickinson, R. S. S., N. Y.	A. C. M.	1847
Clarke, Royal W., Mass.	A. C. M.	1858	Dickinson, W. C., N. Y.	A. C. M.	1849
Clark, Walter H., N. Y.	W. C. M.	1858	Dickinson, W. E., Mass.	A. C. M.	1855
Clark, W. H., O.	W. R. C. O.	1860	Dickson, Jas. M., Vt.	D. C. N. H.	1854
Clarke, George W., N. Y.	U. C. N. Y.	1840	Dilley, Alex. B., Pa.	W. C. M.	1843
Cleveland, Wm. N., N. Y.	H. C. N. Y.	1852	Diver, Charles J., Pa.	J. C. P.	1839
Clift, William, Ct.	A. C. M.	1840	Doane, Edward T., N. Y.	I. C. I.	1849
Clymer, John M., Va.	D. C. D.	1855	Dodd, Edward M., N. J.	N. J. C. N. J.	1845
Coan, G. Whitefield, N. Y.	W. C. M.	1846	Dodd, Moses W., N. J.	N. J. C. N. J.	1838
Cobb, E. G., N. Y.	A. C. M.	1857	Dodge, David S., N. Y.	Y. C. C.	1857
Cobb, Henry N., N. Y.	Y. C. C.	1856	Doe, Walter P., N. Y.	.....	1844
Cobb, Oliver E., N. Y.	Y. C. C.	1854	Doggett, Thomas, N. Y.	B. U. R. I.	1852
Cochran, Jos. G., N. Y.	A. C. M.	1854	Dole, Ebenezer, N. Y.	W. C. M.	1839
Coe, Edward B., N. Y.	Y. C. C.	1861	Dorland, Luker, Ohio.	M. C. O.	1842
Coe, Philemon E., N. J.	N. J. C. N. J.	1836	Dormon, Lester M., Ct.	Y. C. C.	1859
Coffey, Geo. H., N. Y.	Y. C. C.	1853	Doubleday, Wm. T., N. Y.	Y. C. C.	1850
Coffing, Jackson G., N. Y.	M. C. O.	1854	Douglass, Eugene, N. Y.	N. Y. F. A. N. Y.	1856
Coit, Charles W., Ct.	Y. C. C.	1863	Douglass, John W., N. Y.	Y. C. C.	1844
Coleman, James W., N. Y.	N. J. C. N. J.	1858	Downs, Charles A., Ct.	N. Y. U.	1845
Collins, Alfred S., N. Y.	N. Y. U.	1857	Draper, Gideon, N. Y.	D. C. N. H.	1856
Collins, Charles J., Pa.	W. C. M.	1850	Dreunan, Manuel J., Ohio.	O. C. O.	1858
Collins, Varnum D., Ind.	W. C. I.	1851	Drummond, James, Me.	B. C. M.	1838
Coon, Henry P., N. Y.	W. C. M.	1846	Dubuar, James, N. Y.	U. C. N. Y.	1839
Conant, Sam. M., Vt.	M. C. V.	1844	Dudley, Daniel B., Vt.	D. C. N. H.	1859
Condit, Uzal W., N. J.	W. C. M.	1847	Dudley, Horace F., N. H.	D. C. N. H.	1859
Cone, Luther H., Ct.	Y. C. C.	1851	Dudley, Lafayette, N. Y.	A. C. M.	1851
Conkling, Cornelius S., NY	N. Y. U.	1836	Duffield, D. Bethune, Mich.	.....	1842
Corning, J. Leonard, N. Y.	N. Y. U.	1849	Duffield, George, N. Y.	Y. C. C.	1838

NAME AND STATE.	College where Educated.	Year of ent.Sum.	NAME AND STATE.	College where Educated.	Year of ent.Sum.
Dulles, John W., Pa.	Y. C. C.	1846	Fox, Jared W., N. Y.	O. C. O.	1836
Dunham, Samuel, Ct.	Y. C. C.	1859	Francis, Samuel A. K., Pa.	P. C. P.	1863
Dunmore, George W., N. Y.	N. Y. U.	1846	Franklin, Morris J., N. Y.	U. C. N. Y.	1854
Dunn, Ambrose, Pa.	A. C. M.	1852	Frazier, David R., Md.	N. J. C. N. J.	1862
Dunn, Richard C., Ills.	K. C. I.	1850	Frear, Walter, N. Y.	Y. C. C.	1851
Dunning, Charles S., N. Y.	W. C. M.	1849	Freeman, Amasa S., N. Y.	N. Y. U.	1843
Dunning, Halsey, N. Y.	N. Y. U.	1844	Freeman, Amzi W., N. J.	N. J. C. N. J.	1844
Dunning, Homer N., N. Y.	Y. C. C.	1849	French, Edward W., N. Y.	W. C. M.	1854
Dunning, W. A., N. Y.	W. C. M.	1863	French, John A., N. H.	W. C. M.	1862
Durgin, Charles C., N. H.	.....	1845	French, J. Clement, N. Y.	W. C. M.	1854
Durnett, William R., N. Y.	.....	1844	French, William C., N. Y.	W. R. C. O.	1841
Dwight, James H., Ky.	Y. C. C.	1852	French, William T., Va.	.....	1841
Dwight, Sam'l G., Canada.	.....	1844	Frisbee, Edward S., N. Y.	A. C. M.	1862
Dwight, William B., Ky.	Y. C. C.	1854	Frost, D. Delevan, N. Y.	W. C. M.	1842
Dwinell, Israel E., Vt.	V. U. V.	1845	Fuller, Ashbel, Ct.	U. C. N. Y.	1839
Dye, Charles B., N. Y.	Y. C. C.	1857			
			Gano, Lewis, N. J.	.....	1848
Earle, Jr., Cornelius, N. Y.	N. Y. U.	1845	Gardner, Edward P., N. Y.	A. C. M.	1859
Earle, William W., Mass.	A. C. M.	1856	Gardner, Theo: A., Ills.	W. C. M.	1854
Eastman, William R., N. Y.	Y. C. C.	1855	Gates, Lorenzo M., Mich.	M. U. M.	1857
Easton, Charles, N. Y.	Y. C. C.	1860	Gaylord, Joseph F., Ct.	Y. C. C.	1863
Eaton, Horace, N. H.	D. C. N. II.	1839	Gaylord, W. L., Ct.	.....	1858
Eaton, Samuel W., Mass.	Y. C. C.	1842	Gemel, George, N. Y.	O. C. O.	1838
Eddy, William W., Ill.	W. C. M.	1847	Gerould, Samuel L., N. II.	D. C. N. H.	1858
Eddy, David R., N. Y.	U. C. N. Y.	1860	Gibson, John, Vt.	U. C. N. Y.	1854
Elson, Henry K., Mass.	A. C. M.	1849	Giles, James J., N. Y.	U. C. N. Y.	1843
Elson, Hanford A., N. Y.	W. C. M.	1858	Giles, Walter H., Mass.	A. C. M.	1862
Edwards, John H., Ills.	B. C. W.	1858	Gillet, Charles, N. Y.	A. C. M.	1839
Edwards, P. C., S. C.	S. C. C.	1844	Gillet, Ezra H., Ct.	Y. C. C.	1841
Egbert, James C., N. Y.	N. Y. U.	1852	Gilman, Edward W., N. Y.	Y. C. C.	1845
Elliott, Henry B., N. Y.	N. Y. U.	1840	Goldsmith, B. M., N. Y.	N. Y. U.	1839
Elliott, Lester H., Vt.	V. U. V.	1862	Goodale, Alvin B., N. Y.	A. C. M.	1858
Ellis, J. M., Ohio.	O. C. O.	1855	Goodell, Edwin, Vt.	D. C. N. H.	1850
Elmer, Nathaniel, N. Y.	U. C. N. Y.	1840	Goodman, Stephen S., N. Y.	N. Y. U.	1847
Erdman, Albert, Pa.	H. C. N. Y.	1858	Goodrich, Ezra W., N. Y.	U. C. N. Y.	1846
Erdman, William J., Pa.	H. C. N. Y.	1856	Goodwin, Edward P., N. Y.	A. C. M.	1856
Evans, Charles, ..... .....	.....	1850	Goodwin, Hannibal, N. Y.	U. C. N. Y.	1848
Evans, Daniel, H., Ohio.	M. U. O.	1860	Goodwin, Henry M., Ct.	Y. C. C.	1843
Evans, David W., Ills.	B. C. W.	1863	Gordon, Matthew D., Vt.	M. C. V.	1842
Evans, Enoch K., N. Y.	A. C. M.	1854	Gorham, W. Osman, Mass.	A. C. M.	1839
Evans, James S., N. Y.	N. Y. U.	1836	Gould, George H., Mass.	A. C. M.	1850
Evans, John G., Mich.	M. U. M.	1854	Grandin, James, N. Y.	.....	1840
Evans, Rees C., Pa.	J. C. P.	1842	Grant, Henry M., Persia.	.....	1862
Everest, A. E., N. Y.	M. C. V.	1847	Grant, John M., Ct.	Y. C. C.	1843
Everest, Charles H., N. Y.	W. C. M.	1858	Gray, George S., N. Y.	Y. C. C.	1858
Everts, Josiah G., N. Y.	U. C. N. Y.	1860	Gray, Robert, Va.	.....	1844
Ewing, Flavius L., Tenn.	M. C. T.	1858	Gray, Robert, N. Y.	.....	1848
			Green, Joseph K., N. Y.	B. C. M.	1854
Fairbanks, Francis J., Mass.	A. C. M.	1862	Greene, W. B., Mass.	Y. C. C.	1848
Fairbanks, Jr., John B., Ill.	I. C. I.	1857	Greenough, J. Jay, N. Y.	D. C. N. H.	1836
Falkner, Bishop, N. Y.	.....	1860	Griffes, James A., Mich.	M. U. M.	1857
Fanning, Charles, N. Y.	N. Y. U.	1846	Griffen, Charles, ..... .....	.....	1852
Fanning, James, N. Y.	N. Y. U.	1841	Griffen, George H., N. Y.	Y. C. C.	1862
Farwell, John B., Mass.	A. C. M.	1836	Griggs, C. Edwin, Ct.	A. C. M.	1866
Fay, Alonzo G., N. Y.	.....	1857	Griswold, W. R., Ct.	Y. C. C.	1850
Fay, Barnabas M., Mass.	Y. C. C.	1836	Grout, Admatha, Vt.	D. C. N. H.	1848
Feltch, Joseph H., Mass.	W. C. M.	1863	Guernsey, Alfred H., Vt.	O. T. N. Y.	1841
Field, Justin, Mass.	A. C. M.	1839	Guild, Robert B., Vt.	K. C. I.	1858
Finch, Horace W., N. Y.	N. Y. U.	1846	Gulick, Alexander, N. Y.	.....	1836
Finch, James B., Del.	.....	1860	Gulick, John T., S. I.	W. C. M.	1858
Fish, Henry C., Vt.	.....	1842			
Fisher, James B., N. Y.	D. C. N. II.	1839	Hackley, Simeon, Cal.	H. C. N. Y.	1863
Fisher, Samuel W., N. Y.	Y. C. C.	1836	Haire, John P., Ohio.	W. C. M.	1858
Fisher, Samuel W., Mass.	W. C. M.	1842	Hale, James R., N. Y.	A. C. M.	1854
Fitch, Albert, Ohio.	W. R. C. O.	1852	Haley, Charles T., N. Y.	N. J. C. N. J.	1855
Fitch, Chester, Mass.	W. C. M.	1838	Hall, John G., N. Y.	N. Y. U.	1836
Fitch, David, Ohio.	W. R. C. O.	1855	Hall, John Q., Ohio.	A. C. M.	1859
Fletcher, Patterson, Va.	W. C. V.	1841	Hall, Joshua B., N. Y.	V. U. V.	1855
Folsom, George DeF., N. Y.	Y. C. C.	1847	Hall, Richard, N. H.	D. C. N. II.	1847
Forbes, John M., N. Y.	N. Y. F. A.	1857	Hall, Samuel H., N. Y.	U. C. N. Y.	1840
Force, Charles H., N. J.	N. Y. U.	1846	Hall, William, N. Y.	N. Y. U.	1839
Ford, Henry T., N. Y.	W. C. M.	1858	Hallock, W. A., Ct.	A. C. M.	1837
Ford, J. Edwards, N. Y.	W. C. M.	1844	Hallock, Luther C., N. Y.	.....	1846
Foster, Bentley S., Pa.	W. C. M.	1859	Halsey, Samuel P., N. Y.	.....	1858
Foster, Stephen S., N. H.	D. C. N. II.	1829	Hamlen, Chauncey L., Ohio.	W. R. C. O.	1863
Porrest, Jr., William, N. Y.	C. C. N. Y.	1842	Hammond, Edward P., Ct.	W. C. M.	1858
Foster, William C., N. H.	D. C. N. II.	1841	Hammond, H. L., N. Y.	O. C. O.	1839
Fowler, Francis, Mass.	V. U. V.	1845	Hammond, James B., Mass.	V. U. V.	1863
Fox, Daniel W., Ct.	A. C. M.	1863	Hamner, James G., Md.	W. C. M.	1855

NAME AND STATE.	College Where Educated.	Year of ent.Sem.	NAME AND STATE.	College Where Educated.	Year of ent.Sem.
Hand, W. A. M., Ct.	W. U. Ct.	1838	Hubbell, Henry L., Ct.	Y. C. C.	1856
Hanks, S. M., Ct.	A. C. M.	1837	Hubbell, James W., Ct.	Y. C. C.	1858
Harding, Charles, Mass.	Y. C. C.	1854	Hubbs, Isaac G., N. Y.	N. J. C. N. J.	1840
Harmon, Fisk, Vt.	.....	1845	Hudson, Thomas D., Va.	W. C. Va.	1849
Harrington, A. L., Ill.	I. C. I.	1853	Hughes, Thomas W., Tenn.	M. C. T.	1858
Harris, John K., N. Y.	W. C. M.	1854	Hughson, Simeon S., N. J.	O. C. O.	1847
Hart, Levi W., Ct.	Y. C. C.	1849	Humphrey, R. G. E., N. Y.	N. Y. U.	1846
Harvey, W. Nye, N. Y.	N. Y. U.	1847	Humphrey, Zeph M., Mass.	A. C. M.	1846
Haskell, Wm. A., Pa.	D. C. N. H.	1860	Hunt, John.	B. U. R. I.	1845
Haskell, Matthew W., Mass	A. C. M.	1854	Hunter, Henry T., N. Y.	N. Y. U.	1852
Haskell, T. Nelson, Ohio	M. U. O.	1857	Huntington, Jedediah, N.Y.	.....	1839
Hastings, E. P., N. Y.	H. C. N. Y.	1843	Hurd, Edwin L., Ill.	K. C. I.	1854
Hastings, Henry, Vt.	A. C. M.	1858	Hurlbut, E. B., Ill.	K. C. I.	1855
Hastings, Thomas S., N. Y.	H. C. N. Y.	1848	Hurlbut, Jr., Joseph, Ct.	Y. C. C.	1849
Hatch, Junius L., Mass.	A. C. M.	1849	Hurlbut, Jr., Samuel, Vt.	M. C. V.	1842
Hatheway, Thomas E., N.Y	H. C. N. Y.	1841	Hutchins, Alexander, N.Y	W. C. M.	1857
Hawkes, Theron H., Mass.	W. C. M.	1848	Hutton, Mancius H., N. Y.	N. Y. U.	1857
Hawks, Jr., John, Mass.	A. C. M.	1847	Hyde, Henry F., Ct.	A. C. M.	1860
Hawley, Charles, N. Y.	W. C. M.	1841			
Hawley, Edwin H., N. Y.	U. C. N. Y.	1837	James, William A., Ct.	W. C. M.	1862
Hay, Samuel C., N. Y.	.....	1862	Jameson, Melvin.	U. R.	1859
Hayes, Alonzo, N. H.	D. C. N. H.	1840	Jemieson, James, N. Y.	N. Y. U.	1859
Hayes, Charles G., Vt.	Y. C. C.	1854	Jervis, Timothy B., N. Y.	.....	1840
Haywood, Charles H., N.Y.	W. C. M.	1858	Jessup, Henry G., Ct.	Y. C. C.	1850
Haydn, Hiram C., N. Y.	A. C. M.	1856	Jessup, Henry H., Pa.	Y. C. C.	1852
Hazeltine, Henry M., N. Y.	W. C. M.	1854	Jessup, Lewis, N. Y.	.....	1846
Hazen, Timothy A., Ct.	W. C. M.	1852	Jessup, Samuel, Pa.	.....	1858
Hazlewood, Webster, Mass	W. C. M.	1865	Jessup, Jr., Samuel, N. Y.	N. J. C. N. J.	1855
Hebard, George D. A., N.Y.	D. C. N. H.	1854	Jessup, Silas, N. Y.	W. C. I.	1838
Hedges, H. C., N. J.	Y. C. C.	1849	Johnson, Alonzo P., Ct.	.....	1857
Helmer, C. D., N. Y.	Y. C. C.	1854	Johnson, Edwin, Ct.	Y. C. C.	1847
Henderson, James S., Md.	.....	1838	Johnson, John M., N. Y.	N. J. C. N. J.	1838
Henshaw, Marshall, Pa.	A. C. M.	1846	Johnson, Lyman H., Wis.	.....	1854
Herrick, Alanson C., Me.	W. C. M.	1863	Johnston, James, N. Y.	.....	1837
Hervy, George W., N. Y.	N. J. C. N. J.	1847	Jones, John F., N. Y.	N. Y. U.	1849
Herrick, Andrew J., Pa.	N. J. C. N. J.	1862	Jones, Martin P., Pa.	P. U. P.	1862
Hickok, Henry, N. Y.	.....	1841	Jones, Norman, Ohio.	D. C. N. H.	1857
Hickok, Milo Jndson, Vt.	M. C. V.	1838	Jones, Samuel J., N. Y.	N. Y. U.	1843
Hildreth, James, N. Y.	.....	1836	Judd, Frederic F., N. Y.	N. J. C. N. J.	1841
Hill, Ellsworth J., N. Y.	.....	1860	Judd, James S., N. Y.	O. C. O.	1836
Hill, Jr., Horace, N. Y.	.....	1840	Judson, Elnathan, N. Y.	B. U. R. I.	1858
Hill, I. Newton, N. Y.	M. U. N. Y.	1849			
Hill, Timothy, N. H.	D. C. N. H.	1842	Kalopothakes, M. D., Gre'e	A. U. Gr.	1854
Hodgman, Edwin R., Me.	D. C. N. H.	1844	Karr, William S., N. J.	A. C. M.	1851
Holhanes, D. S. B., Turkey	.....	1844	Kedzie, John H., Ohio.	O. C. O.	1842
Holbrook, David A., N. Y.	H. C. N. Y.	1844	Keith, Win. A., Me.	W. C. M.	1841
Holloway, Charles H., Pa.	A. C. M.	1854	Kelley, John S., Ct.	Y. C. C.	1843
Holland, George W., Va.	R. C. Y.	1858	Kellogg, Charles, N. Y.	N. Y. U.	1839
Holt, Edmund D., N. Y.	A. C. M.	1846	Kellogg, Martin, Ct.	Y. C. C.	1851
Holton, I. F., Vt.	A. C. M.	1836	Kendall, Charles, Mass.	A. C. M.	1839
Holmes, Hamilton B., N.Y.	N. Y. U.	1863	Kendrick, William, Ohio	.....	1858
Holmes, Theo. J., N. Y.	Y. C. C.	1856	Kenmore, Charles, N. Y.	O. C. O.	1836
Holyoke, William E., Ill.	K. C. I.	1846	Kerr, George, N. Y.	W. C. M.	1840
Homes, F.	A. C. M.	1855	Keyes, Richard G., N. Y.	H. C. N. Y.	1848
Hood, J. Augustine, Mass.	D. C. N. H.	1846	Keyes, Russell M., Ohio.	B. C. W.	1862
Hooper, Thomas W., Va.	H. S. C. V.	1855	Kidder, Wenham, N. Y.	N. Y. U.	1837
Hoover, Thomas D., D. C.	C. C. D. C.	1838	Kiehle, David L., N. Y.	H. C. N. Y.	1862
Hopkins, Judson H., N. Y.	R. C. N. J.	1850	Kimball, Charles C., Wis.	B. C. W.	1859
Hopper, Edward, N. Y.	N. Y. U.	1839	Kimball, George W., N. Y.	N. Y. U.	1844
Hoppin, James M., R. I.	Y. C. C.	1842	Kimball, James M., N. Y.	N. Y. U.	1844
Hopwood, Isaiab B., N. Y.	N. Y. U.	1860	Kimball, Henry, N. Y.	Y. C. C.	1852
Horton, Carlton S., N. Y.	W. C. M.	1854	Kimball, John, Vt.	D. C. N. H.	1856
Hotchkiss, Wm. P., N. Y.	O. C. O.	1839	King, Albert B., N. Y.	N. J. C. N. J.	1855
Hough, Joel J., N. Y.	Y. C. C.	1862	King, Rufus, N. Y.	O. C. N. Y.	1845
Hough, J. W., N. Y.	Y. C. C.	1856	Kingsbury, Oliver A., N.Y.	Y. C. C.	1862
Houghton, John C., Mass.	A. C. M.	1863	Kinney, Henry, N. Y.	Y. C. C.	1844
Howard, John, Va.	.....	1846	Kirby, Wm. Wallace, N. Y.	U. C. N. Y.	1860
Howard, James B., Mass.	W. C. M.	1849	Klink, N. B., N. Y.	O. C. N. Y.	1847
Howe, Jr., Edward, Me.	B. C. M.	1842	Kloss, Daniel, Mich.	M. U. M.	1859
Howe, Francis E., Mass.	A. C. M.	1848	Knouse, Wm. H., N. Y.	N. Y. U.	1854
Howell, Horatio S., Pa.	.....	1842	Knox, Charles E., N. Y.	H. C. N. Y.	1857
Howland, Harrison O., Mas	A. C. M.	1841	Kruger, Theodore, Franco	.....	1858
Howland, William W., Mas	A. C. M.	1842			
Hoyt, Jas. Seymour, Ct.	Y. C. C.	1855	Lamar, T. J., Tenn.	M. V. T.	1850
Hoyt, James, N. Y.	U. C. N. Y.	1841	Lancey, S. Herbert.	.....	1858
Hoyt, Willard M., N. Y.	N. Y. U.	1839	Lane, John W., N. Y	.....	1850
Hoyt, Zerah T., N. Y.	U. C. N. Y.	1841	Lane, Joshua, N. Y.	.....	1850
Hubbard, C. H.,	Y. C. C.	1845	Lane, Saurin E., Ct.	U. C. N. Y.	1841
Hubbard, Joseph W., N. Y.	H. C. N. Y.	1854	Larimore, J. W.	.....	1859

270 PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.)

NAME AND STATE.	College where Educated.	Year of ent.Sem.	NAME AND STATE.	College where Educated.	Year of ent.Sem.
Larkin, Ethan P., R. I.	.....	1851	Matthews, Wm. H., Va.	.....	1844
Lassell, Nathaniel, N. Y.	W. C. M.	1839	Matthews, James T., Mass.	Y. C. C.	1856
Lathan, Henry D., N. Y.	.....	1840	Maxwell, J. Allen, N. Y.	N. Y. U.	1857
Laurie, Inglis, Ill.	I. C. I.	1854	Maynard, Joshua L., Ct.	.....	1839
Lawrence, Amos E., N. Y.	Y. C. C.	1841	Mayo, Warren, N. Y.	.....	1850
Lawrence, Wm. A., N. Y.	A. C. M.	1862	Meacham, John H., N. Y.	U. C. N. Y.	1847
Leavens, Philo F., Vt.	V. U. V.	1863	Meacham, John H., Pa.	U. C. N. Y.	1860
Leavitt, Wm. S., Mass.	Y. C. C.	1842	Meek, John B., Tenn.	.....	1844
Ledoux, Louis P., La.	A. C. M.	1848	Meeker, David C., N. J.	N. Y. U.	1844
Lee, Joseph T., S. C.	C. C. S. C.	1840	Megie, Burtis C., N. Y.	N. Y. U.	1836
Leeds, S. Penniman, N. Y.	N. Y. U.	1843	Megie, Daniel E., N. Y.	.....	1836
Leftwich, Jas. Turner, Va.	N. J. C. N. J.	1856	Megie, William H., N. Y.	N. Y. U.	1839
Leo, P. J., Ireland	.....	1851	Meigs, Matthew, N. Y.	U. C. N. Y.	1837
Leonard, Delavan L., N. Y.	II. C. N. Y.	1858	Mellis, S. Harvey, N. Y.	.....	1862
Leonard, Josiah, N. Y.	U. C. N. Y.	1835	Merriam, W. E., Vt.	W. C. M.	1851
Lester, Timothy W., N. Y.	.....	1835	Merriam, George F., N. Y.	A. C. M.	1862
Lestrade, Joseph P., Pa.	P. U. P.	1842	Merriam, Edwin E., Mass.	A. C. M.	1860
Lewis, John, Mass.	D. C. N. H.	1840	Merwin, Almon Baxter, N.Y.	Y. C. C.	1857
Leyburn, George L., Va.	W. C. V.	1860	Merwin, Miles T., N. Y.	Y. C. C.	1839
Liebenan, M. F., N. Y.	N. Y. U.	1839	Millard, Nelson, N. Y.	U. C. N. Y.	1850
Lilley, A. H., N. Y.	W. C. M.	1848	Millard, George A., Ct.	W. C. M.	1855
Lilly, Henry M., N. Y.	B. C. W.	1854	Miller, Victor, Md.	P. C. P.	1860
Lindsay, Aaron L., N. Y.	.....	1842	Miller, Samuel, N. Y.	II. C. N. Y.	1860
Linsley, John W., N. Y.	W. U. Ct.	1840	Mills, Robert C., N. Y.	N. Y. U.	1837
Linsley, Charles E., Ohio	M. C. O.	1845	Mills, Cyrus T., N. Y.	W. C. M.	1844
Linsley, Joel, N. Y.	A. C. M.	1856	Mills, John L., Ct.	Y. C. C.	1856
Little, James A., N. Y.	N. Y. A.	1856	Mitchell, Arthur, N. Y.	W. C. M.	1856
Little, Jr., James, N. Y.	W. C. M.	1842	Mix, Eldridge, Ohio	W. C. M.	1857
Littlejohn, Gilbert H., Mic	O. C. O.	1839	Mockridge, E. T., N. J.	W. C. M.	1846
Livingston, Charles, Ohio	O. C. O.	1847	Monilaws, George, N. Y.	U. C. N. Y.	1839
Livingston, Henry G., N.Y.	W. C. M.	1842	Monteith, John, N. Y.	Y. C. C.	1860
Lohdell, Francis, Ct.	A. C. M.	1858	Montgomery, Alex., N. Y.	A. C. M.	1837
Locke, Nathaniel, Vt.	M. C. V.	1842	Moore, Alex. D., D. C.	C. C. D. C.	1857
Lockwood, Wm. H., N. Y.	N. Y. U.	1847	Moore, Nathaniel S., N. Y.	Y. C. C.	1863
Lockwood, V. LeRoy, Ill.	K. C. I.	1850	Moore, Wm. E. B., Mass.	A. C. M.	1859
Long, John Elbert, Ohio	W. C. M.	1858	Morange, James P., N. Y.	U. C. N. Y.	1840
Loomis, C. L., Mo.	W. R. C. O.	1855	Morgan, H. Bartlett, N. Y.	H. C. N. Y.	1847
Loomis, Henry H., N. Y.	U. C. N. Y.	1837	Morrow, C. W. L., N. Y.	W. U. Ct.	1852
Loomis, Hezekiah H., N.Y.	U. C. N. Y.	1837	Morse, John H., Vt.	V. U. V.	1844
Loomis, Samuel, Ohio	W. R. C. O.	1830	Morton, James, N. Y.	Y. C. C.	1847
Lord, Charles E., Me.	D. C. N. H.	1839	Morton, William D., N. Y.	U. C. N. Y.	1860
Lord, Francis E., N. Y.	U. C. N. Y.	1837	Mudge, Thomas H., Mass.	W. U. C.	1842
Lord, Jeremiah S., N. Y.	N. Y. U.	1836	Murdock, Alexander, N. Y.	U. C. N. Y.	1851
Low, Charles F., N. H.	D. C. N. H.	1842	Murdock, David, N. Y.	U. C. N. Y.	1845
Ludden, Waldo W., Mass.	W. C. M.	1851	Murdock, Samuel, N. Y.	W. C. M.	1859
Lum, Samuel Y., N. Y.	.....	1845	Murphy, E. Douglass, N.Y.	N. Y. U.	1848
Lynnan, Chester S., Ct.	Y. C. C.	1839	Mussey, Charles E., Ohio	D. C. N. H.	1851
Lyon, Daniel B., N. Y.	U. C. N. Y.	1848	Myers, J. H.	V. U. V.	1838
Lyons, Curtis J., Sandw. I.	W. C. M.	1858	Myers, Peter J. H., N. Y.	M. C. Vt.	1847
Lyons, Jonathan, Va.	.....	1846	McArthur, Henry G., Ill.	K. C. I.	1856
Lyons, J. Lorenzo, Pa.	W. C. M.	1851	McCullie, Thomas H., Tenn	B. C. T.	1856
Macy, William A., N. Y.	Y. C. C.	1848	McCampbell, John, Tenn.	M. V. T.	1850
Macy, William C., N. Y.	U. C. N. Y.	1860	McCarer, William H., Pa.	J. C. Pa.	1841
Magee, Irving, N. Y.	W. C. M.	1850	McChain, James, N. Y.	Y. C. C.	1838
Mandell, A.,	.....	1854	McChesney, Wm. R., N. Y.	W. C. N. Y.	1839
Mandell, Wm. A., Mass.	A. C. M.	1838	McConaughy, Nathaniel, O.	W. R. C. O.	1855
Mann, Joseph R., N. Y.	C. C. N. Y.	1844	McCord, R. L., Wis.	I. C. I.	1856
Marble, Wm. H., N. H.	.....	1846	McCully, Charles G., N. Y.	Y. C. C.	1856
Marden, A. L., N. H.	D. C. N. H.	1856	McDevitt, John, N. J.	B. C. Ireland	1850
Margot, David, N. Y.	.....	1852	McElroy, H. Sneed, Ky.	C. C. Ky.	1848
Marsh, John T., N. Y.	Y. C. C.	1846	McElroy, Wm. T., Ky.	C. C. Ky.	1851
Marsh, Joseph W., Vt.	V. U. V.	1850	McGregor, Edwin R., N. Y.	N. Y. U.	1843
Marsh, Samuel D., Mass.	Y. C. C.	1844	McHarg, Charles K., N. Y.	U. C. N. Y.	1843
Marsh, Dwight W., Ohio	W. C. M.	1847	McKean, John, N. Y.	.....	1852
Marsh, Sidney H., Vt.	Y. U. V.	1851	McKee, Joseph, N. Y.	B. C. Ireland.	1844
Marshall, J. Bryan, N. Y.	A. C. M.	1838	McKinney, Sabin, N. Y.	A. C. M.	1841
Marshall, Eldridge, N. H.	D. C. N. H.	1854	McLaughlin, D. D. T., N.Y.	Y. C. C.	1833
Marshall, Thomas, N. H.	D. C. N. H.	1861	McLaughlin, James, Ill.	I. C. I.	1858
Marshall, James, N. Y.	N. Y. F. A.	1861	McLean, Jr., Alex., N. Y.	II. C. N. Y.	1854
Martin, Daniel S., N. Y.	N. Y. U.	1863	McLean, Charles B., Ct.	Y. C. C.	1837
Martin, Charles F., Ill.	K. C. Ill.	1850	McLean, James M., Miss.	M. C. M.	1846
Martin, W. Wisner, N. Y.	Y. C. C.	1860	McLond, Anson, Ct.	Y. C. C.	1839
Martin, William M., N. J.	N. Y. U.	1839	McMahon, James J., N. Y.	A. S. Ireland	1850
Martin, Joseph H., Tenn.	E. T. U.	1843	McMonagle, J. H., Ill.	K. C. Ill.	1857
Mason, James G., Tenn.	W. C. M.	1862	McMurrain, John W., Va.	U. C. N. Y.	1854
Mason, Rufus O., N. H.	D. C. N. H.	1854	McMurrain, Robert L., Va.	U. C. N. Y.	1855
Mathews, Henry, Md.	.....	1844	McNeill, George, N. C.	D. C. D.	1846
Mathews, Israel G., Md.	.....	1860	McNeill, James H., N. C.	D. C. D.	1846
			McNulty, John, N. Y.	B. C. Ireland.	1850

NAME AND STATE.	College Where Educated.	Year of ent.Scem.	NAME AND STATE.	College Where Educated.	Year of ent.Scem.
McQueston, Rockwood, N.H.	C. C. N. Y.	1863	Perkins, Frederick T., N.H.	Y. C. C.	1839
McVey, John, N. Y.	N. Y. U.	1860	Perry, Cyrus M., Mass.	A. C. M.	1862
McVicar, Peter, Wis.	B. C. W.	1857	Perryman, J. D., Tenn.	N. U. T.	1838
Naff, Isaac N., Va.	.....	1846	Peters, Benjamin F., Va.	.....	1844
Needham, G. F., N. Y.	W. U. Ct.	1840	Pottingell, John H., N. Y.	Y. C. C.	1839
Nesbitt, Alexander, N. Y.	N. Y. F. A.	1860	Phelps, J. Chester, N. Y.	.....	1846
Newbanks, John, N. Y.	W. C. M.	1849	Phelps, Anstin, Pa.	.....	1840
Newberry, Edwin Dyre, Mi	C. U. O.	1852	Phelps, Zenas M., Mass.	W. C. M.	1839
Newcomb, G. B., N. Y.	W. C. M.	1858	Phelps, Winthrop H., N.H.	N. Y. U.	1842
Newell, Jr., Wm. W., N. Y.	N. Y. U.	1862	Phelps, S. Wallace, N. Y.	N. Y. U.	1848
Newport, R. Marshall, O.	M. C. O.	1860	Phillips, Benjamin T., N.Y.	N. J. C. N. J.	1842
Newton, O., Miss.	M. C. M.	1849	Phipps, Wm. H., Mass.	A. C. M.	1863
Nichols, Thomas, N. Y.	N. J. C. N. J.	1858	Phoenix, Sidney, N. Y.	Y. C. C.	1858
Nitche, Henry A., N. Y.	.....	1846	Phraner, Wilson, N. Y.	N. Y. U.	1847
Noble, Franklin, D. C.	W. C. M.	1858	Pierce, E. J., Pa.	D. C. N. H.	1847
Noble, Mason, R. I.	W. C. M.	1862	Pierce, Nchemiah P., Ct.	A. C. M.	1843
Northrop, Henry D., N. Y.	A. C. M.	1858	Pierson, George, N. J.	N. J. C. N. J.	1856
North, Josiah W., Ct.	H. C. N. Y.	1849	Pierson, Arthur T., N. Y.	H. C. N. Y.	1857
Norton, Oliver W., N. Y.	.....	1837	Pierson, Nathaniel E., N.J.	W. C. M.	1841
Nott, Charles D., N. Y.	U. C. N. Y.	1855	Pierson, Hamilton W., N.Y.	U. C. N. Y.	1845
Noyes, Daniel T., Mass.	Y. C. C.	1848	Pingry, John P., Mass.	D. C. N. H.	1840
Noyes, Gurdon W., Ct.	A. C. M.	1846	Pinneo, Samuel L., N. J.	Y. C. C.	1857
Noyes, George C., Ill.	I. C. I.	1855	Pitcher, Samuel L., Va.	N. J. C. N. J.	1840
Oakley, Charles M., N. J.	.....	1837	Pitkin, S. Dwight, Mass.	A. C. M.	1842
Olmsted, Alex. F., Ct.	Y. C. C.	1848	Pixley, Martin S., Mass.	W. C. M.	1844
Olmsted, William, Ct.	.....	1845	Plant, Alfred, Mass.	Y. C. C.	1847
Opydke, Sylvester H., N.J.	W. U. Ct.	1854	Platt, William K., N. Y.	U. C. N. Y.	1840
Osborn, Frederick W., N.J.	Y. C. C.	1858	Plumley, Gardiner S., N.Y.	Y. C. C.	1852
Osborn, Henry, N. Y.	W. C. M.	1842	Pond, Theodore S., N. Y.	H. C. N. Y.	1860
Osborn, Henry S., Pa.	P. U. P.	1842	Porter, William, Mass.	W. C. M.	1841
Osgood, Edward W., Mass.	A. C. M.	1844	Porter, William H., Mass.	Y. C. C.	1841
Otis, Orin F., Ct.	Y. C. C.	1840	Porter, Timothy H., Ct.	Y. C. C.	1852
Ottinger, William, Pa.	J. C. Pa.	1842	Post, George E., N. Y.	N. Y. F. A.	1858
Overton, Floyd, N. Y.	A. C. M.	1851	Post, Henry A., N. Y.	N. Y. F. A.	1855
Owen, David, Wis.	B. C. W.	1856	Potter, Samuel S., N. J.	N. Y. U.	1842
Packard, Noah F., Mass.	B. U. R. I.	1842	Potter, Aaron, N. Y.	U. C. N. Y.	1847
Page, William W., N. Y.	U. C. N. Y.	1842	Potter, Ludlow D., N. J.	N. J. C. N. J.	1843
Page, Emery H., N. Y.	B. U. R. I.	1847	Potter, Jr., Hiram, N. Y.	H. C. N. Y.	1854
Page, W. L., N. Y.	H. C. N. Y.	1855	Powell, Edward P., N. Y.	H. C. N. Y.	1854
Page, Lansford S., N. Y.	H. C. N. Y.	1862	Powell, Isaac P., N. Y.	H. C. N. Y.	1860
Paine, Bernard, Mass.	D. C. N. H.	1863	Powell, C. H.,	.....	1855
Park, A. Jackson, Vt.	N. Y. U.	1863	Pratt, Almon B., Ct.	.....	1839
Parker, Charles C., Vt.	V. U. Y.	1843	Pratt, Andrew T., Ct.	Y. C. C.	1843
Parker, Henry E., N. H.	D. C. N. H.	1844	Pratt, Francis G., Mass.	A. C. M.	1843
Parker, Charles, N. Y.	.....	1845	Preston, Marcus N., Wis.	W. C. M.	1859
Parker, S. Junius, N. Y.	A. C. M.	1841	Priest, Josiah A., N. Y.	H. C. N. Y.	1847
Barnice, M. P., Vt.	V. U. Y.	1858	Quick, Abram J., N. J.	W. C. M.	1860
Barnly, Wheelock H., N.Y	O. C. N. Y.	1842	Quick, James, Mich.	M. U. M.	1854
Parkhurst, A. N., N. Y.	N. Y. U.	1846	Randall, Silas G., Vt.	M. C. V.	1845
Parkinson, Royal, N. H.	D. C. N. H.	1844	Rankin, Edward E., N. J.	Y. C. C.	1840
Parkins, Alexander, Va.	D. C. D.	1845	Ray, J. Wainwright, N. Y.	A. C. M.	1839
Parrish, Thomas H., Tenn.	.....	1844	Raynor, James W., Pa.	A. C. M.	1849
Parson, B. Franklin, N. Y.	B. C. M.	1841	Reeve, John B., N. Y.	Cl. C. N. Y.	1853
Parson, Justin W., Mass.	W. C. M.	1845	Reid, John, N. Y.	.....	1854
Parsons, James H., N. Y.	W. C. M.	1854	Reid, J. Morrison, N. Y.	N. Y. U.	1839
Parsons, Eben B., Mass.	W. C. M.	1862	Reid, Lewis H., N. Y.	Y. C. C.	1847
Patrick, Henry J., Mass.	A. C. M.	1849	Relyea, Benjamin J., N. Y.	.....	1842
Patton, William W., N. Y.	N. Y. U.	1839	Rhea, Samuel A., Tenn.	T. U. T.	1849
Patton, J. H., Tenn.	J. C. P.	1843	Rhodes, John T., N. Y.	.....	1858
Payson, Charles H., Ohio.	A. C. M.	1854	Rice, Edwin W., N. Y.	U. C. N. Y.	1855
Payson, Edward, P., N. Y.	Y. C. C.	1862	Rice, George G., Vt.	V. U. V.	1847
Peabody, Charles, N. H.	D. C. N. H.	1842	Rich, Alonzo B., N. Y.	V. U. V.	1842
Pense, Thomas H., N. Y.	V. U. V.	1860	Richards, Charles, Ct.	U. C. N. Y.	1843
Pense, Edmund M., Wis.	B. C. W.	1856	Richards, J. DeF., Vt.	D. C. N. H.	1837
Pearson, James B., N. Y.	W. U. Ct.	1858	Richards, Leonard E., O.	W. U. O.	1860
Peck, Whitman, Ct.	Y. C. C.	1838	Richards, William L., S. Is.	J. C. P.	1843
Peck, William S., Ala.	Y. C. C.	1844	Richardson, E. M., Miss.	M. C. M.	1849
Peck, Thomas R. G., N. Y.	Y. C. C.	1849	Richardson, George P., Mis	M. C. M.	1855
Peck, Jr., Aaron, N. J.	N. J. C. N. J.	1862	Richardson, J. M., Miss.	M. C. M.	1849
Peckham, Joseph, Mass.	A. C. M.	1840	Richardson, Robert H., Va.	.....	1860
Peel, Edward, N. Y.	N. Y. U.	1849	Richardson, Sanford, Ill.	K. C. I.	1851
Pect, Isaac L., N. Y.	Y. C. C.	1846	Riggs, Herman C., N. Y.	N. Y. U.	1853
Peffers, Aaron B., Ct.	N. Y. U.	1850	Righter, Harris, N. Y.	.....	1840
Peloubet, Alex. O., N. Y.	N. Y. U.	1828	Riley, Benjamin G., N. Y.	W. C. M.	1837
Penfield, T. B., O.	O. C. O.	1856	Riley, Isaac, Pa.	Y. C. C.	1853
Penland, Alfred M., N. C.	M. Y. C. T.	1859	Riley, J. Gamaliel, N. Y.	W. C. M.	1853
			Robb, Edward C., Tenn.	N. U. T.	1847

272 PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.)

NAME AND STATE.	College Where Educated.	Year of ent.Sem.	NAME AND STATE.	College Where Educated.	Year of ent.Sem.
Robbins, Alden B., Mass.	A. C. M.	1841	Smith, H. R., N. Y.	U. C. N. Y.	1847
Roberts, Bellville, Pa.	M. U. M.	1852	Smith, H. Augustus, Pa.	W. C. M.	1854
Roberts, Edward, N. Y.	U. C. N. Y.	1857	Smith, Horace Payson, Mass.	A. C. M.	1856
Roberts, Joseph T., Iowa	.....	1862	Smith, Jackson, N. Y.	N. Y. U.	1837
Robertson, James, N. Y.	.....	1856	Smith, James C., N. Y.	.....	1839
Robinson, Charles S., Vt.	W. C. M.	1852	Smith, James M., N. Y.	.....	1838
Robinson, John J., Geo.	T. U. T.	1846	Smith, Judson, Mass.	A. C. M.	1862
Robinson, Moses, Vt.	M. C. V.	1839	Smith, I. Bryant, N. Y.	N. Y. U.	1846
Rockwell, J. Edson, N. Y.	A. C. M.	1839	Smith, James, Va.	.....	1849
Rockwood, L. Burton, N. II	D. C. N. H.	1841	Smith, Matson M., N. Y.	C. C. N. Y.	1844
Roe, Sandford W., N. Y.	N. Y. U.	1848	Smith, Socrates, N. II.	D. C. N. II.	1841
Rogers, Ambrose S., Ct.	U. C. N. Y.	1840	Smith, William A., Ohio	M. C. O.	1856
Rogers, Edson, N. Y.	Y. C. C.	1858	Smith, William S., Mass.	A. C. M.	1849
Root, James P., N. Y.	.....	1852	Smith, William T., N. Y.	Y. C. C.	1862
Rose, William W., Ill.	B. C. W.	1869	Snowden, R. Bayard, N. Y.	W. C. M.	1854
Rosenkrans, Cyrus, N. Y.	A. C. M.	1839	Snyder, Peter, N. Y.	U. C. N. Y.	1837
Rosenkrans, Joseph, N. Y.	U. C. N. Y.	1839	Soule, George, Ct.	A. C. M.	1849
Ross, Edward F., N. Y.	U. C. N. Y.	1850	Spalding, George B., Vt.	V. U. Y.	1858
Rouse, Thomas II., N. Y.	W. C. M.	1849	Spencer, Franklin A., N. Y.	O. I. N.	1838
Rowell, Joseph, N. II.	Y. C. C.	1848	Spooner, Erastus C., Vt.	M. C. V.	1839
Roy, Joseph E., Ill.	K. C. I.	1850	Sprague, D. Jay, N. J.	A. C. M.	1854
Ruggles, Henry E., Vt.	D. C. N. H.	1848	Squires, Wm. W., Canada	Q. C. C.	1856
Rulifson, Albert G., N. Y.	.....	1858	Stanley, Charles II., Mass.	D. C. N. II.	1862
Russell, C. H., Ct.	.....	1856	Starbuck, Charles C., N. Y.	O. C. O.	1862
Russell, Robert C., N. Y.	.....	1858	Stark, James W., Mich.	M. U. M.	1858
Rutherford, C., N. Y.	.....	1843	Starkweather, F. M., Mass.	A. C. M.	1842
			Stead, Benjamin F., N. Y.	N. Y. U.	1839
Sabin, Levi P., Ohio.	D. C. N. II.	1858	Stein, John P., Pa.	F. C. P.	1863
Sailor, John, Pa.	.....	1845	Steiner, Ignace, Bohemia	.....	1847
Sailor, Randolph, Pa.	P. U. P.	1858	Stevens, Moody A., N. II.	.....	1860
Salter, William, N. Y.	N. Y. U.	1840	Stevenson, Andrew J., N. Y.	.....	1844
Sawyer, Rollins A., Ohio	W. R. C. O.	1854	Stiles, Edmund R., Ohio	O. C. O.	1862
Sawyer, Samuel, N. Y.	N. J. C. N. J.	1846	Stockwell, A. P., Mass.	A. C. M.	1862
Saxton, J. Addison, N. Y.	N. Y. U.	1827	Stoddard, Charles A., Mass	D. C. N. II.	1856
Schaible, Matthew, N. J.	.....	1863	Stoddard, Elijah W., N. Y.	A. C. M.	1849
Schenerhorn, H. O., N. Y.	.....	1839	Stoddard, Judson B., N. Y.	U. C. N. Y.	1840
Schenerhorn, J. W., N. Y.	U. C. N. Y.	1839	Stone, Andrew L., Ct.	Y. C. C.	1839
Schenck, Addison V. C., N. Y.	N. J. C. N. J.	1843	Stone, Seth B., Ct.	Y. C. C.	1847
Schmidt, Fried, Germany.	.....	1860	Stoutenburgh, Wm. J., NY	W. C. M.	1861
Schultz, James A., Pa.	F. C. P.	1862	Stowell, Alex. D., Ill.	Y. C. C.	1855
Schuyler, G. W., N. Y.	N. Y. U.	1838	Stratton, Edward, Pa.	U. C. N. Y.	1852
Scotfield, Michael, N. Y.	U. C. N. Y.	1843	Strong, Edward, N. Y.	Y. C. C.	1839
Scoville, Samuel, Ct.	Y. C. C.	1861	Strong, Guy C., Vt.	M. C. V.	1847
Scudder, Henry M.	N. Y. U.	1840	Strong, James W., Wis.	B. C. W.	1860
Seccombe, Charles, Mass.	D. C. N. H.	1848	Strong, Stephen C., Mass.	W. C. M.	1846
Seely, Abraham T., Pa.	U. C. N. Y.	1841	Sunderland, Byron, Vt.	M. C. V.	1841
Seely, Raymond II., N. Y.	N. Y. U.	1839	Sutphen, Joseph W., N. Y.	II. C. N. Y.	1848
Selden, Silas R., N. Y.	Y. C. C.	1862	Sutton, J. Ford, N. J.	R. C. N. J.	1854
Severance, Milton L., Vt.	M. C. Vt.	1861	Swallow, J. Emerson, N. II	D. C. N. II.	1846
Seymour, Bila N., Mass.	W. C. M.	1852	Swift, Alfred B., Vt.	V. U. Y.	1849
Seymour, E., N. Y.	.....	1858	Swift, Henry M., Vt.	W. C. M.	1852
Seymour, Henry, Mass.	A. C. M.	1839			
Seymour, John A., Ohio.	A. C. M.	1849	Tade, Ewing O., Iowa	.....	1863
Seymour, O. II., Mich.	U. C. N. Y.	1851	Taft, Don Carlos, N. II.	A. C. M.	1852
Shackford, C. C., N. H.	II. U. M.	1837	Talnage, Leander, N. J.	Y. C. C.	1859
Sharp, Charles D. W., Ct.	Y. C. C.	1860	Tanner, Elias F., N. Y.	W. C. M.	1859
Shattuck, Amos F., N. II.	A. C. M.	1860	Taylor, David H., Mich.	M. U. M.	1858
Shattuck, Cortl. W., Mass.	D. C. N. II.	1843	Taylor, George I., N. Y.	U. C. N. Y.	1844
Shattuck, H. F., N. Y.	II. C. N. Y.	1860	Taylor, James Henry, Ohio	B. C. M.	1856
Shaw, Charles D., Pa.	.....	1860	Taylor, John C., N. Y.	U. C. N. Y.	1859
Shaw, Ezra D., N. Y.	M. C. O.	1861	Taylor, R., N. Y.	N. Y. U.	1827
Shaw, Francis N., N. Y.	.....	1851	Taylor, Reuben E., Geo.	.....	1839
Sheldon, Geo. Wm., N. J.	N. J. C. N. J.	1863	Taylor, Townsend E., N. Y.	M. C. V.	1844
Shepardson, Jr., D., Mass.	.....	1840	Teller, Henry L., N. Y.	.....	1862
Shepherd, Thomas J., D. C.	C. C. D. C.	1840	Tenney, Ephraim, Vt.	W. C. M.	1841
Sherrill, Franklin G., N. Y.	N. Y. U.	1846	Terrett, John C., Ct.	W. C. M.	1842
Sherwood, Nathan M., N. J.	.....	1862	Thayer, D. Haven, N. Y.	II. C. N. Y.	1849
Silcox, William L., Mass.	W. C. M.	1846	Thomas, James D., Md.	D. C. D.	1854
Silver, William B., N. Y.	W. U. Ct.	1850	Thompson, Amherst L., Ill	A. C. M.	1856
Sinclair, James, N. Y.	N. Y. U.	1848	Thompson, Lewis, N. Y.	.....	1854
Skinner, James A., N. Y.	II. C. N. Y.	1858	Thompson, Lewis O., Ill.	B. C. W.	1863
Skinner, Jr., Thos. H., N. Y.	N. Y. U.	1840	Thompson, William, Pa.	P. U. P.	1854
Skinner, Thomas E., N. C.	N. C. U.	1851	Thompson, Wm. A., Mass.	N. Y. U.	1840
Slauson, Hiram, N. Y.	U. C. N. Y.	1838	Thorne, William II., Pa.	.....	1862
Sloan, J. Oliver, Pa.	J. C. P.	1849	Thresher, James N., Ct.	A. C. M.	1859
Smeaton, William	.....	1845	Thurber, Edward G., Mich.	M. U. M.	1859
Smart, W. S., N. Y.	.....	1859	Thurston, Thomas G., S. Is.	Y. C. C.	1862
Smith, Edward C., Pa.	.....	1861	Tindall, George P., Mich.	M. U. M.	1849
Smith, Edwin G., Ill.	K. C. I.	1849	Titus, Wickes S., N. Y.	U. C. N. Y.	1848

NAME AND STATE.	College where Educated.	Year of ent.Sem.	NAME AND STATE.	College where Educated.	Year of ent.Sem.
Todd, Charles N., Mass.	A. C. M.	1841	Watson, John P., N. H.	B. C. M.	1859
Tollis, Cornelius W., N. J.	N. J. C. N. J.	1849	Weed, Thomas A., N. Y.	O. C. O.	1844
Tolman, George B., Vt.	V. U. V.	1856	Wells, Rufus P., Mass.	A. C. M.	1843
Tomkins, James N., N. Y.	N. Y. U.	1841	Wells, Shepherd, Mo.	I. C. I.	1840
Torrey, David, Pa.	A. C. M.	1844	Wharton, Charles D., Va.	V. U. V.	1841
Torrey, Henry A. P., Mass.	V. U. V.	1862	Wheeler, Hiram, N. Y.	U. C. N. Y.	1839
Torrey, John P., Vt.	V. U. V.	1860	Wheeler, Horatio D., N. J.	.....	1841
Tower, J. Edwin, Mass.	A. C. M.	1858	Whitaker, Epher, N. J.	D. C. D.	1848
Trotter, Alexander, N. Y.	O. C. O.	1839	White, Erskine N., N. Y.	Y. C. C.	1854
Trowbridge, J. H., N. Y.	M. C. V.	1849	White, George H., Ind.	W. C. I.	1854
Trowbridge, Tillman C., Mi	M. U. M.	1862	White, Samuel J., N. Y.	W. C. M.	1839
Tucker, George L., N. Y.	B. C. W.	1854	White, Theodore F., N. Y.	N. Y. U.	1849
Tupper, Henry M., Mass.	Y. C. C.	1851	Whitehead, J. Elias, N. Y.	R. C. N. J.	1845
Tuthill, George M., N. Y.	A. C. M.	1843	Whitford, Wm. C., N. Y.	U. C. N. Y.	1854
Twitchell, Joseph H., Ct.	Y. C. C.	1860	Whitman, John S., Mass.	W. C. M.	1855
Tyler, Charles M., Mass.	Y. C. C.	1854	Whitney, Jos. C., Canada.	O. C. O.	1846
Tyler, George P., Vt.	Y. C. C.	1828	Whittlesey, Eliphalet, Ct.	W. C. W.	1840
Tyler, William E., Mass.	A. C. M.	1844	Wilder, Charles L., Mass.	V. U. V.	1863
Tyson, Ira C., Pa.	.....	1859	Willard, J. L., N. Y.	.....	1841
Uglow, James, N. Y.	N. Y. U.	1854	Wilcox, G. Buckingham, Ct	V. C. C.	1848
Uhl, Erskine, N. Y.	N. Y. U.	1862	Wilcox, William H., N. Y.	N. Y. U.	1843
Uhler, George, Pa.	N. Y. U.	1844	Willett, Marinus, N. Y.	W. C. M.	1854
Uhlfelder, Siegmund, N. Y.	O. C. M.	1850	Willey, Samuel H., N. H.	D. C. N. H.	1845
Ulyat, William C., N. Y.	N. Y. U.	1846	Williams, Chas. H. S., N.Y.	U. C. N. Y.	1863
Underhill, John W., Mass.	A. C. M.	1856	Williams, Fred. W., N. Y.	N. Y. U.	1849
Underwood, Henry B., N.J	W. C. M.	1862	Williams, Horace R., Ct.	A. C. M.	1862
Upham, Albert G., N. H.	B. C. M.	1840	Williams, Wm. White, Io.	W. C. M.	1859
Upham, Francis W., N. H.	B. C. M.	1838	Williamson, Robert H.,	.....	.....
Utter, George B., N. Y.	O. I. N. Y.	1840	Willoughby, Henry W., N.H	.....	1841
Vail, Edward J., N. Y.	N. Y. U.	1841	Wilson, Charles E., N. J.	M. U. N. Y.	1862
Vail, S. Monfort, N. Y.	B. C. M.	1839	Wilson, James D., Pa.	A. C. M.	1859
Vanakin, Gulick, N. Y.	.....	1863	Winslow, Horace, N. Y.	.....	1840
Van Cleef, George S., N. Y.	Cl. C. N. Y.	1840	Wisner, Christian, N. J.	.....	1862
Van Derlip, George M., N.Y	N. Y. U.	1855	Wiswell, Geo. Frank., N. Y.	.....	1841
Van Deursen, R. D., Va.	.....	1852	Wolcott, John Milton, Mass	Y. C. C.	1856
Van Norden, Charles, N. Y.	H. C. N. Y.	1863	Wolfe, Aaron R., N. J.	W. C. M.	1844
Van Nostrand, J., N. Y.	N. Y. U.	1839	Wood, Geo. I.,	.....	1837
Very, Lorin, Pa.	N. Y. U.	1838	Wood, James W., N. Y.	L. C. P.	1838
Waldo, Edmund F., N. Y.	A. C. M.	1838	Wood, William, N. Y.	D. C. N. H.	1844
Waldo, Levi F., N. Y.	U. C. N. Y.	1841	Woodbury, Francis P., Mic	W. C. M.	1863
Waldo, Theron L., N. Y.	H. C. N. Y.	1863	Woodhull, George S., N. Y.	N. Y. U.	1849
Walker, Avery S., N. Y.	O. C. O.	1854	Woodlin, Simeon F., N. Y.	W. C. M.	1856
Walker, James, N. Y.	A. C. M.	1847	Woodworth, Francis C., Ct.	.....	1838
Walker, John, Me.	A. C. M.	1858	Woodward, L. T., Ind.	W. C. I.	1848
Walker, John A., Mass.	W. C. M.	1843	Wrage, Herm. D., N. Y.	N. Y. U.	1859
Wallace, Charles C., N. Y.	N. Y. U.	1854	Wright, Allen, Ch. Nation	U. C. N. Y.	1852
Walsworth, Edward B., NY	U. C. N. Y.	1849	Wright, Charles C., Ohio	W. R. C. O.	1862
Walsworth L. W., Ohio	O. C. O.	1850	Wright, E. Monroe, Mass.	W. C. M.	1839
Ward, B. C., Ill.	J. C. Pa.	1854	Wright, Wesley P., Canada	V. C. Can.	1862
Ward, John, N. J.	N. Y. U.	1841	Wright, William J., Vt.	U. C. N. Y.	1859
Ward, Thomas S., N. Y.	N. Y. U.	1838	Wyckoff, Jas. Dunham, Ill.	K. C. Ill.	1850
Ward, Wm. H., Mass.	A. C. M.	1856	Wyckoff, Samuel, N. Y.	A. C. P.	1858
Wardlaw, Wm., Tenn.	J. C. T.	1847	Young, A. T., N. Y.	U. C. N. Y.	1839
Warren, James H., Iowa.	K. C. I.	1847	Young, John R., N. Y.	U. C. N. Y.	1842
Warrina, Francis, Mass.	A. C. M.	1837	Zielie, John J., N. Y.	U. C. N. Y.	1844
Washburn, Frank Y., N.Y.	M. C. O.	1847	Zielie, John S.,	.....	1854
Watson, Charles C., N. H.	B. C. M.	1863	Zivley, John H., Tenn.	.....	1845

THE FACULTY AT THE PRESENT TIME (1864) IS AS FOLLOWS:

- THOMAS H. SKINNER, D.D., "Davenport," *Professor of Sacred Rhetoric, Pastoral Theology, and Church Government.*
- HENRY B. SMITH, D.D., "Roosevelt," *Professor of Systematic Theology and Librarian.*
- ROSWELL D. HITCHCOCK, D.D., "Washburn," *Professor of Church History.*
- WILLIAM G. T. SHEDD, D.D., *Professor of Biblical Literature.*
- REV. HENRY H. HADLEY, *Assistant Professor of Hebrew.*

The Home Missions Committee.

The *Second Annual Report* is as follows :

In presenting their *Second Annual Report* to the General Assembly, the committee desire, first of all, to make acknowledgment to Almighty God for his great mercies. Though closing a year of continual civil commotions, the shock of which the Church has felt as well as the State; though at times our receipts have been alarmingly small, and the missionaries almost disheartened; yet, through the blessing of God, all this darkness has passed away; the churches, that have contributed to our treasury, have done their work so cheerfully and so generously, that discouragement has given place to hope; and new and enlarged plans of usefulness have been made, as our work grows continually on our hands.

There have been in the employment of the committee, during the whole or a part of the year past, two hundred and fifty-eight missionaries.

Of these forty-seven have labored in New York, twenty-three in Pennsylvania, seven in New Jersey, one in Delaware, one in the District of Columbia, thirty-two in Ohio, thirty-one in Michigan, eight in Indiana, thirty-five in Illinois, sixteen in Wisconsin, ten in Minnesota, thirty in Iowa, two in Missouri, one in Nebraska, seven in Kansas, two in Colorado, one in Nevada, and four in California.

These missionaries have performed an aggregate of one hundred and ninety-two years' labor. They have preached the Gospel stately at more than three hundred and sixty places, and occasionally at very many out-stations besides. More than thirty church-edifices have been built, repaired, or relieved from debt. Many revivals of religion have been enjoyed. The whole number of missionaries who have not failed to report is two hundred and twenty-five. They report eight hundred and fifty-one hopeful conversions; and that six hundred and ninety-seven have united with the church on profession of their faith, and six hundred and sixty-eight by certificate.

The committee have, also, attended to the instructions of the last Assembly, in regard to the new and destitute portions of our country. Our straitened resources have prevented our doing all that we desired. But we have been able to send three missionaries to Wisconsin; to send, or sustain, three additional missionaries in Kansas; to send one to Colorado Territory, and one to California. Three for Nevada Territory, and one more for California, are under appointment, and will leave for their distant fields of labor in a few weeks.

But this is far from supplying the demand. Oregon calls, and Nebraska, Kansas, and California still ask for missionaries; and Missouri, and Western Virginia, and other sections now nearly redeemed from the desolations of war, and the curse of slavery, are fields already whitening for the harvest. In these directions we shall advance as fast as funds in our treasury will warrant.

The treasurer's report, herewith presented, shows that there was in the treasury, at the date of the last report, a balance of \$1,194.31, including which, the receipts have been \$49,630.63. Several presbyteries that were acting independently of us at the beginning of the year, now make their returns to us; and they have reported unofficially various sums, raised in their bounds, and expended under the direction of their own presbyterial committees, which would make the aggregate not less than \$52,000.

Great praise is due to those churches and individuals who have placed boxes of clothing, Sabbath-school libraries, and other valuable donations, in the hands of our missionaries, for the comfort of their families and the good of their congregations. One gentleman, belonging to another

denomination, has distributed more than four hundred dollars among sixteen needy missionaries' families.

Our method of putting congregations in communication with missionaries, needing boxes of clothing, renders it impossible for us to determine just how many such boxes have been sent out; but not far from one hundred have been acknowledged to us, by the missionaries, in their quarterly or statistical reports. Donations in this form, always acceptable, often very timely, have probably reached an aggregate of from \$6000 to \$9000 during the year.

Some churches have also set a good example, in furnishing a considerable number of missionary congregations with Sabbath-school libraries—one congregation in the city of New York having furnished seventeen twelve dollar libraries to feeble churches at the west.

THE OFFICERS OF THE COMMITTEE ARE AS FOLLOWS:

HENRY KENDALL, D.D., *Cor. Secretary*, 150 Nassau Street, New York.
 Rev. ROBERT ADAIR, *Associate Secretary*, 1334 Chestnut Street, Phila.
 EDWARD A. LAMBERT, Esq., *Treasurer*, 150 Nassau Street, New York.

MISCELLANEOUS RESOLUTIONS, &c.

ON THE STATE OF THE COUNTRY.—The committee appointed on the state of the Country, Rev. ALBERT BARNES, chairman, reported the following paper, which was unanimously adopted:

Whereas, A rebellion, most unjust and causeless in its origin, and unholy in its objects, now exists in this country, against the government established by the wisdom and sacrifices of our fathers, rendering necessary the employment of the armed forces of the nation to suppress it, and involving the land in the horrors of civil war; and

Whereas, The distinctly avowed purpose of the leaders of this rebellion is the dissolution of our national Union, the dismemberment of the country, and the establishment of a new confederacy within the present territorial limits of the United States, based on the system of human slavery as its chief corner-stone; and

Whereas, From the relation of the General Assembly to the churches which they represent, and as citizens of the Republic, and in accordance with the uniform action of our church in times of great national peril, it is eminently proper that this General Assembly should give expression to its views, in a matter so vitally affecting the interests of good government, liberty, and religion; and

Whereas, On two previous occasions since the war commenced, the General Assembly has declared its sentiments in regard to this rebellion, and its determination to sustain the Government in this crisis of our national existence; and

Whereas, Unequivocal and decided as has been our testimony on all previous occasions, and true and devoted as has been the loyalty of our ministers, elders, and people, this General Assembly deems it a duty to the church and the country, to utter its deliberate judgment on the same general subject; therefore,

Resolved, I. That this General Assembly solemnly reaffirms the principles, and repeats the declarations, of previous General Assemblies of our church, so far as applicable to this subject and to the present aspect of public affairs.

II. That in explanation of our views, and as a further and solemn expression of the sentiments of the General Assembly of the Presbyterian Church in the United States of America, in regard to the duty of those whom we represent, and of all the American people at the present time, we now declare,

First, That civil government is ordained of God; and that submission to a lawful government, and to its acts in its proper sphere, is a duty binding on the conscience, and required by all the principles of our religion, as a part of our allegiance to God.

Second, That while there is, in certain respects, a ground of distinction between a *Government*, considered as referring to the constitution of a country, and an *Administration*, considered as referring to the existing agencies, through which the principles and provisions of the constitution are administered; yet, the government of a country, to which direct allegiance and loyalty are due at any time, is the administration duly placed in power. Such an administration is the government of a nation; having a right to execute the laws, and to demand the entire, unqualified, and prompt obedience of all who are under its authority; and resistance to such a government is rebellion and treason.

Third, That the present administration of the United States, duly elected under the constitution, is the government in the land, to which alone, under God, all the citizens of this nation owe allegiance; who, as such, are to be honored and obeyed; whose efforts to defend the government against rebellion are to be sustained; and that all attempts to resist, or set aside, the action of the lawfully constituted authorities of the government, in any way, by speech or action, to oppose, or embarrass, the measures which it may adopt to assert its lawful authority, except in accordance with the forms prescribed by the constitution, are to be regarded as treason against the nation, as giving aid and comfort to its enemies, and as rebellion against God.

Fourth, That, in the execution of the laws, it is the religious duty of all good citizens, promptly and cheerfully to sustain the Government by every means in their power; to stand by it in its peril; and to afford all needful aid in suppressing insurrection and rebellion, and restoring obedience to lawful authority in every part of the land.

III. That, much as we lament the evils, the sorrows, the sufferings, the desolations, the sad moral influences of war, and its effect on the religion and churches of the land; much as we have suffered in our most tender relations; yet the war, in our view, is to be prosecuted with all the vigor and power of the nation, until peace shall be the result of victory, until rebellion is completely subdued, until the legitimate power and authority of the Government is fully re-established over every part of our territorial domain, and until the flag of the nation shall wave as the emblem of its undisputed sovereignty; and that, to the prosecution and attainment of this object, all the resources of the nation in men and wealth should be solemnly pledged.

IV. That the Government of these United States, as provided for by the constitution, is not only founded upon the great doctrine of human rights, as vested by God in the individual man, but is also expressly declared to be the supreme civil authority in the land, for ever excluding the modern doctrine of secession as a civil or political right; that, since the existing rebellion finds no justification in the facts of the case, or the Constitution of the United States, in any law human or divine, the Assembly can regard it only as treason against the nation, and a most offensive sin in the sight of God, justly exposing its authors to the retributive vengeance of earth and heaven; that this rebellion, in its origin, history, and measures, has been distinguished by those qualities which most sadly evince the depravity of our nature, especially in seeking to establish a new nationality on this continent, based on the perpetual enslavement and oppression of a weak and long-injured race; that the national forces are,

in the view of this Assembly, called out, not to wage war against another government, but to suppress insurrection, preserve the supremacy of law and order, and save the country from anarchy and ruin.

V. That, in such a contest, with such principles and interests at stake, not only affecting the peace, prosperity, and happiness of this our beloved country for all future time, but involving the cause of human liberty throughout the world, *loyalty*, unreserved and unconditional, to the constitutionally-elected Government of the United States, not as the transient passion of the hour, but as the intelligent and permanent state of the public conscience, rising above all questions of party politics, rebuking and opposing the foul spirit of treason, whenever and in whatever form exhibited, speaking earnest words of truth and soberness alike through the pulpit, the press, and in all the walks of domestic and social life, making devout supplications to God, and giving the most cordial support to those who are providentially intrusted with the enactment and execution of the laws, is not only a sacred Christian obligation, but is indispensable, if we would save the nation, and perpetuate the glorious inheritance that we possess, to future generations.

VI. That the system of human bondage as existing in the slave-holding States, so palpably the root and cause of this whole insurrectionary movement, not only is a violation of the dearest rights of human nature, but is essentially hostile to the letter and spirit of the Christian religion; that the evil character and demoralizing tendencies of this system, so properly described, and justly condemned, by the General Assemblies of our church, especially from 1818 to the present time, have been placed in the broad light of day by the history of this existing rebellion; that, in the sacrifices and desolations, the cost of treasure and blood caused thereby, the Assembly recognizes the chastening hand of God, applied to the punishment of national sins, especially the sin of slavery; that, in the Proclamation of Emancipation issued by the President as a war-measure, and submitted by him to the considerate judgment of mankind, the Assembly recognizes with devout gratitude that wonder-working providence of God, by which military necessities become the instruments of justice, in breaking the yoke of oppression, and causing the oppressed to go free; and further, that the Assembly beseeches Almighty God in his own time to remove the last vestiges of slavery from this country, and give to the nation, preserved, disciplined, and purified, a peace that shall be based on the principles of eternal righteousness.

VII. That this General Assembly commends the President of the United States, and the members of his cabinet, to the care and guidance of the Great Ruler of nations, praying that they may have that wisdom which is profitable to direct; and also, that the patriotism and moral sense of the people may give to them all that support and co-operation, which the exigencies of their position and the perils of the nation so urgently demand.

VIII. That, in the ardor with which so many members of our churches, and of the churches of all the religious denominations of our land, have gone forth to the defence of our country, placing themselves upon her altars in this struggle for national life, we see an illustration, not only of the principle of patriotism, but of the principles of our holy religion; that, in the readiness with which such vast numbers have, at the call of their country, devoted themselves to its service, we see a demonstration, which promises security to our institutions in all times of future danger; that we tender the expression of our admiration and hearty thanks to all the officers and men of our army and navy; that those who have nobly fallen, and those who survive, have secured an imperishable monument in the hearts of their countrymen; and that this Assembly regards all efforts for the physical comfort, or spiritual good, of our heroic defenders, as among the sweetest charities, which gratitude can impose, or grateful hands can minister.

IX. That this General Assembly exhorts all the churches and ministers, connected with this branch of the Presbyterian Church, and all our countrymen, to stand by their country; to pray for it; to discountenance all forms of complicity with treason; to sustain those who are placed in civil or military authority over them; and to adopt every means, and at any cost, which an enlightened, self-sacrificing patriotism may suggest, as appropriate to the wants of the hour; having on this subject one heart and one mind; waiting hopefully on Providence; patient amid delays; undaunted by reverses; persistent and untiring in effort, until, by the blessing of God, the glorious motto, "ONE COUNTRY ONE CONSTITUTION, AND ONE DESTINY," shall be enthroned, as the sublime fact of the present, and the more sublime harbinger of the future.

X. That this General Assembly tenders its affectionate condolence, and heartfelt sympathy, to the bereaved families of all the heroic men who have fallen in this contest for national life; and especially to the families of the officers and members of our churches, who have poured out their lives on the altar of their country, with the assurance that they will not be forgotten, in their bereavement, by us, or by a grateful people.

XI. That a copy of this action, duly authenticated, be transmitted to the President of the United States, by the hands of those members of the Assembly, who are about to visit Washington City; and that this paper be read in all our pulpits.

ON CORRESPONDENCE WITH SISTER CHURCHES.—The committee, to whom was referred the communication from the General Assembly of the Presbyterian Church that met at Columbus, Ohio, in May, 1862, presented a report, which was unanimously adopted, and is as follows:

The committee to whom was referred the communication from the General Assembly of the Presbyterian Church in the United States of America, that met at Columbus, Ohio, in May, 1862, addressed to this General Assembly, and proposing "a stated, annual, and friendly interchange of commissioners between the two General Assemblies," recommend the adoption of the following resolutions:

Resolved 1. That this Assembly, with heartfelt pleasure and Christian salutations, accept the proposition thus made, hoping and praying, that it may result "in securing a better understanding of the relations," which, in the judgment of this Assembly, "are proper to be maintained between the two Assemblies."

2. That, in accordance with the suggestion of the Moderator of the Assembly that met at Columbus, Ohio, in May, 1862, that this interchange of commissioners should commence at the earliest practicable period, the Rev. Robert W. Patterson, D.D., and the Hon. William H. Brown, Principals, and the Rev. Arthur Swazey and Mr. Oliver H. Lee, Alternates, all of the Presbytery of Chicago, be appointed commissioners to represent this General Assembly in the General Assembly now in session at Peoria, Illinois.

3. That it be suggested that future General Assemblies of the two branches of the Presbyterian Church in the United States, hereafter, designate each other respectively by the places in which their sessions are appointed to be held.

4. That a certified copy of this action be at once transmitted to the Moderator of the General Assembly now in session at Peoria, Ill., and that the commissioners appointed be requested to repair to that body, and express to them the fraternal and Christian regards of this General Assembly.

AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW.—This General Assembly is happy to learn, and to call the attention of our ministers and laymen to the fact, that, since the meeting of the last General Assembly, a union has been formed between the *Presbyterian Quarterly* and

American Theological Review; and that such arrangements have been made for the conduct and publication of the united Quarterly, under the name of the *American Presbyterian and Theological Review*, as will, it is believed, secure its cordial and earnest devotion to the interests of our branch of the church. Being under the editorial control of several of the most distinguished ministers in our connection, representing various sections and institutions, and in the full confidence, from the numbers already issued, the pledges given, and the talent enlisted in it, that it will be true to the principles, and ably serve the cause of our denomination, this General Assembly takes pleasure in cordially commending it to the patronage of our ministers and churches.

SEPTIMUS TUSTIN, D.D., *Minister*, and JOHN M. HARPER, *Ruling Elder*, addressed the Assembly as delegates from the Presbyterian Church now in session at Peoria, Illinois. The Moderator responded, when the Assembly united in singing,

"Blessed be the tie that binds
Our hearts in Christian love,"

and were led in prayer by Samuel Hanson Cox, D.D., LL.D.

The following delegates were appointed to represent this church in the Assemblies to meet in 1864: JAMES P. WILSON, D.D., *Minister*, Hon. JOSEPH ALLISON, *Ruling Elder*, to the General Assembly to meet in Newark, New Jersey; Rev. AUGUSTUS T. NORTON, *Minister*, to the Cumberland Presbyterian General Assembly. Rev. HALSEY DUNNING, *Minister*, to the General Synod of the Reformed Presbyterian Church.

THE UNITED STATES CHRISTIAN COMMISSION.—The following resolutions were adopted:

Resolved, That this Assembly cordially approve of the spirit and aims of the United States Christian Commission, an organization designed to furnish, to the officers and men of our army and navy, the best possible Christian ministries for body and soul in their circumstances; and that we cheerfully and heartily commend this work as most important and timely, not only in its influences upon the brave men in the field, but, through them, upon the cause which they advocate and the country which they defend.

Resolved, That this Assembly recommend to our churches, in securing contributions, for the purpose of supplying the army with religious reading, to forward the same to our Publication Committee, with the request, that the money be invested in publications adapted to the wants of the soldiers in the field and hospital, the same to be forwarded through the agency of the commission.

RESOLUTIONS OF THANKS.—*Resolved*, That the Assembly hereby express their high admiration of the manner, in which the ladies of Philadelphia have contributed, and are contributing, to the comfort of the soldiers who pass through this city, and of those who return sick and suffering to its hospitals; and that, as citizens of the country, and in behalf of those whom we specially represent, we present to these ladies our hearty thanks.

Resolved, That the thanks of this General Assembly be presented to the respective Railroad Companies, who have generously consented to a reduction of their regular fare, in favor of the commissioners and others who have been in attendance on our sessions; and especially to the Camden and Atlantic Railroad Company, for the gratuitous excursion to Atlantic City and back, on the 30th ultimo.

Also, to the citizens of Philadelphia and its vicinity, whose hospitality has been so munificently extended to the members of the Assembly, and

rendered their sojourn so pleasant and gratefully memorable, with the assurance of our fervent prayers, that they and theirs may be abundantly recompensed by the Giver of all good.

Also, to the Committee of Arrangements, for their promptness and assiduity in providing for the convenience and comfort for their numerous visitors on this occasion.

Also, to the Trustees of the First Presbyterian Church, for the use of their commodious house of worship and its ample accommodations.

Also, to the Choir of the First Presbyterian Church, for their appropriate and excellent services during the sessions of the Assembly.

Also, to the editor of the *American Presbyterian*, for the assiduity and care with which, in a "Daily" edition of his valuable paper, he has furnished us with so full and accurate a report of the proceedings of the Assembly.

Also, to the Moderator, the Rev. HENRY B. SMITH, D.D., for the able and impartial manner in which he has presided over the deliberations of the Assembly, and for the discriminating and Christian courtesy which he has extended to the commissioners.

The business of the Assembly having been completed, and the vote taken for the dissolution of the Assembly, the Moderator, with prayer, and the Apostolic Benediction, declared the Assembly dissolved, and required another Assembly, chosen in the same manner, to meet in the Third Street Presbyterian Church, of the city of Dayton, Ohio, on the third Thursday of May 19, A. D. 1864, at 11 o'clock, A. M.

EDWIN F. HATFIELD, D.D., H. DARLING, D.D., HENRY B. SMITH, D.D.,
Stated Clerk. Permanent Clerk. Moderator.

THIS TABLE GIVES THE NAMES OF THOSE WHO HAVE DIED DURING THE PAST YEAR. OTHER INFORMATION CONCERNING THEM IS GIVEN AS INDICATED BY THE HEAD-LINES OVER COLUMN. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING SIGNIFICATION:—P, FOR PASTOR, S. S. STATED SUPPLY, PRF. FOR PROFESSOR, CH'N FOR CHAPLAIN, W. C. WITHOUT CHARGE, L. LICENTIATE.

	NAMES.	COLLEGE WHERE EDUCATED.	STUDY'D THEOLOGY AT	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	MEMBER OF THE PRESBYTERY OF	YEAR OF ORD'N	YEAR OF DEATH.	AGE.	CAUSE OF DEATH.
1	Bacon, William, w. c.	Union College.	<i>Privately.</i>	Oneida.	Buffalo.	Cayuga.	1817	1863	73	Decay of vital powers.
2	Becker, d. b., Lyman, w. c.	Yale College.	<i>Privately.</i>	N. Haven W. Con. A	N. Haven W. Con. A	Cincinnati.	1799	1863	88	Decay of vital powers.
3	Boers, Daniel, w. c.	<i>Privately.</i>	<i>Privately.</i>	North'n Asso. Pres	North'n Asso. Pres.	Long Island.	1813	1863	77	Apoplexy.
4	Blakeslee, James, s.	<i>Privately.</i>	<i>Privately.</i>	.....	Cortland.	Pennsylvania.	1833	1863	63	Consumption.
5	Campbell, John C., p.	Maryville College.	Maryv't Seminary.	Union.	Union.	Wabash.	1830	1862	60	Typhoid pneumonia.
6	Clark, Caleb, w. c.	Middlebury College	<i>Privately.</i>	.....	.....	Cortland.	1815	1863	73	Cancer in stomach.
7	Dyke, John, w. c.	Greenville College.	<i>Privately.</i>	Union.	Union.	Kansas.	1830	1862	61	Liver complaint.
8	Frazier, William, w. c.	St. Andrews Univ'y	S. & W. Seminary.	Glasgow, Scotland.	Glasgow, Scotland.	Delaware.	1820	1863	70	Typhoid fever.
9	Holm, John W., l.	Ashmun Institute.	Auburn Seminary.	Cayuga.	<i>Not Ordained.</i>	Cayuga.	186.	1863	26	Typhoid fever.
10	Hovey, n. b., Jonathan P., p.	Hanover College.	Auburn Seminary.	Niagara.	Niagara.	N. Y. Fourth.	1837	1863	53	Inflammat'n of lungs.
11	Howell, Horatio S., ch' n.	New Jersey College	Union Seminary.	Philadelphia Fourth.	Philadelphia Fourth.	Phila. Fourth.	1846	1863	43	Killed in battle.
12	Hurd, Henry Marlyn, l.	Hamilton College.	Princet'n Seminary	New Brunswick.	<i>Not Ordained.</i>	Rochester.	1860	1863	27	Laryngitis.
13	Jewell, Moses, w. c.	<i>Privately.</i>	<i>Privately.</i>	.....	Rockaway.	Dis. of Colman'a	1831	1863	73	Paralysis.
14	Lyon, Hervey, w. c.	Union College.	Princet'n Seminary	Huron.	Huron.	Cleveland.	1828	186.	67	Congestive chills.
15	Pettibone, Roswell, ch' n.	Middlebury College	<i>Privately.</i>	Addison Con. Asso.	Addison Con. Asso.	St. Lawrence.	1824	1863	67	Cholera morbus.
16	Robinson, n. b., L. b., Edward, p. r.	Hamilton College.	<i>Privately.</i>	Congregat'nal Asso.	Congregat'nal Asso.	N. Y. Third.	182.	1863	69	Decay of vital powers.
17	Robinson, Ralph, w. c.	Middlebury College	<i>Privately.</i>	Rutland Con. Asso.	Rutland Con. Asso.	Oswego.	1810	1863	83	Liver complaint.
18	Rosenkraus, Joseph, s. s.	Union College.	Union Seminary.	New York Third.	N. Y. Third.	Onondaga.	1842	1863	51	Cancer.
19	Smith, d. b., Albert, p.	Middlebury College	Andover Seminary.	Andover Con. Asso.	Andover Con. Asso.	Alton.	1836	1863	60	Ossification of heart.
20	Snyder, Peter, p.	Union College.	Union Seminary.	New York Third.	Rockaway.	Watertown.	1840	1863	49	Congestion of lungs.
21	Whiting, Francis L., w. c.	Dartmouth College.	<i>Privately.</i>	Congregat'nal Asso	Congregat'nal Asso	Chemung.	1809	1863	86	Decay of vital powers.
22	Woodbridge, d. b., Timothy, w. c.	Williams College.	Andover Seminary.	.....	.....	Columbia.	1818	1862	78	Decay of vital powers.

In Memoriam.

"I AM THE RESURRECTION AND THE LIFE; HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE. AND WHOSEVER LIVETH AND BELIEVETH IN ME, SHALL NEVER DIE."—*John xi. 25, 26.*

BACON, WILLIAM*—Was the son of Captain Abner and Eve (Lewis) Bacon. He was the sixth of twelve children, and was born August, 1789, in Cherry Valley, N. Y., his parents having then recently removed from Dedham, Mass. At the age of nine years he lost his mother, but he always seemed thankful that Providence provided so well for him in a step-mother. His father about that time removed to Paris, Oneida County, N. Y., where his childhood was passed.

He had arrived at the age of manhood before his attention was especially called to the subject of religion, and it was during a revival of religion in the church where he attended, under the care of Rev. Mr. Bogue, that he commenced that new life in which he ever after walked. His collegiate course was spent two years in Hamilton, N. Y., and two years in Union College, N. Y. He graduated in 1815. While in the Academy and in College he exhibited a zeal and activity for the cause of Christ, which he ever after maintained. He studied Theology with Rev. Drs. Nott and Yates, of Union College, was licensed by Oneida Presbytery in 1816, and ordained by Buffalo Presbytery in 1817, while supplying a small church near Buffalo, N. Y.

Mr. Bacon, even before entering the ministry, was earnestly desirous of becoming a missionary in the destitute portions of his native State. His first labor was in Erie County, taking the town of Willink as the centre of his operations. Afterwards he was invited to Waterloo, in Seneca County, where he organized the present flourishing Presbyterian Church, remaining there three or four years. There he labored with much success, and for several years with the churches of Cayuga and Seneca Falls. He became known as a wise and skillful laborer in revivals, his services were much sought after, and his labors crowned with great success. His next field was Cortland, where, in 1825, he organized the Presbyterian Church. Circumstances beyond his control, and for which no one regarded him as responsible, compelled him to leave for another field, and he removed to Saratoga Springs, where his ministry was also successful; the venerated Chancellor Walworth and his wife, a lady of distinguished character, being among the number, who were during that period converted to the Lord. Then he preached in Moreau in the same county; then he labored for a time as a city missionary in Albany, visiting from house to house, and paying special attention to those who were in the prisons; then he labored for a season in the Bethel Church, in Troy, N. Y.; then as a city missionary in Philadelphia, Pa. His excessive labors at last prostrated his health, and induced long and severe sickness, from which he never fully recovered.

Afterwards he preached at Hickman, and at several other places on the Mississippi River, labored as a stated supply three winters in the city of New Orleans, and preached for some time at Troy, in the State of Missouri. He was also for a time an agent of the American Sunday-school Union.

Mr. Bacon was twice married. His first wife was Miss Abby Price. They had eight children, four of which survived her. She died in 1849. Two of his sons are in the ministry. One of them, Rev. Thomas S. Bacon, is an Episcopal minister in New Orleans, La. He had to leave

* This sketch was prepared by EDWIN HALL, D.D., Professor of Christian Theology in the Theological Seminary, Auburn, New York.



William Bacon.

Engraved by J. G. Bartlett.

his parish on account of his loyalty, but is now preaching in one of the churches vacated by secessionists. The other, Rev. Henry M. Bacon, is a minister in the Presbyterian Church, (O. S.) and is at present a chaplain in the army in Kentucky.

Mr. Bacon was married in 1854 to Mrs. Elizabeth K. Parsons, who still survives him, and in whose elegant mansion he had, during the years of his decline and lingering sickness, every possible earthly care and comfort. Unable to preach or to go abroad he had a horror of being useless. He beguiled his pain and tried to serve his generation with his pen, furnishing many articles for the religious papers and periodicals, and writing and publishing books which are characterized by living piety, sound doctrine, and practical sense. He often wished that he might be permitted to die in the pulpit, but though this was not allowed him, he did die in the midst of his labors, leaving some valuable works unfinished, on which he had labored till within a few days of his decease. He had published some "Tracts on Episcopacy," several sermons, a pamphlet on the "Difference between Presbyterianism Old School and New," "Salvation Made Sure," "Salvation in Earnest," "Parental Training," "The Visible Church," "Æsthetic Piety," besides several "Reviews" in the quarterly periodicals.

Both in his academical and collegiate course Mr. Bacon was regarded as a rapid proficient in learning and an accurate scholar. While he excelled particularly in mathematics he was an ardent lover of the Belles-Lettres branches of study, and hence became a polished and perspicuous writer. In his literary as well as theological course he was noted and admired as an uncommonly graceful and impressive speaker, and such continued to be his character for many years after entering the ministry, until the infirmities of age came upon him.

As a preacher he dealt largely and lucidly with the Scriptures, particularly with those portions of them which involve the fundamental doctrines and the practical duties of the gospel. It was of course to be expected that he would be a revival preacher as he truly was. Often and extensively he saw the cause of his Lord and Master prospering in his hands. Hence he was made the honored instrument, under the power of the Holy Spirit, of saving many souls from death and hiding a multitude of sins. Indeed the glory of God in the edification of saints and the salvation of sinners was the great object at which he aimed in his preaching as well as in his daily conduct and conversation. Truly it may be said of him, "He being dead yet speaketh;" and again, "His witness is in heaven, and his record on high."

The last nine years of his life were spent in Auburn, five of which he was confined to the house by a painful lameness. An aged minister who knew him at the beginning of his public life says he was bashful yet enterprising, ardent, impulsive, zealous, and persevering in doing good. Those who knew him later regarded him as an eminently cultivated and well-balanced Christian, loving, cheerful, hopeful, beneficent, charitable; one who always loved to see his friends, and whom his friends always loved to see. Enemies he had none, for he was gentle and loving to all.

He died, April 2, 1863, of a gradual decay of his vital powers, suffering from a dropsical affection.

Rev. S. W. BOARDMAN, of Auburn, N. Y., preached the funeral sermon, from which the following estimate of Mr. Bacon is taken :

"Mr. Bacon was for nearly half a century a faithful minister of the gospel. He was naturally amiable, intelligent, cheerful, and active. Belonging to a large family, he early learned self-reliance and enterprise. He was hopefully converted on the verge of manhood in a revival, and soon gave himself with his whole heart to the work of the Christian ministry. He felt the greatness of the demand, the excellence of the work, and the privilege of being engaged in it; and his whole soul was in it from the first.

"He did not claim to be a great man, but he did thirst to win souls, and to build up the Redeemer's kingdom. If not great he was greatly useful; he was, during a long life, an able, industrious, diligent, painstaking student, preacher, and pastor. He rests from his labors, but the churches which he gathered or strengthened; the religious and charitable enterprizes which he promoted; the six permanent volumes which he published; and the multitudes whom he led to Christ, follow him to speak his praise. His preaching had a singular directness, earnestness, and adaptation; his life and example had an unction which comes from much prayerfulness. His management was cautious, discreet, and ingenuous. He was a revival preacher. He labored in more than twelve different places; successively as pastor; stated supply, agent, and city and Sunday-school missionary, and in all, was, eminently useful.

"Mr. Bacon endured and profited by unusual discipline. The demand made upon him for peculiar tenderness, wisdom, cheerfulness, and patience, made him a better, happier, and greater man. The tree of deepest culture bears the nicest foliage and the choicest fruits. For the last nine years of his life he was chiefly withdrawn from active life, and for the last five years generally confined to his house.

"During these years he composed and published most of those valuable works which will prolong and extend his influence hereafter. These works were the spontaneous growth of his own ministry. Every page bespeaks the preacher and pastor. They sprang from the demands of his own pastoral experience, hence their practical earnestness and adaptation to the popular mind. They were prepared with much care, and the author received many tokens of their usefulness.

"His mind remained active to the last; he retained his enthusiasm for his Master's work, to his death-bed. There is a beauty and sublimity in that Christian activity which knows no respite till it is merged in the higher activities of eternity.

"He loved society; in his familiar writing chair, after he was unable to walk, he always welcomed his friends, with a beaming smile.

"His mind was constantly turning with new studies for articles in our Quarterly Reviews or Religious Weeklies. He loved to converse with his friends upon those subjects in which his own mind found so much delight. Death found him in the midst of his work. Blessed is that servant whom his Lord when he cometh shall find so doing. He had recently published two thoughtful articles on the duty of Christians in regard to the war; he was meditating an elaborate article on a Christian doctrine; he was in the midst of a series of short, pithy, and original articles on the parables. He seemed already to have lived for some months to come, by anticipation, as necessary to complete his already projected plans; he consulted his friends respecting these on his death-bed, he could scarcely think his work was done; his hand seemed again upon his pen; but no! the plans of the Master have superseded those of the servant.

"His whole nervous energies were prostrated, and toward the close they were so absorbed in endurance that he had little strength for thought, yet his soul was at peace. Finally very early on the morning of April 2, 1863, in what appeared to be a brief respite of the mortal struggle, while he seemed a little to rest, almost unawares his release came, and he fell asleep. Precious in the sight of the Lord is the death of his saints."

BEECHER, D.D., LYMAN*—The son of David Beecher, was born at New Haven, Connecticut, October 12, 1775. His father, David Beecher, was a blacksmith, whose strong, positive character, whose many eccentricities, and whose great, dark eyes (said to have been the most beautiful in Connecticut) gave him a celebrity in all the country round. The house still stands in which he lived—a memorial of the Colonial

* The Autobiography of this truly great and pre-eminently worthy man is published by HARPER & BROTHERS, New York, in two 12mo. volumes, illustrated with Portraits and Engravings.

days. . . . The eccentric blacksmith—the grandfather of what now are known as “The Beechers”—had no less than five wives, of whom the fourth was the mother of Lyman, who died a few days after his birth. The babe, prematurely born, and weighing only three and a half pounds, was shown to his mother, who, reflecting, as the doctor afterward said, that such a creature could be of no use to his father, gave him away to his mother’s sister, Mrs. Lot Benton, of North Guilford. He was such a Tom Thumb for size that he was often set for exhibition into a silver tankard. “Pity,” said the neighbors, who looked without hope at the puny face for two or three years, “pity that the little sickly thing did not follow its mother into the grave!” But God’s finger touched the weakling, till he waxed strong for a long life and a great work.

As a boy he was trained to farm-work, expecting to be a farmer. “My uncle,” said the doctor, and he often repeated the remark, “despaired, after long trial, of my coming to any thing as a farmer, and finally concluded that I was good for nothing but to be *educated*. So, one day when I was in the apple-orchard at work my uncle said, ‘Lyman, would you like to go to college?’ I made no answer, and neither of us spoke another word on the subject that day. The next day, when we both were at work in the orchard, I broke the silence by answering, ‘Yes, uncle, I would like to go to college.’ Not a word further on the subject was said by either of us, but I went to college.” This Uncle Lot Benton was the original of Mrs. Stowe’s “Uncle Tim,” in the “Mayflower.”

During his college career he earned no distinction by scholarly acquirements, but was early noticed as a remarkably vigorous and original thinker and reasoner. In a debate on baptism, started among the students, he took the Baptist side, “Because,” as he said, “no one else would take it.” Winning the victory over all the students, he forced his opponents to borrow a tutor to help their side, but the tutor himself was ignominiously beaten. “Then,” said the doctor, “President Dwight came and took hold of my argument, and very soon *shredded it all out*.”

Graduating in 1797 he then studied theology with Dr. Dwight for one year, was licensed to preach by the New Haven West Association in 1798, was ordained in 1799, and in the same year was installed as pastor at East Hampton, Long Island, succeeding Dr. Buell. Working here industriously for eleven years, he “was favored,” as he narrates in one of his letters, “with three seasons of special divine influence, in which almost three hundred souls were added to the church.”

In 1810 he removed to Litchfield, then the intellectual centre of Connecticut—the seat of the famous law-school in which so many of the statesmen of the last generation were trained. His preaching labors, during his pastorate, extended through all the neighboring region. It was his habit to hold a meeting somewhere every night in the week, showing an industry as indefatigable as old John Wesley’s. The sixteen years of this charge he truly called “the most laborious part of his life.” It was amid these labors that he wrote his famous “Six Sermons on Intemperance,” which were suggested by the sudden downfall of two of his most intimate friends.

In 1826, finding that his salary of eight hundred dollars did not cover all the wants of his eight children he applied for one thousand dollars. Why this reasonable request was not granted we know not. But the parish of Litchfield allowed their brilliant minister, whose fame had now gone abroad through all New England, to strike his tent in Connecticut and to set it up anew in Boston. His Boston charge was the Hanover Church, which was the year afterward burned, and a new building erected in Bowdoin street.

The Orthodox Congregational churches of Massachusetts were then, (when he came to Boston, in 1826,) at about the crisis of their struggle to throw off the overshadowing influence of Unitarianism, and free them-

selves and their children from the encroachments of a lax theology. An earnest discussion had been going on for about fifteen years. A Domestic Missionary Society had been formed, in 1818, to assist feeble churches, including such as should be weakened by a separation from Unitarianism. A few separations had taken place, and a few new churches had been formed, amounting in all to less than thirty before 1825. But the policy of the Evangelical party had hitherto been of a defensive and deprecatory character amounting almost to timidity. Dr. Beecher had taken the bold-est ground on behalf of the good old gospel, and maintained it, courteously indeed, but with a weighty magisterial authority and power to which both parties were unaccustomed, so that when he came to settle at Boston there was a general recognition of him as the champion of the Orthodox faith. The churches thenceforward assumed a bold and aggressive policy. Measures were taken to give to every town the privilege of an evangelical ministry as early as practicable. The Orthodox minorities in parishes that had become Unitarian were called forth and organized into churches, to be aided as far as necessary in the erection of houses of worship and in the support of ministers. Legal rights were claimed and maintained by legal methods, and legal questions were put to the test of trial and the disadvantage of having to go before Unitarian courts was met by earnest and able popular discussions in pamphlets and periodicals. *The Spirit of the Pilgrims*, a very able monthly review, was established and sustained for many years, under the editorship of Dr. Pond, now the venerable professor at Bangor. Amherst College, which had been founded in 1821, was lifted up to its height. In a word, a determined earnestness was exhibited, not merely to retain what was yet in hand, but to recover what had been lost, and to bring the whole commonwealth under the power of the gospel.

His ministry necessarily partook largely of a controversial character. He flung himself into the thickest of the battle, and was sustained by the confidence and fervent admiration of the religious body to which he belonged. The sincerity and spirituality of his preaching was generally acknowledged, and it was attended by decisive results, in a revival of the spirit and increase in the numbers of evangelical Christians.

Whilst laboring in Boston he was elected Professor in the Lane Theological Seminary. The following sketch is taken from a Discourse by Professor D. H. ALLEN, D.D. :—"Dr. Beecher was elected to the office of President and Professor of Theology in this Seminary on the 22d of October, 1830, a most critical period in the history of its establishment.

"The charter had been obtained in the winter of 1829. A donation of sixty acres of land, furnishing this admirable location, had been secured, one condition of the title being that a theological institution should be established and maintained upon it. Five or six thousand dollars had been received, including four thousand dollars from the gentleman whose name it bears.

"Agents had been sent East and South to collect funds, and had returned discouraged. The first Professor in the Theological Department had been appointed, and about a year before had entered upon his duties. Three or four students were on the ground, but there were no conveniences for their accommodation. In the spring of 1830 the Professor was sent East to obtain funds. He labored several months without any success, and early in September resigned his office and abandoned the enterprise.

"On the receipt of this intelligence, a special meeting of the Board was called to consider what must be done. That was a solemn and a memorable meeting. The institution existed only in name—without Professors, without students, without funds or buildings—and their efforts to obtain funds having proved a failure, the prospect was dark enough to stagger the strongest faith. The foundations of one building were laid, but the means of completing it were not at command, and it seemed very

doubtful whether the donation of land must not be given up, and the whole enterprise be abandoned.

"The record of that meeting, held September 20, 1830, is brief: 'Much doubt rested on the minds of some,' says the Secretary; 'the meeting was solemn, and, after much deliberation and consultation, it was resolved that one more effort be made to raise funds at the East.'

"The President of the Board, Dr. Wilson, said, 'I never had great confidence in obtaining aid from Eastern men, and Eastern funds. We have made the experiment, and we have seen the result. We must now look to the West for Professors and funds, and if we cannot make a great institution, as we hoped, we must make a small one.' As little confidence, however, was felt by the members, generally, in obtaining aid from the West, as the Chairman had expressed in relation to the East. A member of the Board said, 'I am an Eastern man; I know the hearts of Eastern Christians; I know they will give us money, if we make a special appeal to them. We must have Dr. Beecher or Dr. McAulay, and the means for his support will not be wanting.' The Committee said, 'If the brother who has so much confidence in the East will go, we will send him, and make one more effort.' Dr. Wilson said, 'Amen.'

"That brother, Rev. F. Y. Vail, consented to undertake the important mission. He hastened to the East, and conferred with prominent men in Philadelphia, New York, and Boston, in respect to the man to fill the office of Professor of Theology in the Seminary. With one voice they directed him to Dr. Lyman Beecher, of Boston. If he could be induced to go, public confidence would at once be secured, and funds and students would immediately begin to flow into the institution.

"The subject was next laid before Dr. Beecher, in connection with some of his best advisers, especially his ever loved and trusted friends, Drs. Cornelius and Wisner. He had then been in Boston but about four years and a half, and was at the very height of his popularity and power in that city. Those had been years of almost constant revival of religion in his congregation and in connection with his labors in the vicinity. His head and heart were full, and all his power was tasked to the utmost in a kind of labor which he loved intensely.

"He entered into the subject with all his characteristic ardor. The idea of having so direct and important a part in forming the character of the ministry of this vast Western world, took profound possession of his soul. A field of wider and more permanent usefulness was opened before him, than the pastorship of any single church could furnish.

"He was constitutionally fitted to grasp the great idea, and with prophetic vision to see the coming magnitude and power of the Western States, and feel their claim upon the strong men of the East as very few men could. The subject was not new to him. He had prayed for the West, and pleaded for the West, long before he had thought of coming here himself.

"After nearly all present had given their opinions, expressing the strong conviction that notwithstanding the great loss to Boston, God now called him to the West, Dr. Beecher was called upon to express his own convictions. His utterance was almost choked by the intensity of his emotions, but at length he spoke substantially thus:

"Brethren, I have long desired the privilege of training young men for the ministry, and have hoped that God had given me some fitness for such a work, but the way had never been opened till now. Now it is all plain as noonday. What a glorious work to train ambassadors for Christ for the *Great West!* Some of you have said that Boston would suffer by my removal. Why, brethren, if Boston should *sink*, it would not be so great a calamity as to have this grand enterprise fail. Brethren, I ought to go—I must go!

"Arthur Tappan, Esq., immediately became responsible for the salary of Dr. Beecher, by subscribing \$20,000 to be paid at his decease, and the

interest semi-annually, on condition that Dr. Beecher should receive and accept the appointment of President and Theological Professor, and also that two other professorships be secured at the East, and from \$10,000 to \$20,000 at the West for buildings. The Board were immediately informed of these facts, and on the receipt of the grateful intelligence assembled for the special purpose, October 22, 1830, and unanimously elected Dr. Beecher President and Professor of Theology.

“Dr. Beecher was confident that he could make his people view the subject as he did, so that they would bid him God speed. But he had not estimated—perhaps till then he had not known how strong were the ties and obligations which bound him to his people. Boston had no idea of *sinking*, nor of consenting that one of her pillars should be removed, or that any of her financial transactions should be put in peril. It was, therefore, nearly two years before his arrangements were made and he assumed his new duties.

“In April, 1832, he visited Cincinnati to make a personal examination of the condition and prospects of the Seminary. In July following, having renewed his connection with the Presbyterian Church, he accepted the appointment, and in November he moved to Cincinnati, and on the 26th of December, 1832, was inducted into his office, and entered upon its duties. In the spring following he was installed the pastor of the Second Presbyterian Church of Cincinnati.

“The prospects of the institution were then in the highest degree encouraging. The theory that manual labor could be systematically united with study, so as not only to promote health, but to diminish largely the expenses of education, was just then exceedingly popular.

“The entire expenses of a student in the Theological Department were estimated at \$60 per annum, and in the Literary Department at \$75; and the hope was confidently cherished that a large part of these sums would be paid by manual labor. These causes, together with the high reputation of Dr. Beecher, drew together, at once, more than a hundred young men, of whom more than seventy entered the Theological classes. This prosperity, however, was not of long continuance. Before one year had passed the Board had begun to learn the lesson, which all manual labor institutions learned sooner or later, that while the system was a pecuniary gain to the *student*, it was a pretty heavy pecuniary loss to the institution.

“The year following occurred what is known in the history of the Seminary as ‘the abolition outbreak,’ which resulted in the withdrawal of about seventy students from the Seminary, and was followed by the abandonment of the Literary Department. During the very unpleasant excitement which terminated in this outbreak, Dr. Beecher’s course was such as to secure the strong personal attachment of all the students. Even those who thought themselves called upon to leave for conscience’ sake, loved him as a father, and it was always afterward his confident opinion that if he could have been here during the summer vacation, when the direct collision between the students and the Board of Trustees occurred, he could so have controlled the fiery spirits of those ardent young men, as to have prevented the sad result.

“This blow upon the prosperity of the institution discouraged many of its best friends. From that time it was obliged to bear up under a load of prejudice, as being a pro-slavery institution, which severely tested its strength and stability. Dr. Beecher’s hopefulness and energy seemed to rise with the difficulties, and when the lowest stage of depression had been reached, from 1836–40, the graduating classes for three or four years averaging only five, and the confidence of the most hopeful except himself had failed, he threw himself into the breach, turned the tide, and again *saved the Seminary*. He visited the young colleges of the West, just then beginning to graduate classes, and then hastened to the East on the same errand. In the colleges, and even in the Theological Seminaries, he plied for the West with all his power, without any hesitation be-

cause of any seeming want of personal delicacy in the matter, exhibiting the great advantage to men who expect to labor in the West, of pursuing their theological studies here. The consequence was, that the next class numbered twelve, and the class following thirty-five.

“His relations to the Presbyterian Church at large cannot be presented without referring to his famous trial for heresy, which terminated in the year 1835.

“When he came to the West he had been preaching more than thirty years, the first ten of them in the Presbyterian Church. He had been called with great unanimity to Philadelphia, and urged by the Princeton Professors to accept the call; and probably his views and his mode of preaching were as well known as those of any prominent preacher in the land.

“He had been called to this Seminary by the unanimous voice not only of the Trustees, but of a large portion of the Presbyterian ministry, east and west. His prosecutor, Rev. Dr. Wilson, was the President of the Board, and was Chairman of the Committee, by whom a letter was sent him, urging him in the strongest terms to accept the call. The trial was famous in *its* day, and ended by the Synod adopting a series of resolutions to which Dr. Beecher readily assented.

“Thus ended this protracted trial, but the agitation of which it was a part went on unchecked till it rent the Presbyterian Church into two fragments, which now for more than a quarter of a century have maintained a separate organization, though with the same name and the same constitution and charter.

“The trial had, at least, this effect at the time, viz: that men holding the same Confession of Faith should not be condemned for heresy in the Presbyterian Church, because of different philosophical explanations of the terms of that Confession. When it shall appear that the same principle is recognized as valid in both branches of that Church, one obstacle to a *reunion* will be removed.

“After giving twenty years of his life to Lane Seminary he ended his public labors in 1852, when he returned to Boston, and afterward removed to Brooklyn.”

Of his son, Henry Ward, Dr. Beecher was peculiarly fond and proud, and during the last ten years of his life has been more or less with him. About five years since he became a permanent resident of Brooklyn, living within a stone's throw of his son's house and church. At the latter place he was for some time an honored landmark of a former generation, and an object of universal esteem and affection. Latterly, however, during the past three years, his body, originally so erect and sinewy, had rapidly failed.

His daughter, Mrs. Stowe, prepared for Dr. Bacon, who preached his funeral sermon, the following touching account of his last hours:

“For the last year of his life, all the organs of communication and expression with the outer world seemed to fail. His utterance was, much of the time, unintelligible sounds, with only short snatches and phrases from which could be gathered that the internal current still flowed. Still his eye remained luminous, and the expression of his face, when calm, was marked both by strength and sweetness. Occasionally a flash of his old quick humor would light up his face, and a quick reply would break out in the most unexpected manner. One day, as he lay on the sofa, his daughter stood by him brushing his long white hair, his eyes were fixed on the window, and the whole expression of his face was peculiarly serene and humorous. ‘Do you know,’ she said, stroking his hair, ‘that you are a very handsome old gentleman?’ Instantly his eyes twinkled with a roguish light, and he answered quickly, ‘Tell me something new.’

“In another mood, as he sat gazing apparently into vacancy, a friend drew near and began to read to him a little article cut from the papers

called 'The Working and Waiting Servant.' He drew nearer and nearer, listened with fixed attention and finally covered his eyes with his fingers, and the tears silently coursed down his cheeks. 'How *could* you know that was what I needed?' he said. 'Keep that and read to me often.'

"At another time when she had composed him to his night's rest she named over to him the names of his old friends, Taylor, Edwards, Cornelius, &c. 'Oh, I know them all,' he said. Then in a moment, with an effort at utterance: 'One more thing let me say—they are all gone, gone! I am left alone, alone!'

"December 30.—The veil was rent for a few hours, and a vision of transfiguration was vouchsafed. He called, 'Mother, mother, come sit beside me; I have had a glorious vision of heaven!' His countenance was luminous, his utterance was full and strong as in his best days. He continued: 'I think I have begun to go. Oh such scenes as I have been permitted to behold! I have seen the King of glory himself—blessed God for revealing thyself! I did not think I could behold such glory while in the flesh.' He prayed in an inspired manner for some time, and then soliloquized: 'Until this evening my hope was a conditional one—now it is full, free, entire. Oh, glory to God!'

"I asked, 'Had you any fear?'

"'No, none at all; and what is wonderful I have no pain either,' passing his hand over his head.

"I repeated, 'I shall be satisfied when I awake in thy likeness.'

"'How wonderful,' he answered, 'that a creature can approach the Creator so as to awake in his likeness! Oh, glorious, glorious God!'

"'I rejoice with you, father.'

"'I know you rejoice as a pious woman, but you cannot enter into my experience now.'

"'Father, did you see Jesus?'

"'All was swallowed up in God himself.'

"For an hour he was in this state, talking and praying. The next day he remarked that he had an indistinct remembrance of some great joy. The last indication of life, on the day of his death, was a mute response to his wife, repeating—

"'Jesus, lover of my soul,
Let me to thy bosom fly.'

"The last hours of his earthly sleep his face was illuminated with a solemn and divine radiance, and softly and tenderly, without even a sigh, he passed to the everlasting rest.

"The sermon being concluded, Rev. Dr. Skinner, of New York, then offered up prayer, which was followed by the hymn Uxbridge—

"'What sinners value, I resign.'

After which benediction was pronounced by Rev. Dr. Peters."

The deceased has been buried at New Haven, in accordance with his often expressed wishes.

He was three times married, was the father of thirteen children. Of his first wife, Roxana Foote, the mother of Catharine, Edward, Mrs. Stowe, Charles and Henry Ward—a woman of extraordinary acquirements—the Doctor used to make this remark: "She was the only person I ever met whom I felt to be fully my equal in an argument." They were in the habit of reasoning together over the tea-table on the profoundest questions of philosophy and theology.

He died January 10, 1863.

BEERS, DANIEL*—The son of Noah and — (Lewis) Beers, was born in Fairfield, Connecticut, January 24, 1787. He lived in this place, at home with his parents, until he had reached the age of sixteen years, when he removed with them to Franklin, Delaware County, New York. In his new home he improved the advantage of his youth, and commenced his studies for the Christian ministry in the Presbyterian Church. Subsequently he pursued his theological education with several ministers of the gospel in Greene County, New York, mainly under the teaching and direction of the Rev. Seth Williston, D.D., of Durham.

In 1812 he received license to preach the gospel, and the next year the congregation of Lexington, N. Y., now Jewett, called him to become their pastor. He accepted the call, and was accordingly ordained and installed November 3, 1813, by the Northern Associated Presbytery. He fulfilled the duties of his pastoral office in this place for seven years, and his ministry, in the third year of his pastorate, was blessed with a revival of religion which added not less than fifty persons to the membership of the church.

In 1820 he removed to Cairo, at the northern foot of the Catskill Mountains, and nearer to his friend and former instructor, the Rev. Dr. Williston. Here, as the pastor of the Presbyterian Church, he fulfilled the duties of the ministry with great faithfulness and success for ten years. It was in this place that he became distinguished for his intelligence, zeal, courage, and triumphs in the Temperance Reformation. Early in his pastorate of the Cairo Church he made an opening for his ministerial labors in the county poor-house, situated one or two miles distant from his own dwelling. In this institution he found nearly an hundred paupers, of whom several had been once in easy circumstances, and nearly all had become directly or indirectly the victims of the traffic or the consumption of intoxicating drinks. His heart was deeply moved, and he conferred not with flesh and blood as to the course which he should pursue. He carefully gathered and ascertained the facts in these cases; and at the next sessions of the county court at Cairo, he brought forth the facts in a public oration. There were six large taverns in the villages, and the gist of his discourse was, whether the county would or would not bear the burden of so many paupers, in order that the tavern-keepers might live and riot on the estates which their victims squandered and the labor which they wasted in drink. Of course the address was enough, at that day, to fire the county, and Mr. Beers found it exceedingly difficult, in the early stages of the Reformation, to induce the Presbytery to give its support to himself and the cause. But after a while this support became hearty and unanimous, and the cause advanced triumphantly.

After a pastorate of ten years, marked by great usefulness, in Cairo, Mr. Beers resigned his charge, and transferred his labors to Madison, New Jersey, where he occupied the pulpit of the Presbyterian Church for six months.

On the 20th of April, 1830, he was received into the membership of the Long Island Presbytery from the Presbytery of Elizabethtown. On the 8th of June, in the same year, he was installed pastor of the church of Southampton. Here, as elsewhere, his ministry was greatly blessed, and there were added to the communion of the church fifty-eight members the first year, forty-one the second, forty-five the third, and six the fourth. In the height of this prosperity difficulties appeared in the congregation, and Mr. Beers, on this ground, resigned his pastorate, and the Presbytery released him from his charge, April 21, 1835, the church having increased more than one hundred per cent. in his pastorate of five years only.

The same year, December 3, 1835, he was installed pastor of the Green-

* Rev. EPIHUR WHITAKER, of Southold, Long Island, N. Y., prepared this narrative.

port Church, with entire harmony, as in previous cases of his settlement over other churches. He forthwith displayed his wouted energy and force of character. His work here demanded wisdom, industry, and executive ability. Mainly through his efforts the congregation built and paid for a commodious church edifice on the most eligible site in the village, and the membership of the church increased under his pastorate more than fifty per cent. in three years.

Having accomplished so much for Greenport, he resigned his charge to accept a financial agency on Long Island for the Union Theological Seminary in the city of New York. In this work he visited the greater part of the Island, everywhere gaining access to the churches, preaching to the congregations, and sometimes making collections from house to house. He thus promoted the splendid prosperity of this rising school for ministerial education, whose fame has gone forth even beyond the limits of Christendom.

As soon as he had completed this work he began, in the spring of 1840, to minister to the congregation with whom he ceased not to worship till he rose to the higher worship of the triumphant church. He fulfilled the duties of the ministry for the congregational Church of Orient about six years, and until he had entered his sixtieth year. He then relinquished the full duties of the pastorate, but his industry and his great energy never abated. He purchased a dwelling beside the church, and on the most desirable site in the village; he improved his grounds, and gave a part of his time to substantial husbandry; he served the village as Port Master; he visited the sick and the afflicted; he practiced medicine in simple cases and gratuitously in all instances where his knowledge was desired; he promoted education; he made himself a peacemaker; he attended ecclesiastical meetings; and often preached in vacant congregations, and administered the ordinances of the church for the licentiates of the Presbyteries. Thus he abounded in good works of various kinds, and ceased not his labors until the Sabbath before his death. Having attended public worship as usual, both morning and afternoon, in a good degree of health, towards evening he was smitten with apoplexy, and immediately lost nearly all control and use of his physical system. On Wednesday afternoon, June 24, 1863, he ceased to breathe, being nearly in the midst of his seventy-seventh year.

His funeral was celebrated two days later, in the church where he had so recently worshipped. The house was full of those who loved him, including many clergymen, and Methodist, Baptist, Congregational, and Presbyterian ministers took part in the religious services. The Rev. Epher Whitaker, pastor of Southold Church, preached a sermon from 2 Cor. v. 6-8. The whole congregation then took their last adieu, all in sadness, many in tears; and thereupon devout men carried his body to the burial in the cemetery not far from the church.

The extent, quality, and results of his labors testify that he was no common man. The fruits of his life best make him known. It would not be difficult to point out many physical and mental endowments and attainments, as well as gracious qualifications which gave him advantage in his ministerial work.

He had a vigorous, symmetrical, well-knit frame, above the medium height. Its power and activity never failed. The features of his face were regular, and his countenance expressive. His mouth and chin showed decision and firmness. His cheek bones were slightly prominent, and his large eyes were rather deeply set in their well-rounded sockets. His nose tended to the Grecian type. His forehead was massive and finely arched. His fine shapely head of brown hair was only tinged with gray, even in his latest years. His voice was clear and sufficiently strong. He had a slight impediment of speech. It was mainly overcome in the earlier years of his ministry. He was uncommonly well made, both for activity and for endurance.

His mind was remarkable for penetration, sagacity, and independence. His intellectual culture was not of the highest order. He was more versed in practical affairs than in recondite sciences—more familiar with men than with books, though he studied agriculture, medicine, finance, and political economy, as well as theology. His mental powers were elevated and strengthened by faith in God. The grace which made him deeply conscious of sin, also made him ever confident in the Saviour of sinners. Thus his natural reliance upon his own ability was most happily tempered with his hearty consciousness of Divine grace, and his unshaken trust in God; and so, in his own soul, there was good ground for both humility and courage. As he desired and expected salvation through the merits of Jesus, the matter of his own spiritual safety seemed to give him no concern. He knew whom he believed, and he had the utmost confidence that God would keep him by almighty power through faith unto salvation. The strength of his faith made his Christian character vigorous, symmetrical, and upright, like his physical frame. It also made his Christian course regular, steady, and progressive, unceasingly nearing perfection.

His theology was scripturally sound, for he always maintained biblical views of God and man, and earth and heaven. His Christian experience was the experience of the power and the preciousness of Christian truth revealed in the Bible. Hence it made him considerate, careful, accurate, just, frugal, industrious, and good in all the manifold relations of life.

In the pastorate he was vigilant, energetic, and faithful, showing in his own conduct and expecting from other Christians an earnest manifestation of Christian principle. His preaching was perspicuous, systematic, logical, instructive, and thoroughly evangelical. He was more given to clear analysis than to copious rhetoric. He taught the doctrines of grace in vital connection with the duty of Christian activity. Hence he cherished and illustrated broad views of the sphere of Christian effort. An instance is presented in his early, zealous, and courageous advancement of the Temperance Reformation.

As a citizen he always sought the welfare of his fellow-men. Being older than the Constitution of the United States, he lived under the administration of every President, from Washington to Lincoln. For nearly three score years he performed the chief duties of a private citizen intelligently, and being ever sagacious, conservative, just, and not ignorant of civil rights and obligations, he was truly a patriot, and not a fellow-worker with traitors. He loved his country and favored all those benign institutions, in Church and State, which God gave to his native land through the wisdom, virtue, and valor of the fathers who lived in the days of his childhood.

His love for the republican government of his country made him prefer the Presbyterian polity in the church. And so he was not only a patriot, but also a Presbyterian, as well as a Protestant and a Christian. The conflicts in the Presbyterian Church, which became violent thirty years since, disclosed his determination and his ability to support the Constitution. He was ever faithful to his ordination vows.

But he was not less exemplary in all the relations of life. As a neighbor he was considerate, kind, and wise—hearty in his sympathy, and in his aid to the needy and the afflicted. He thus made friends among all classes of people. He was seen to the very best advantage in those familiar scenes where one household only can fully know all the cares and griefs, and loves and joys which its several members experience. He lived with the wife of his early and his unceasing love for more than fifty years.

He was married, January 6, 1813, to Miss Sophia Newel, who, with most of their nine children, survives him. They lost one son and two daughters in infancy. They gave a thorough collegiate and professional education to their other two sons—the elder graduating in theology, the

younger in medicine. They also imparted to their four daughters, who survive, the choice accomplishments of liberal culture. One is the widow of the Hon. and Rev. Robert Carver, of Rhyndham, Massachusetts, who lately died in the service of his country. Another is the widow of the late Dr. Blackwell, of Brooklyn, N. Y. A third is the wife of John B. Youngs, Esq., of Orient, Long Island. The youngest cheers her mother at home.

Mr. Beers was not habitually given to writing for the press, but he published at length one sermon in a book, the "Columbia and Greene County Preacher." He also wrote the brief and admirable Confession of Faith and Covenant, which have been used in the churches of the Long Island Presbytery for more than a third of a century, and are now used on the admission of members to the full communion of the several churches. He wrote his sermons carefully, but he wished to address men face to face and eye to eye. He could thus use the advantages of his fine personal presence. When he died he was under appointment of the Long Island Presbytery to preach a half century sermon.

His manners were easy and dignified, rather courteous than courtly, and more likely to promote than to repel affability and confidence. He was ever ready in his later years to impart the treasures of his mature wisdom, and the fruits of his wide and protracted observation, to all who desired the benefit of his counsel. In this way he made his last days eminently winning and useful, even to the very week of his death.

Several hundreds are the souls who trace the human agency of their conversion to his ministry. So he was greatly blessed in saving souls from death, and hiding a multitude of sins.

BLAKESLEE, JAMES.—The son of William and Caroline Blakeslee, was born in Brattleboro', Vt., March 4, 1800. At the age of ten years he removed with his father to Marathon, (then part of Cincinnatus,) Cortland Co., N. Y. Here he worked on his father's farm until he was twenty-one years of age. The country was new, and the school which he attended was two and a half miles distant. At the age of twenty-one he left his father's house; and soon after was hopefully converted, and united with the Church in Marathon. Being anxious to devote himself to the ministry, he pursued his studies in an academy at Auburn, teaching part of the time to obtain the necessary means. After three years spent in this way, his health being impaired, he went to Long Island, still pursuing his studies.

He was licensed by a council in 1827, and soon after went to Connecticut where he was engaged in teaching, preaching also and continuing his theological studies. Receiving a call to Curtisville, Conn., he entered upon the work of the ministry there; but after a few months accepted a call to Marathon, the home of his youth. Here he was ordained and installed by the Presbytery of Cortland, in January, 1833. After a ministry of three years in Marathon, he removed to Maine Village, Broome Co., N. Y. Here he was stated supply of the Church about a year and a half, laboring with interest to himself and to the edification of the people. Health failing, he was advised to go to a warmer climate. Unwilling to reside in the slaveholding states, he went to the southern part of Ohio. After three years, during which he had labored as stated supply of two churches, his health not improving, he was again advised to remove to a warmer climate. His attention was now directed to Jamaica, W. I., where was an interesting field of labor among the emancipated slaves. Thither he resolved to go. Assisted by the churches in Cincinnati, he started on his way. The boat on which he and his family had taken passage for New Orleans was sunk, and with it was lost all the worldly property of Mr. Blakeslee, including a library worth \$300.00.

Still he reached Jamaica, and there found American missionaries who gave him a cordial welcome. He found a people anxious to hear the gospel, and willing to give him a better pecuniary support than he had ever before received. To him it was a delightful work to declare unto them the glad tidings of salvation. He was privileged to see good resulting from his labors. His health also was improved; but it was otherwise with that of his children. On their account he was advised by his fellow-laborers to return to the United States. [His people were loath to part with him; but, yielding to the will of God, they consented, paying him what they had agreed, \$600,00 per year, besides giving him \$50,00 to help him on his way.] Thus, after spending only a year and a half in a field where he would gladly have worked to the end of life, he was again in his native land.

For six years he was stated supply of the Presbyterian Church in Maine Village, New York, where he had formerly labored. The salary was not sufficient to support his family. Still too he suffered from ill-health, to which was now added an infirmity affecting his utterance. He scoured some land on which he resided, still preaching in destitute places remote from regular places of worship. In 1854, one interested in the Church of Ulysses, Potter Co., Penn., directed him to that place.

This church is within the bounds of Wellsborough Presbytery, (formerly Pennsylvania Presbytery.)

Here he found a Church ready to receive him. Here, excepting fourteen months, he labored to the end of his life, edifying the Church, and by his humble piety and faithful preaching commending himself to the goodwill of all.

He walked by faith. He died in faith, expressing full confidence in the merit of his Redeemer.

He died of consumption, April 4, 1863. He was twice married, first to Miss Alice Cone, and second to Miss Rachel Bouton, of Marathon, N. Y., who with four sons and a daughter survives him; a son by his first wife is still living.

Rev. FRANCIS RAND, of Nelson, Pa., speaks of him as follows:—"He was a good man, a sound theologian, and an humble, patient follower of Christ. Although an able preacher his greatest sermon was his daily Christian walk."

CAMPBELL, JOHN C.—The son of James and Margaret Campbell, was born in Blount County, Tennessee, December 27, 1802. He was educated at Maryville College, Tennessee, and studied Theology in that Department of the College.

He was licensed by Union Presbytery and ordained by the same Presbytery, in October, 1830. From his licensure till his ordination he taught school in Alabama, but he was opposed to slavery, and being unwilling to rear a family under its baneful influences, soon after his ordination he removed to Paris, Edgar County, Illinois, where he settled November 18, 1830, and labored one year; thence to New Providence Church, Illinois, for eighteen years, five of which time he preached at New Hope, Indiana, then again at Paris, Illinois; one year at Grandview, Illinois;

one year; at Pleasant Prairie two years; New Providence, Illinois, one year; and at Cerro Gordo, Illinois, five and a half years, and here he ceased from his labors, dying December 31, 1862.

He married Miss Libbie Ewing, in 1830. They had two sons and four daughters; the latter, with their mother, survives him.

Rev. JOSEPH E. McMURRAY, of Cerro Gordo, Illinois, writes of him as follows:—"He was conscientious in every thing, firm, but gentle; no time server. Whatever he thought was right was done, no matter how others might view it. Faithful in his ministerial and pastoral duties, 'full of faith,' but at times somewhat despondent."

Rev. ENOCH KINGSBURY, of Danville, Illinois, writes as follows:—"As a husband and a father he was faithful and affectionate, providing liberally, and ruling well his own house, more by good example and kind persuasion than by commands and corrections.

"The companion of his youth, who has ever proved an *help-meat* for him, no more the partner of his joys than the willing sharer of trials and labors, for over thirty-two years, now deeply mourns his loss, but is not left houseless, helpless, friendless, or childless. Four daughters reared, educated, and the most of them well settled in life, surround her. The first born, a son, was suddenly taken away. The last born, a promising youth, was called just as they were beginning to recline upon him.

"As a member of society Mr. Campbell was honest and faithful, respected and honored, few questioning the purity of his motives, or the wisdom of his counsels.

"As a minister he was conscientious and devoted, punctual to his appointments, duties, and engagements, affable, uniform, and consistent in his deportment. In his preaching plain, pointed, and practical—too much so for his popularity.

"He so combined economy with industry as to lay up, from a very limited salary, something for the time of need. Thus he was able to answer to the ordinary calls of charity and benevolence, and make provision for the future wants of his family.

"When attacked by the fever, he felt that his work was done, his heart was resigned, his house in order, and he had nothing to do, but patiently wait till his change came. This he did, humbly trusting in Christ for salvation.

"He was esteemed the highest by those who knew him best. They expected to find him firmly supporting the right side of every important question. Often did he preach and pray against slavery, as the great crying sin of the land, and expressed his fears that it would prove our national ruin.

"He was an active and faithful member of Wabash Presbytery, from its first meeting at Darwin, April 18, 1834, and he is the first member who has been removed from it by death. Of the seven ministers present at the first meeting, only the writer survives; they all, however, died, in connection with other Presbyteries.

"We have been laboring on the same great destitute field, since the close of the year 1830, and for several years, after the great division, unless we both met in Presbytery there was no business done, and though separated by forty-five miles, for near twenty years, he was my nearest brother in the ministry. On no important question or business were we ever divided. He was ever prudent in counsel, and hearty in co-operation. But now he is taken and I am left. For what purpose, or how long, is known only to the Master. Having performed for him the last funeral rites, I feel admonished forcibly to be also ready.

CLARK, CALEB—The son of Samuel and Submit Clark, was born in New Salem, Mass., in 1790. He was educated in Middlebury College, Vermont, graduated in 1814, and studied theology under Rev. Dr. Theophilus Packard, of Vermont.

Rev. HENRY N. MILLERD, of Truxton, N. Y., writes of him as follows:

He was quite a scholarly man; kept up his acquaintance with the original languages of the Scriptures; examined them critically, and when once his opinion was formed, he was firm. His sermons were characterized by sound common sense, and were the result of considerable study and research. When able to attend the presbytery he held a commanding position in that body. He was elected Stated Clerk of the Presbytery of Cortland, when it was first formed by division of the Presbytery of Onondaga, November 1, 1825, and held that office until April 15, 1830.

He came to this place early in 1820, and in March of that year, a call was made upon him to accept the pastoral charge of the congregation, which he did not accept until about two years afterwards, though acting all the while as Stated Supply. He was the first pastor here, and commenced his labors before the house of worship was built. He was dismissed April 15, 1830, and after an absence of about two years, returned again to supply the church without installation about six years. Since that time he has lived in the place, occasionally occupying the pulpit, and supplying temporarily when there was no other minister. He died October 24, 1863, of cancer on stomach.

He was a man of decided ability, well informed in science and literature, and careful in Biblical study. His attainments universally commanded a high respect in the community. He was firm and fearless in the defence of the right as he viewed it, though sometimes using arbitrary measures to carry his point where there was room for difference of opinion.

His later years were spent in comparative seclusion, as far as social life is concerned. He was always at the house of God when able. But for six or seven years he had lived entirely alone, preparing his own meals, and shut out from society. He was a man of wealth, and his disposition to accumulate seemed to grow upon him during his later years. His brethren in the ministry and other Christian people felt that his manner of life was very peculiar for a Christian minister. His property was valued at twenty thousand dollars, about eighteen thousand of which goes to benevolent objects, viz.: The American Home Missionary Society, The American Bible Society, The American Tract Society (New York), The American Board of Commissioners for Foreign Missions.

He never married. He was a brother to Samuel Clark, Esq., living in Peoria, Illinois.

DYKE, JOHN—The son of John and Margaret Dyke, was born in Blount County, Tennessee, in 1801. He was educated at Greenville College, Tenn., and studied theology in the Southern and Western Seminary, in Tennessee. He was licensed by Union Presbytery, and ordained by the same Presbytery, in 1830, as pastor of Gallaher Creek and Mount Zion churches in Tennessee. He removed to Kansas a few years prior to his death. He was a sufferer for a long time, and died of chronic hepatitis, July 22, 1862.

Rev. JAMES V. A. WOODS, of Bloomington, Kansas, speaks of him as a man of eminent goodness and a most laborious minister.

He married Miss Elizabeth Houston, who, with a family, survives him.

FRASER, WILLIAM—The son of John and Ann Fraser, was born at Dunning, Perthshire, Scotland, June 8, 1793. He was educated at the University of St. Andrew's, Scotland, and studied theology privately. He was licensed and ordained by Lanarkshire Presbytery, in 1820, and installed as pastor of the church at Stonehouse, Scotland, where he labored for eight years. He came to the United States in 1828, and removed to Green County, New York, where he became Stated Supply of

the church there. He afterwards labored in Jefferson, Schoharie County, N. Y., and Hamden, Delaware County, N. Y. At this latter place he died of typhoid fever, May 22, 1863.

He was twice married, first to Miss Martha Clelland, in 1827, and second to Miss Margaret Clelland, in 1839. He had six children, three of whom survive.

Rev. JULIUS S. PATTENGILL, of Walton, N. Y., writes as follows:

He was not an author. He was a superior scholar and teacher, and was for a time Principal of the Academy in Jefferson, and was the first Principal of Delaware Literary Institute, at Franklin, N. Y. For the last twenty-five years of his life he was blind, and during the most of this time he had charge of a church, and taught classes in the natural sciences and languages. His death was quite sudden, but his end was peaceful and happy—from a firm trust in the grace of God. He was a profound theologian of the Calvinistic school. Amiable and unassuming in his intercourse, he won the affection and esteem of all.

His blindness was caused by excessive night-study. After his eyesight had entirely failed, the discipline of his memory was a partial compensation for loss of sight, and by the reading of his family he kept pace with the progress of science and improvement, and few well better acquainted with the daily unfolding history of church and State. He was a light in the world to those he could not behold in the flesh—and he being dead yet speaketh.

HOLM, JOHN WILLIAM—The son of John W. and Margaret (Baron) Holm, was born in the town of St. Thomas, in the Island of St. Thomas, Danish West Indies, in the year 1837. While yet an infant his parents died. His grand-parents were living at Tortola,* and on hearing of the child's bereavement sent for him. They were in a very lowly condition in life as far as this world goes, but they belonged to the people of God; and well knowing the danger of ignorance, sent John to a district school, and did all they could to have him instructed as far as their abilities would allow. The following extract from a letter gives a very interesting account of Mr. Holm's early career:

ST. THOMAS, Feb. 15, 1864.

Rev. J. B. Pinney†—Rev. and Dear Sir:

"The grand-parents soon perceived out of what kind of stuff their adopted was made, and before long the love from one to the other was great. They taught him to love and fear God, and to walk in his ways. In process of time the two old folks died, leaving unfortunate John alone again. Mr. Alexander Baron, John's mother's brother, heard of their death, and sent for John to come to live with him in St. Thomas. He went back to St. Thomas, and lived there until he left for Liberia via New York. Mr. Baron took his nephew into his cigar-shop, and apprenticed him to the trade (cigar-maker). Soon Holm learned the business, and in the absence of his uncle conducted it to general satisfaction.

"His attendance at church and Sunday-school was regular, and in the latter he was soon made a teacher, which he executed to the time of leaving the Island. His habits were temperate and moral, always advising others to walk in the ways of soberness and chastity: to blasphemy he had a strong aversion.

"He went once to work at a cigar-shop, but the workmen there blasphemed dreadfully, and more so when they saw it was not to the liking of the new comer, the consequence was Holm could not remain among them.

*Tortola is a small Island to the east of St. Thomas belonging to Great Britain.

†This letter is from Mrs. JUDITH A. BLYDEN, the mother of the Rev. E. W. Blyden, Professor

in the college at Monrovia, Liberia, and at the present time (1864) the honorable Secretary of State of the Republic of Liberia.



Geo. W. Holmes

"March 27, 1853, was his confirmation day; the Rev. J. Knox, being pastor then of Dutch Reformed Church, confirmed him.

"Prayer-meeting and other meetings for literary improvement were the places he liked to be. In 1851, he, amongst many others, established a literary society for young men, where monthly lectures were given to persons who felt a wish to hear them, and often the place was full to excess. Holm's lectures showed that he had a thirst for learning, always full of common sense and moral worth. Unfortunately this society soon died away. As he always took care of his health he seldom was sick.

"Things worked on for years until in 1859, quite unexpectedly to us, Mr. Holm left here for Liberia, the land he had adopted for his future home. He had long ago thought of going there, but his words were few on that subject. His uncle dissuaded him from going, but go he would, and he went, perhaps little expecting so soon to breathe his last.

"This, Rev. Sir, is as far as I am able to give you an account of the late Rev. John W. Holm of blessed memory. I send them with the hope, that they may assist you in carrying out the object you have in view. I don't know Mr. W. E. Dodge, but my prayers have ascended to the throne of grace in his behalf.

"Finally, sir, I hope God will spare your life for many, many more years to come, to assist you in the good work in which you are engaged, which work has been the means of advancing my son in the positions which he now occupies. Many thanks I owe you for the hand of friendship that you have times without number extended to him. I shall and will pray God to bless you until I go down in peace to the grave."

Soon after arriving in the United States, he became acquainted with the Rev. John B. Pinney, LL.D., the highly esteemed Secretary of the American Colonization Society, who became deeply interested in his welfare, and was ever his earnest and judicious friend. Learning of his long cherished purpose of becoming a gospel minister, Dr. Pinney urged him to remain and obtain an education. He however took passage for Liberia, but on his arrival, finding how great was the need of educated men, after a short stay he returned to the United States, to follow Dr. Pinney's advice. Aided by William E. Dodge, Esq., of New York, he entered Ashmun Institute, in which he studied two years, thence to the Theological Seminary, Auburn, New York, entering as a member of the Junior Class, in 1861. In 1862, he was licensed by Cayuga Presbytery, and during the summer of 1863, he was laboring as a Stated Supply to the Siloam Presbyterian Church, Brooklyn, New York. Whilst thus engaged in his Master's cause, he died of typhoid fever, September 10, 1863.

The unexpected death of Mr. Holm caused a shadow to fall upon many a heart. He was indeed one of "nature's noblemen," and the refining influence of divine grace had so moulded his character that he was greatly beloved by good men. Born in the rough domain of poverty, surrounded by the rugged and unsightly influences which make the lot of the "lowly" so hard to bear, he rose above them all; and when he confronted that base prejudice, (one of the links in the villainous chain of slavery, born of the evil one) against his color, which would say to him "stand aside for I am holier than thou," by the help of God he overcame that also, and stood "a man among men."

Appropriate exercises were held on Wednesday evening, September 23, 1863, concerning his death by the faculty of Auburn Theological Seminary, and Rev. WILLIAM CAMPBELL, a member of the Senior Class, delivered the following *memorial address*:

"Duty calls us together on this occasion to pay a tribute of respect and affection to the memory of our late classmate and brother, John W. Holm. I would that some abler hand than mine could have been induced to write this notice; for, in looking over a few of his papers to which I have had access, I have discovered a deeper interest in men and things, a greater earnestness in and devotion to the object of his life than

those of us, even, who were best acquainted with him were accustomed to believe he possessed. In fact, we had but just begun to realize the merits of the man, and the disappointment of many is keenly felt in the lost opportunity of knowing him better.

"Holm's traits of character were marked. Some excellent ones were so prominent that none failed to observe them, but there were others, *more* excellent, *nobler*, concealed in his modest and retiring demeanor, and manifest only as called out in the course of duty, or surprised into action by some sudden hope or fear for the success or defeat of a cherished plan. Hence, in this short sketch, as in a landscape painting, some things stand in 'bold relief,' while others, in the background fill a less conspicuous place, yet all essential in the one danger.

"During the last year it was my fortune to occupy an adjoining room to his, and of course my lot to often meet him. From the first, the civilities of neighbors were forgotten in the intimacy of friends. We maintained a confidential exchange of sentiments and opinions until the day that he turned from the quiet life of the Seminary to seek an opportunity of doing good among the colored people of the city. His last words, as he entered the cars, were: 'The Lord has a place for me; I feel that I shall succeed.' This intimacy, in the estimation of his classmates, gave me the advantage of collecting into a brief obituary, an outline of his life and history.

"Mr. Holm was a native of St. Thomas, West Indies. At the time of his death he was about twenty-six years of age. Early left an orphan he was for some years under the care of a grandfather, who so far as his limited means would allow, gave him the benefit of the common-school. His desire and aptness to learn, even at a very early age, were remarkable. From his earliest recollection he had hoped to be a minister, for ministers he thought were the greatest of all men. To encourage his studious habits and feed his aspirations to make himself a useful man, his teacher would frequently assign to him a class of little boys upon which to exercise his tact and ingenuity; with this he was perfectly delighted. It increased his ambition, strengthened his desire to become a scholar, and probably, though unknown to him at the time, laid the foundation for that course of life upon which he eventually settled, and to which he so diligently, faithfully, and hopefully gave himself—a work demanding in its performance the energy, ability, and devotion, enkindled and nursed in his school boy days, and which was nothing less than that of a Christian missionary and teacher to Africa. 'A Theological professorship in the College of Liberia.'

"The death of his grandfather, however, occurring about this time, blighted his fair prospects of a speedy attainment of his cherished object. But it was not without some good effect. It made a deep impression upon his mind, and gave a seriousness to his thoughts which resulted, as he hoped, in conversion to God, and fixed his determination to become a Christian minister.

"He, however, accepted for the time being the offer of a situation as book-keeper in the office of an uncle, with whom he remained until he was about twenty-two years of age. This, while it foreclosed all his attempts to prosecute his studies, endowed him with an essential business tact, a knowledge of trade, and that gentlemanly address which was peculiarly his characteristic.

"About the year 1858 a movement was set on foot in St. Thomas by a few enterprising, Christian young men, to emigrate to Liberia and to go into business. Holm, whose intention was to preach as well as trade, was of this number. As their plans matured he informed his uncle of his determination to accompany the expedition, but it was only to be laughed at and treated as the whim of a 'misguided boy.' But a purpose formed after careful deliberation was not to be turned into ridicule by a laugh. He persisted, and it was not until the appointed morning

for the emigrants to bid good-bye to their friends and take ships for the United States that his uncle could fully persuade himself that John would leave him and go. Firm in his decision, at the signal from the ship, with bundle under his arm, he bid a hasty 'good-bye' to his office, companions, and uncle, and started to join his associates already on board. Now, at length, fully convinced of his determination to leave the island, his uncle followed him to the wharf, and with a few kind words of encouragement and Christian advice, placing a sum of money in his hand, he bid him farewell and a hearty 'God speed' to the land of his adoption.

"He came to the United States by way of Halifax, as he was accustomed to say, in a British vessel to avoid being kidnapped and sold into slavery. He visited Portland, Boston, New York, and Philadelphia, in the hope of finding a ship for the western coast of Africa. Disappointed in this, and his limited means almost gone, he determined to avail himself of the proffered assistance of the Colonization Society. At this point in his history he made the acquaintance of Dr. Pinney, who, impressed with his capacity and bearing as a good representative of his race, determined to give him all the advantages in his power and persuade him if possible to abandon his mercantile life and devote himself wholly to the preaching of the gospel. Though unwilling at once to enter upon a thorough preparation for the ministry, his interview with Dr. Pinney so far changed his views of duty that before he left New York he determined to give the subject a careful and prayerful consideration during the voyage, and then if it should appear to be his duty and the means be provided he would not hesitate a moment in entering upon his studies. Being in this state of mind when he set foot on that dark land and saw with his own eyes the need of educated men to combat error, and to enlighten the ignorant, and give right direction and impulse in the founding of the institutions of that infant nation, it was not hard for him to choose between wealth, and perhaps the honors of the Republic, on the one hand, and a mere subsistence and the honors of Christ's kingdom on the other. He chose the latter, and within two months, under the advice of Dr. McGill and Professor Blyden, he was on his way back to New York to obtain a more adequate and suitable preparation for his work.

"He spent but a short time in the land of his adoption, but it was long enough to imbue with pity the impulses of his generous heart, and awaken within him all the ardor and zeal of a new convert to a noble purpose. He was accustomed to say that from the time he gave himself unreservedly to the work of benefiting his race, 'God had not ceased to smile in blessings upon him.' The means were furnished for his return, and also a favored place at which to study. In his preparatory course he was indeed highly favored. It is enough to say that for a *friend* he had William E. Dodge, and for instructors Drs. Martin, and Dickey, and our own beloved Professors.

"Ashmun Institute and Auburn Seminary, while deprived by his death of many expected honors, yet stand identified with his name.

"As a student none who ever knew him but admired his diligence. The animation of his boyhood seemed to return with more force for years of respite. His memory was excellent, his discernment quick. In his class he seldom, if ever, failed. In his room, when not engaged on the lessons of the day, Scott's Bible and Davies' Sermons were his constant study. In fact he has often said, 'His pleasantest hours he spent with Davies, but his *sweetest* hours with Scott.'

"Of his proficiency I need not speak. Let others testify at once to this, when they do of his industry, progress, and piety in the following certificates:

"ASHMUN INSTITUTE, Oxford, Chester County, Pa., Aug. 24, 1861.

"This may certify that the bearer, John W. Holm, has been for nearly two years a student in the Ashmun Institute, and expecting to en-

ter the Auburn Seminary he is most cordially recommended as having given us good evidence of piety, industry, and progress in his studies while under our care.

“JOHN M. DICKEY, *President.*’

“Another testimonial is as follows: ‘To the excellent character of my late student, John W. Holm, given by Rev. Dr. Dickey, I feel that no addition from one much less known is required. I hope that if your Seminary have courage to overcome popular prejudice and give to him and to many others of his race a good theological education, the Lord will abundantly bless you and your alumni. I cordially recommend Mr. Holm, as one from whom I hope that Ethiopia will receive some aid in stretching out her hands to God.

JOHN W. MARTIN, *Professor, &c.*

“These certificates need no comment, but may I add, that from the day that he took up his Latin grammar in Ashmun to the day that he laid down his theology in Auburn, he never faltered in his duties. From the day that God visited him anew on the coast of Africa, and said to him, ‘Go work in my vineyard;’ to the day that he was licensed a preacher of the gospel, in this room, he ceased not to acquire by every possible means qualification for his calling. His life and correspondence show this one desire—to be honored of God as an instrument of good to his race. He seemed to expect that as he had been turned aside from worldly employment and gain by an overruling Providence, the same Providence would pay him back a thousand fold in the riches of his grace and the honors of his kingdom, and it is a truth for each of us to think upon, that few of us possess more of the former, or have better prospects of the latter than that he always hoped he had.

“I have thus far alluded to his early history, to his voyage to Africa, to his renewed dedication to the ministry, to his unremitting fidelity in study, to the delight he had in it and the success, and now I wish to give a few brief extracts which will set him before us in the work to which his energies and purposes were to be given—a devoted, working, Christian friend and elevator of his race.

“It is not enough to say, ‘He was interested in the welfare of the colored people.’ He was more than interested. Though never a slave himself, he felt for those in bonds as bound with them. Though never subject to the degrading influences of heathenism, which enchain the African in his native home, he had a heart both to pity and relieve. He was not ashamed of his race, but while he sorrowed in its present oppression and patient endurance of wrong, with manly pride he gloried in its historic past, and with cheerful hope and confidence labored to make for it a bright and prosperous future. Silently and constantly he was engaged by correspondence and otherwise in efforts to better their condition, and these efforts were only limited by the pressure of present duty in the Seminary.

“To show how earnestly he had espoused this cause, and how assiduously he labored in it, let me introduce a single extract from a letter written just two years ago to his young friend who watched by his side during his last short illness. It was written in answer to one from the young man himself, thanking Mr. Holm for having procured him a situation in which he could have the privilege of attending the Ashmun Institute. It reads thus:

“‘I am gratified to find that there is no abatement in your desire to obtain a competent amount of education to fit you for the higher duties of active life. One great principle which militates against the advancement of our race in the march of distinction and honor, is the low and uninformed condition in which they have hitherto been contented to remain. Since we have been driven asunder and our lot assigned to all

the nations, we have been the objects against whom have operated every unholy principle; we have been 'scattered and peeled' until our moral and intellectual susceptibilities have well nigh expired on the altar of oppression and wrong. But hope at last is dawning for us as a race. The signs of the times indicate a bright future for Ham's descendants. The desire of the rising generation for literary distinction, and the spirit of enterprize and emigration which is now impelling the colored people to look for a more desirable and inviting field of operation are sure indications of a living principle, which, whether wrought out on the beautiful though contracted Island of Hayti, or in the vast expanded plains of intertropical Africa, will bring about results transcending any in the history of a race. May not the present condition of the Israelite of old be the ordeal through which they have to pass to attain an elevation which shall distinguish them both nationally and politically as a highly cultivated and powerful people.

"Relax not your efforts, then, in disencumbering yourself from those influences which would hold you in an abject and unhappy state. Cultivate your mind and heart; lay hold on every means which may be afforded you to attain your desired object. There is no time to lose. Act on the principle inculcated in Longfellow's Poem:—

"Trust no future, howe'er pleasant,
Let the dead past bury its dead;
Act, act in the living present,
Heart within and God o'erhead."

"Such sentiments as these flowing from his pen in correspondence with a friend may serve to indicate how much he longed to see and labored to have his race assume their proper place among the nations.

"Let me say, honor to this young man in that he repaid such personal kindness, when the sad opportunity offered, of watching at his bedside while sick and mourning for him as a brother would at death. He is a young Christian man, and as his letters show one of promise, too, and it would not be strange if ere long it were seen that the mantle of Holm had fallen upon him and imbued with his spirit he were found treading these halls in the footsteps of his departed friend.

"Did we need evidence of our classmate being an active, working Christian, as well as a patriot and philanthropist, we have it briefly in this: That all his plans for the elevation of his race had their basis on the word of God, and wherever he went, wherever he was, the Bible was the foundation upon which he built.

"Twelve months of voluntary labor with the little colored church in this place; twelve months' labor in their Sabbath school and his class in prison, are evidence of his love for his Master's work. His success during the two past summer vacations where he labored, and the flattering compliments paid by those churches to his fidelity and worth, testify to his ability and purpose to honor the sacred office. And I will close by a single extract from one of his own letters, which more beautifully and truthfully than any thing else I have seen portrays the purpose of his life. His words are: 'There is nothing personal to myself that I can communicate to afford you any degree of pleasure except this. That my heart and soul are for Africa, and that the great end which I keep in view in all my studies is, the distinguishing privilege of being a humble missionary of the cross to those who are perishing for lack of knowledge.'"

The following letter and address by the Rev. Jonathan B. Condit, D.D., Professor in the Seminary, is additional evidence in regard to the worth of Mr. Holm, and the esteem in which he was held:—

"AUBURN THEOLOGICAL SEMINARY, November 18, 1863.

"*William E. Dodge, Esq.*—MY DEAR SIR:—In connection with the exercises commemorative of Mr. Holm, in the Seminary Chapel, it was

my privilege, in compliance with the request of his classmates, to offer some remarks suggested by his death. As they were unwritten, I am unable to report them in full. I submit to you only a brief outline.

"Yours truly,

"J. B. CONDIT.

"We are met this evening to make some suitable improvement of the recent death of our brother, John W. Holm, a member of the senior class in this Seminary. The sketch of his history and character, and the resolutions adopted by his class, to which we have listened, confirm all my impressions of the excellence of the man and his adaptation to accomplish great good in the world. Every heart prompts a tribute to his worth. When he entered this institution two years ago, perhaps all felt that it would be difficult so to treat him, that he would be happy and at home with us. His position and bearing at once were such that the difficulty vanished. He speedily won our respect, confidence, and love. He has mingled with us in social intercourse, in the class-room, in the religious services of the chapel, with such modesty, gentleness, and devotion to his one great purpose as a Christian student, that we shall always love to cherish his memory.

"Mr. Holm was prepared by previous culture to pursue the studies of the Seminary with success. He gave himself to his daily duties with systematic diligence, evincing an earnest purpose to make such acquisitions as would fit him for usefulness in the ministry. He was an attractive speaker. As in private intercourse you were struck with his quiet manner and well chosen words, so in public address he had the self-control and uniform propriety which are commonly the result of much practice. He had a good voice, a natural elocution, and much facility in expressing his thoughts. His exercises in preaching before his class were such as to assure us that in this work he would be eminently successful. All who heard his statement when he was taken under the care of the Presbytery, in respect to his religious experience and his views on entering the Christian ministry, were impressed with his sincerity and the spiritual tone of his piety. The same impression was made by his first efforts in preaching. His utterances, simple, spiritual, earnest, seemed to be the outflowing of a heart that had proved the sweetness of the word. I may here allude to his discourse on the passage in 1 Peter i. 8: 'Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.' This was a subject to test the spirit of the preacher. Intellectually considered, the discourse was highly creditable, but in its spiritual tone and unction, it especially impressed me. He described the joy of a vision of Christ by faith as one that had intimate fellowship with him.

"We see in Mr. Holm of what the African mind is capable under the influence of early culture. Such an example should utterly banish the impression, that it is incapable of development for high achievement. We stand at an eventful time in reference to the colored race. Providence is preparing the way for many of them in this country, to enjoy the blessings of education. This is the great work to be done for them, that they may appreciate and use aright their freedom. I doubt not many will be found among them with quick, active minds that will reward the bestowment of a liberal culture. I wish the example of Mr. Holm might stimulate our colored brethren to exertion in obtaining an education to fit them for usefulness. :

"It is mysterious to us that our brother was called away when nearly ready to enter on his work. Our country opens an inviting field for such a man. We are ready to say, we cannot spare him. But he had yielded himself to the call from Africa. It was his purpose to go there and preach the gospel. It was the opinion of Ashmun, forty years ago, that the white man was *then* needed to found missions in Africa. But *now* the

conviction is, that the colored man is needed of piety, culture, and sympathy with his brethren, to enter into the work which has been auspiciously commenced. Many are the relations of this death in view of which we mourn, but especially as it removes one who promised to do so much for the children of that dark land.

"This event speaks to us all, admonishing us to work while it is day. Death may be near some one of us. I remember the last meeting of the class at the close of the term I named Mr. Holm for the first exercise at the opening of this year, and assigned him the following text: 'Open thou mine eyes, that I may behold wondrous things out of thy law.' Doubtless he made it his study during the summer. But instead of coming back to give us the results of his meditation on the wondrous things of revelation, he has been taken up to enjoy the celestial vision. Brethren, let us so improve this bereavement, that we shall be more true to our responsibility, as those who are consecrated to the ministry of the Gospel; so that life, however short, may count much in its fruits."

Rev. Dr. PINNEY, who knew him well, refers to him in terms similar to those already given, and adds:

"We see in Mr. Holm of what the African mind is capable under the influence of early culture. Such an example should utterly banish the impression that it is incapable of development for high achievement. His personal appearance was greatly in his favor. Though of pure African complexion, his features were straight and regular, his forehead high and well developed, and his whole expression marked with gentleness and dignity to an unusual degree. In his manners he was modest and retiring, without the least tinge of awkwardness. His death is a serious bereavement to us and the cause of Christ."

HOVEY, D.D., JONATHAN PARSONS*—Was born in Waybridge, Addison County, Vermont, October 10, 1810. His parents, Rev. Jonathan Hovey and Mrs. Clarissa Hovey, are still living. His father, grandfather, and great grandfather were all ministers. His collegiate education was received at Jacksonville, Illinois, and at South Hanover, Indiana. He studied theology at the Auburn Theological Seminary, and was ordained in March, 1837. He was married to Catharine M. Weed, daughter of Walter Weed, Esq., of Auburn, New York. During the twenty-six years of his ministry, Dr. Hovey had four different settlements:—the first, at Gaines, New York; the second, at Burdette, New York; the third, at Richmond, Virginia; and the fourth, in New York City. He was installed the pastor of the Eleventh Presbyterian Church, September 22, 1850, by the Fourth Presbytery of New York, succeeding the Rev. Mason Noble, by whose labors that church had been established in the eastern part of the city. In this field, which, with its heterogeneous and ever changing population, was an exceedingly difficult and trying one, Dr. Hovey labored with great earnestness and with truly remarkable success. He bound his people together and to himself with ties of uncommon strength. He commanded the confidence and affection of his brethren in the ministry to a degree that is not often equalled. All spoke kindly and affectionately of him. All felt that he was a faithful laborer, filling admirably a most useful and important position. His ministry for thirteen years in the Eleventh Church was greatly blessed in the conversion of souls. Large numbers were added to the church through his instrumentality. He was prudent, discreet, genial, and sympathetic; faithful and earnest as a pastor. His preaching was peculiarly evangelical, solemn and effective, keeping ever in view the one object—the salvation of souls. His church under his ministry was united and active; but its location made its life more and more a struggle. The increasing preponderance of the foreign population compelled his people to seek a change

*This memoir was prepared by Rev. Thomas S. Hastings of New York.

of location. The church edifice had been sold, and a new place of worship had been secured in Fifty-fifth Street, just before Dr. Hovey was stricken with the disease which terminated in his death. His sickness lasted for about six weeks. He was attacked with a violent inflammation of the lungs which made rapid progress, and soon made it apparent that he was not likely to recover. Calmly he accepted this conclusion. His mind was peaceful and resigned; and he retained the full possession of his faculties to the last. He spoke many earnest words to his people who visited him in his sick-room, urging them on in the Christian cause. He desired to live, that he might see his church successfully transplanted, and his country relieved from its distress; but he bowed meekly and submissively to the Divine will. He was taken just when it seemed that he was needed most; just when the crisis of his church and of his ministry seemed to claim him for earth. He was in robust health, and seemed the most unlikely of all his brethren to be called so soon. But God's ways and thoughts are not ours. The memory of our brother will be affectionately cherished, not only by his family and church, but also by his presbytery and by a large circle of devoted and confiding friends.

The following is taken from *The Evangelist*, New York:

In June, 1862, when the invasion of Pennsylvania by the Rebel army sent alarm throughout the North, there was a call for volunteers from New York. Among the regiments which answered to the call was the brave Seventy-first, which was largely raised in the eastern part of the city, and at the solicitation of their colonel and of many officers and members of the regiment, Dr. Hovey became their chaplain, and marched with them to the seat of war. He continued with them during their whole term of service, sharing the hardships and exposures of the men, and becoming greatly endeared to them by his affectionate interest in their welfare.

Recently the encroachments of the foreign population had become so great that the congregation had decided to sell their church and remove up town. Already a new place of worship had been secured in Fifty-fifth Street, and it was in the midst of preparations for this change that Dr. Hovey was taken with the illness which soon terminated both his ministry and his life.

He was first attacked with a violent inflammation of the lungs, about six weeks ago. As the progress of his disease was rapid, it soon became evident that he was not likely to recover, and he began calmly to set his house in order, feeling that he should die and not live. But his mind was undisturbed. He had made his peace with God, and he awaited with composure the final hour.

His faculties were clear throughout his whole sickness. He was perfectly resigned. When his people came to see him, he encouraged them in their Christian course, and thus preached from his sick-chamber as he had from his pulpit. He said: "He only desired to live that he might see his new church enterprise established and the affairs of his country settled." He was very earnest that the new effort which the church had undertaken should go on successfully, and desired to know all details concerning it. To his people his last words were: "Give them my blessing and my love, all, officers and members; tell them,—unity, fidelity, and steadfastness."

He died on Wednesday, December 16, 1863, and was buried on the following Saturday. The pall-bearers, who were chiefly ministers from the same presbytery, met at the house, and followed the remains to the church, where a very large concourse was assembled, gazing with silent emotion on the sad and solemn scene. The pulpit and galleries were hung in black. In front of the pulpit sat the now widowed wife and the orphan daughter, and in the same pew a sister of the deceased, and also his father, an aged minister of the Gospel, who bowed his white head over the remains of his son. Thus the order of nature seemed to be re-

versed. Instead of the son burying his father, the father came to perform the last sad offices to the son. But this venerable man of God was supported through all the painful scene by perfect trust. In the midst of his grief his mind seemed to be filled with peace. Instead of murmuring at the afflictive providence by which his son was cut down in the midst of his days, he felt that he had abundant reason to thank God that he had lived so long, and that his life had been so blessed. He knew also that their separation could not be long, and in his heart said like David, "I shall go to him; he will not return to me."

The services were commenced by reading of the Scriptures by Rev. Dr. Cox. Rev. Dr. Chambers, of the Collegiate Dutch Church, offered the opening, and Rev. Dr. Burchard the closing prayer. The address was by Rev. Dr. Adams, between whom and the deceased there had long existed a very warm personal attachment. Dr. Hovey, by his simple goodness, his transparent truthfulness, and his freedom from all envy and jealousy, was a man to inspire confidence and affection in his brethren. The hearts of all safely trusted in him. Looking down from the pulpit upon the coffin in which reposed the body of his friend, Dr. Adams could say with truth, "Very pleasant hast thou been to me, my brother." He spoke with deep emotion of his pure and blameless life and of his peaceful end; and commended to his brethren in the ministry that signal example of pastoral fidelity, while he urged members of the congregation to take heed to the instructions which they had so often heard from that pulpit, now enforced by the messages which had been sent to them from the chamber of death.

After the services were closed, the congregation were permitted to take a last look of their pastor, and passing up the aisles, they gazed silently and sadly on that countenance which it was always pleasant to look upon as that of a true friend, a counselor, and guide, but which was now cold in death. Many heads were bowed in tears, as they looked for the last time on this man of God, who had so often proclaimed the Gospel from that desk, but whose face they should see no more. After the congregation had thus passed by, the Seventy-first Regiment filed through the aisles to take a last view of the form which they had so often seen riding among the officers at their head in the field. After all had passed, men took up the coffin gently, and carried him forth with uncovered heads, and in sad and slow procession bore him to Greenwood, there to rest in the house appointed for all the living.

Thus has passed away from among us, one of our brethren, the most trusted and the most beloved. Again do we stand by the open sepulchre and bury the dead out of our sight. But thanks be unto God, this sorrow is not unmingled with joy. Amid our tears we hear the same voice which once spoke to Mary and Martha, saying, "Thy brother shall rise again." They who die in Christ are not truly dead; they have but just begun to live; are but just entered on their true immortal life.

HOWELL, HORATIO S.—The son of William and Abigail Howell, was born at Ewing, near Trenton, New Jersey, in 1820. He was educated at New Jersey College, Princeton, New Jersey, and studied theology in the Union Seminary, New York City. He was licensed by the Philadelphia Fourth Presbytery, and ordained by the same Presbytery, in 1846, as pastor of East Whiteland Church, Pa. He subsequently became pastor of the church at Elkton, Maryland, and at the Delaware Water Gap, near Easton, Pa. Whilst laboring at this latter place, the slaveholders' rebellion broke out. As soon as arrangements could be made to leave his congregation he entered the army of the United States as chaplain of the Ninetieth Regiment Pennsylvania Volunteers. His reputation as chaplain was pre-eminent, arduous, zealous, judicious, and devoted to the cause of liberty. He was ever ready to visit the sick, the wounded, and the dying, administering that comfort religion alone can

give. He felt that these men were fighting the battles of human liberty, for the rights of all mankind. His experience in a slave State had taught him the wickedness of that system which would reduce to the condition of brutes those whom God had created in his own image, and for whom Christ had died. That system of American slavery had now broken forth, and at times it seemed as if God in his justice would let the Republic pass away, but Mr. Howell never despaired; he felt that God was with us, and though through the darkness it was impossible to see the future, it would be all right in the end, now that the Government of the United States has accepted the issue, and is prepared to sustain the truth announced in the Declaration of Independence, "that all men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness"—the future brightens to those who love God and freedom, who hate sin and slavery.

Mr. Howell was killed during the battle of Gettysburg, Pa., July 1, 1863. He was shot by a slaveholder's rebel on the steps of the Lutheran church in that town, which was used as a hospital.

He married Miss Isabella J. Grant, of New York City, who, with two sons and a daughter, survives him.

Rev. WILLIAM AIKMAN, of Wilmington, Delaware, writes as follows:

He was a modest, faithful, and devoted minister of the Gospel; as a pastor, successful in winning souls and building up the church; as a chaplain, consistent, active, securing the respect and affection of both officers and men. A brave man, he died at his post, killed by a rebel bullet while on the steps of a Lutheran church, where he was attending to the wounded and the dying, on July 1, 1863, the first day of that memorable battle lasting three days.

Rev. THOMAS J. SHEPHERD speaks of him thus:

He was pre-eminently a good man. His mental qualities were solid rather than showy; his moral qualities of the noblest type. He was conscientious, trustworthy, brave, gentle, pure; a true man, an earnest Christian, and a faithful minister. Than he, few men of my acquaintance were better fitted for the responsible office of a chaplain in our country's armies; and I rejoice to have assurance that few chaplains have ever commanded more respect from soldiers, or called forth more affection than he. His death was certainly as safe as sudden.

HURD, HENRY MARTYN—The son of Rev. Nathaniel and Amanda (Owen) Hurd, was born in Georgetown, Madison County, New York, February 10, 1836. In early childhood and youth, he was remarkable for a transparent truthfulness and honesty of heart, and gave early indications of superiority of intellect.

He experienced religion at an early age, and after pursuing his preparatory studies at Fairfield Academy, he entered the Sophomore class of Hamilton College in 1854, and graduated in 1857. After spending one year in teaching at Poughkeepsie, in the fall of 1858, he entered Princeton Theological Seminary, where he completed his studies in 1861. He was licensed to preach the Gospel by the Presbytery of New Brunswick, in 1860, and was received from that body, under the care of the Presbytery of Rochester, in January, 1862. In the fall of 1861, he commenced his ministerial labors with the Presbyterian Church of West Mendon, New York, but in about four months he was attacked by laryngitis, a disease which laid him aside from his work. He was carried to the residence of his parents, where he lingered for more than a year. All was done for him that the kindness of friends and the skill of physicians could accomplish, but in vain. The last sermon which he wrote in his first and only field of labor, but which he did not live to preach, was upon the words "*and a time to die.*"

Mr. Hurd was a young man of fine attainments and of a lovely Christian character, and gave promise of great usefulness in the church and

success in the ministry. He possessed a very amiable disposition, much kindness of feeling towards all, and remarkable equanimity of temper. He entered with ardor and buoyancy of hope into his work, with his eye fixed upon a high standard of ministerial excellence. The brief period of his labor served to endear him to his people, and to leave impressions for good which will never be effaced.

With all his hopes and cherished plans he had much to give up, but he was enabled, through Divine grace, to resign them all. The entire period of his sickness was characterized by remarkable patience, and his death-bed strikingly illustrated the power of religion to take away the fear of death, and the peace, the joy, and the triumphant hope with which a Christian can die.

His funeral was attended, on the Friday following his death, from the Presbyterian church of Mendon, in which his venerable father officiates. There was a large assemblage present on the occasion, composed not only of citizens of the town, but also of the members of the church and congregation to which the deceased had ministered, and representatives of the presbyteries of Ontario and Rochester. The funeral discourse was preached by Rev. J. Pierson, of Victor, New York.

JEWELL, MOSES—The son of Justus and Mary (Robinson) Jewell, was born at Winchester, New Hampshire, September 23, 1790.

He was self-educated, having been connected as "a farmer" with the Choctaw Mission under the care of the American Board of Commissioners for Foreign Missions, and prepared himself for the ministry. He was licensed by a presbytery in Mississippi. On his return from Mississippi, in 1831, he was ordained by Rockaway Presbytery, and he labored chiefly as Stated Supply to the following churches: Salem, Pa., Pennville, N. Y., Sparta, N. J., Bethel Church, Albany, N. Y., Great Bend, Pa., West Newark, N. Y., and Lisbon, Maryland. He was for some time an agent for the American Protestant Society, and towards the close of his life, he labored as a colporteur in Maryland. He died of paralysis, November 26, 1863.

He married Miss E. Conger, who died a short time before her husband. Four sons and two daughters survive.

One son, Rev. Francis S. Jewell, is Professor in the State Normal School, at Albany, New York.

LYON, HERVEY—The son of Isaac and Rebecca, was born in Walden, Orange County, New York, January 18, 1800. He early determined to obtain a liberal education, and having pursued the usual preparatory course, he entered, and in due time graduated from, Union College, Schenectady, New York. Soon after leaving college he was hopefully converted to God, being about twenty-five years of age, and at once fixed upon the ministry of reconciliation as the business of his life. He pursued a course of theological study at Princeton Seminary, New Jersey, and soon after removed to the State of Ohio. Here he was licensed to preach by the Presbytery of Huron, and soon after, in the year 1828, ordained by the same presbytery pastor of the church in Vermillion, then in Huron County, now in Erie County, Ohio. After laboring here for two years he removed to Brownhelm, Lorain County, Ohio, to engage in teaching, and in this occupation he continued with only a brief interval during the next twelve years of his life. He considered himself better adapted to teaching than to the ordinary work of the ministry, and thought that he could be as useful in this employment as in the pastoral work. He was much beloved by his pupils, and will be long remembered by the many who in different places have been under his care. For eight years he was teacher of the academy in Richfield, Summit County, Ohio. The last eleven years of his life were spent in Strongsville, for the most part retired from the active labors of the ministry. He died

very suddenly March 7, 1863, of a congestive chill, in the sixty-fourth year of his age. During the last two years of his life, he enjoyed a remarkable depth and ardor of religious experience. He lived only to serve and enjoy God, and seemed greatly purged from self-seeking and the love of the world. Though never more loving and beloved, he had yet a desire to depart and be with Christ. In conversation with a friend on the Monday of the week previous to his death, he said with emphasis, "I should be glad to die next week." And on Saturday of the next week the Saviour called him home. His end was extraordinarily peaceful. Before those about him apprehended the least danger from his illness, in the midst of quiet slumber, without a struggle or a movement, he passed away so calmly, that it may have been more than an hour before it was discovered that he was no more. He fell asleep in Jesus. He was married about the time of his entering the ministry to Jane Babbit who survives him together with two sons and one daughter, besides which one daughter, the eldest of the family, died at the age of nine years.

PETTIBONE, ROSWELL—The son of Dr. Luman Pettibone, was born in Orwell, Vermont, August 26, 1796.

Rev. BARUCH B. BECKWITH writes of him as follows:—"When seven years of age the father, with seven other families, moved to St. Lawrence County, N. Y. Most of the county being an unbroken wilderness he had no facilities for an early education, but was fond of books, and having access to a good library, read it through. When eighteen years of age he was converted to God by the preaching of one of our earliest missionaries. His conviction of sin was deep and pungent, but Christ, the end of the law for righteousness to all who believe, was the hope of his salvation.

"He fitted for and entered Middlebury College in 1817, graduated in 1820, taught the Academy there, in 1821, studied divinity with Dr. Hopkins, and was licensed by the Addison County Association in 1822. He was immediately called to Braundon, Vermont, but arriving at home, found his father feeble, and in duty to him declined the invitation.

"He commenced preaching in Hopkinton, St. Lawrence County, N. Y., in 1823, and was ordained July 22, 1824, where he labored with great fidelity, acceptability, and success—fifty-nine persons being added to the church in one revival—till poor health and the severity of the winters induced him to seek a milder climate, and he was dismissed, August 10, 1830, and in September following went West and preached at Ann Arbor, Michigan, through the winter, and in the spring received a unanimous call to take charge of the church. He returned for his family, and was prevented from going back by fever contracted in that new country.

"Through the summer and autumn of 1831—for he could not, though infirm, be idle in the Master's vineyard—he labored in protracted meetings and supplying destitute churches in the country, especially his former church, in Hopkinton. In November he was invited to the church in Evans's Mills, Jefferson County, N. Y., and served this church with great fidelity and success until in November, 1837, he was called to Canton, St. Lawrence County, N. Y., and installed February 14, 1838. Here he labored in season and out of season, until April 1, 1854, when he was dismissed, and entered upon his work as chaplain of Clinton State Prison, where he labored with tact and energy, preaching Christ crucified to the prisoners until his tongue was paralyzed in death. His health had been declining through the summer, though every day attending to the duties of his office.

"On Sunday morning, August 9, after opening the prison Sabbath school with prayer, he was taken with cholera morbus, which, in connection with his previous weakness, reduced him rapidly. Monday he seemed better, but alluded to the probability of not recovering. When asked if his mind was clear and peaceful, he promptly replied: 'Yes, all right.



Edward Robinson

I never thought I should feel as I do about dying. I think it is a very solemn thing to die, the most so of any thing that transpires in this world. I cannot treat the subject as some writers do, making it a mere plaything, as it seems to me. It *is* a solemn thing to die! I have always thought I should be one that would start back, but I don't feel so now. It is all of Christ. Nothing else. If it were not for Christ we should all be gone.'

"His reason remained to the last. On Thursday evening, August 13, as the sun was shedding his last rays, he fell asleep, and on Saturday afternoon following was laid unto his fathers in the beautiful cemetery in Ogdensburgh, 'having served his generation' by the will of God' forty-one years in the ministry, and nearly a quarter of a century in St. Lawrence County. This was his chosen field of labor, and here his interests centered, and here let him sleep among the sepulchres of his kindred until the archangel's trumpet shall wake the sleepers.

"In spirit and conduct a progressive conservative, and strongly attached to the Calvinistic doctrines of grace, which are progressive yet conservative, he preached them and exemplified them everywhere, the Lord working with him, and there was added to the church many souls as the seal of his ministry and the crown of his rejoicing. During his ministry at Evans's Mills, one hundred and seven were added to the church, fifty-five as the fruits of a revival in Hopkinton; and in Canton and elsewhere where he labored, many were turned unto the Lord, who hold him in grateful remembrance. The early records of the different benevolent societies of St. Lawrence County, show that he was engaged in the formation of all (except the Bible Society which was organized before he entered the ministry) that sisterhood of charities which have done and are doing so much to bless our country and save the world. He was active in organizing new churches in this and Jefferson County, and in establishing and building them up in the order and fellowship of the gospel. Ever and everywhere 'a good man and full of faith and of the Holy Ghost,' much people were added to the Lord by his public and private labors.

"In all things he was a pattern well worthy of imitation. One who knew him well and intimately all his days, says to me in a letter, closing thus: 'In one word I could and will testify that he was pre-eminent in every relation and in the discharge of every duty, gentle in his speech, meek in his manners, without guile and without hypocrisy; thoughtful and exemplary always, as a man, as a husband, as a father, as a citizen, and as a Christian.' Associated with Mr. Pettibone for the last twenty years as co-presbyter, and meeting him often and familiarly in all the walks of life, the writer of this tribute to his memory would say, 'AMEN' to the above beautiful portraiture of his life-long friend, and would bear grateful testimony to his wisdom and faithfulness as a true friend in the many and varied scenes of a pastor's life. Very pleasant hast thou been to me, my brother!

"Such was Roswell Pettibone. So he lived; so he labored; so he died.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run
Rest in thy Saviour's joy?"

ROBINSON, D.D., LL.D., EDWARD.—Was the son of Rev. William Robinson, by his fourth wife, and was born in Southington, Connecticut, April 10, 1794.* Being of a slender constitution he seems to have been

* This Memoir has been prepared from various papers published concerning Dr. Robinson, particularly that read before the New York Historical Society, by ROSWELL D. HITCHCOCK, D.D., &c., published by ANSON D. F. RANDOLPH, New York.

excused from the heavier labors of the farm. In the lighter duties assigned him he distinguished himself by his mechanical and inventive skill. A blanket of his own manufacture is yet preserved as a memento of his industry in those days. He stood high in his classes at school, and was noted for his studious habits.

He entered the Freshman class at Hamilton College, then just commencing its existence on the very verge of the wilderness, in 1812, the oldest of his class. In college he always stood at the head of his class, being especially noted for his excellence in Mathematics. He was also an accurate linguist, "and was crowned with acclamation by his classmates as the finest writer of them all."

He was graduated in 1816, and in the spring of the next year commenced the study of law at Hudson, N. Y. He was soon called from the law, however, to take a tutorship in Hamilton College. Here he married his first wife, a daughter of Rev. Samuel Kirkland, the founder of Hamilton College. She died in less than a year after their marriage, leaving him in possession of the large farm she had inherited from her father, on which he lived, till the autumn of 1821, when he went to Andover to publish his first book, which was an edition of eleven books of the Iliad, with Latin introduction, notes, etc. At Andover his attention was turned to the study of Hebrew, which he pursued with so much diligence that in the autumn of 1823 Professor Stuart had him appointed Instructor in Hebrew in the Seminary.

Dr. Hitchcock says: "Admirably did he sustain himself in this difficult position for three years, from 1823 to 1826. Right under the eye, and under the dazzling reputation of the Magnus Apollo of biblical scholarship in America, he held his place with marked ability, and succeeded in making a reputation of his own. If Stuart was the more brilliant, adventurous, and electric, firing his pupils with enthusiasm, Robinson was looked upon as the more careful, exact, and thorough. He was a most indefatigable student. There seemed to be no end to his endurance of mental toil. As a teacher, he was dry, but clear and strong. His patient and solid scholarship commanded the unqualified respect of all competent judges, and made him a conspicuous candidate for future fame as an Orientalist. His leaning, however, was decidedly toward the Greek, rather than the Hebrew language.

"In 1826, having resigned his place at Andover, Mr. Robinson, who was then thirty-two years of age, set sail for Europe, in quest of philological opportunities and helps, such as Europe only could afford. After staying awhile in Paris, where the venerable De Sacy was still vigorously at work, he made his way to Germany, first spending a few weeks at Göttingen, to get well started in the language, and then going to Halle where he plunged into his favorite studies, with so clear a vision of what he wanted, and so determined a purpose in its pursuit, as could not fail to ensure an accomplished scholarship. In steady, plodding diligence, he became a German amongst the Germans. He remained four years abroad, residing mostly at Halle and Berlin, but making himself familiar with other interesting localities in Germany, and visiting the northern countries of Europe, as well as France, Switzerland, and Italy. His residence in Germany was well-timed. Many eminent scholars, since deceased, were then in their prime.

Among his associates were some of the strongest thinkers and ripest scholars of the century. "Those with whom he appears to have had most to do were Gesenius, Tholuck, and Rodiger, at Halle, and Neander, at Berlin." Here, too, he first met with her who by her own brilliant writings has added much to the glory of his name, as well as to the wealth of American literature.

"Therese Albertine Luise von Jacob was the youngest daughter of Staatsrath von Jacob, Professor of Philosophy and Political Science in the University of Halle. She was born and had lived in Halle till the

family were driven out by the storm of war which burst upon that part of Germany in 1806. After ten years of exile in Russia, first at the University of Charkow and then at St. Petersburg, Professor von Jacob returned with his family to Halle. Mr. Robinson was introduced to their social evening reunions by one of their relatives, who chanced to travel with him from Gottingen to Halle, as an American gentleman who "spoke but little German, and was melancholy and rather homesick." His natural reserve and bashfulness, aggravated by his imperfect knowledge of the language, were at first very much against him. But all this was presently overcome. There was one at least who recognized in him a man of no ordinary powers. And she herself, introduced to public notice by Goethe, had already attained distinction as a writer. They were married on the 7th of August, 1828."

Mr. Robinson returned to this country in 1830, and was shortly afterwards appointed Professor Extraordinary of Sacred Literature, and Librarian at Andover. Here he was engaged, in addition to his other duties, in editing the *Biblical Repository*. At the end of three years he removed to Boston, where he spent another three years, which he occupied in the preparation of his works on Biblical Lexicography. In 1837 he accepted the professorship of Biblical Literature in the Union Theological Seminary, then recently established, but on condition that he should be permitted, before entering upon the duties of his professorship, to spend three or four years in exploring the Holy Land. The fruit of this tour was the *Biblical Researches* which he wrote at Berlin, spending two years there for the purpose. Here again he had intercourse with the most learned men of the age.

"With Karl Ritter, the great geographer, whose personal acquaintance he then made, he was especially intimate. Ritter was a man after his own heart—learned, modest, generous, and of most unaffected and fervent piety. Common tastes and studies drew them very closely together. In 1852, when Dr. Robinson was again in Berlin, on the eve of his departure, Ritter gave him a flattering proof of his affection. As he came to take tea with him for the last time, he said: 'I came near losing this evening. The King sent for me, but I sent word to his Majesty that I must be excused this time, as it was the last evening which I could spend with my friend Robinson.' And it was indeed the last, for Ritter died in 1859, and Dr. Robinson was not again in Germany till 1862."

The publication of his *Biblical Researches* "was followed, in 1842, by what he looked upon as the highest of all his earthly honors—the awarding to him of a gold medal by the Royal Geographical Society of London. This gave him a place among the selectest few of scientific discoverers. Other academic honors which followed close, were, in 1842, the degree of D.D., from the University of Halle, and in 1844, the degree of LL.D., from Yale College."

He made another tour in Palestine, in 1852, the fruit of which was another volume of the *Researches*. He contemplated and commenced, in 1856, a great work on Scripture Geography. He was interrupted by long and repeated attacks of sickness, which so delayed and marred his work, that he began, in 1859, to rewrite it. He had written seven hundred and fifty pages of manuscript, when he was again stopped, in the summer of 1861, by a disease of the eyes. Failing to find relief at home he sought it in Europe. Meanwhile another disease, the nature of which was not then known, was undermining his constitution and wasting his strength. He returned to his home about the middle of November last; on the 15th of December he was attacked with new and alarming symptoms, and died on the 27th of January, 1863, in the sixty-ninth year of his age.

The funeral address was delivered by the venerable THOMAS H. SKINNER, D.D., from which the following is taken:—"He was the son of a Congregational minister of Connecticut, who gave him the advantages of

a liberal education, which he so faithfully improved, that he stood in all respects at the head of his class in College, and graduated with the highest distinction. Though ordained to the work of the ministry he was never a pastor. His peculiar gifts fitted him for another sphere of usefulness—that in which he became so distinguished. Among his countrymen he has had no superior as a linguist, and especially in acquaintance with the original languages of the Bible. In philology and exegesis, in antiquities, in history, in ethnology, in topography; and, above all, in the topography of the Holy Land, he was among the first scholars of the age. In the last particular the learned world has acknowledged him to be without a competitor. In Biblical literature generally, he was, in this country, next in time to Professor Stuart, whom he called its father, and in the department of Sacred Lexicography he had no equal, certainly, either here or in England.

His business was teaching, in the highest spheres of which he employed abundantly his great abilities and acquisitions. Three years he was instructor in Hebrew, in the Theological Seminary of Andover, and three years Professor Extraordinary in the Biblical department in the same Institution. Since 1837, the year after which the Union Theological Seminary was founded, that is, twenty-six years, he has been a Professor of Biblical Literature in this school; in connection with which he remained till his death. Thus we see how largely his life was devoted to the sacred work of preparing pastors and teachers for the service of the church.

It is by his very able authorship that Dr. Robinson is best known. The eminence of his literary reputation is undisputed; the world of sacred letters acknowledges it. He was the founder, and for some years the editor, both of the *Biblical Repository* and of the *Bibliotheca Sacra*, which through his judicious direction and the contributions of his own pen, became the first Theological Quarterlies in the English language. His articles in these periodicals are among the most solid and useful productions of the Theological Press. The time would fail us to give a complete account of his writings; they all have the character of great excellency. His *Harmony of the Gospels* is an advance on all previous works of its class, and his *Greek and English Lexicon of the New Testament* is a treasure of which the best biblical scholars alone can have a just estimation. No English author has produced a book on the same subject of equal merit. But the chief product of his literary labor is his *Biblical Researches*. Twice he traveled through Palestine to make investigation into the most interesting sites and localities of that sacred land. No one was better gifted for that specific work, and the results of his exact and thorough explorations he has given to the public in four massive volumes, which the learning of Germany has termed his *palmarum opus*, and which the Royal Geographical Society of England has honored with a formal testimonial* of their sense of its rare merit. They have placed him at the head of all men in the department of Biblical Topography.

His declining health prevented him from completing two other works, for which he had long been preparing himself: a Commentary on the most difficult passages of Scripture, and a Biblical Geography. In the accomplishment of the latter he had been diligently occupied, and had made very good progress when disease arrested him. For both these tasks he had peculiar abilities. He had been for many years an exact expositor of Scripture in his Seminary Lectures, and by the consent of the learned his qualifications for a work on Sacred Geography were superior to those of any other man.

For Dr. Robinson's very eminent usefulness an excellent foundation was laid, not only in his natural talents and early discipline, but in the advantages which he most thoroughly improved of long residences in Europe, (four years at one time and three at another,) besides repeated

* A gold medal, beautifully executed.

shorter visits, and intercourse with the German Universities and the first scholars of the age. His valuable life was the result of the combination of gifts of nature and grace, of excellent opportunity, and of the most faithful and unintermitted self-culture.

He was inclined by nature and by a strong and cherished preference to regard in all his labors the useful and solid rather than the speculative. The strongest feature of his natural character was a sound, masculine, penetrating, and not easily shaken judgment. He had no taste for the tenuities of metaphysics or the nice distinctions and subtleties of theological and scholastic polemics; he seized the strong points of a subject, and by the masterly presentation and establishment of these, he reached just substantive results, altogether uninterfered with by speculative niceties. No one's observation was more searching, minute, and accurate; he looked at every thing in its bearing on the true, the useful, the good; he surveyed most exactly every thing of real importance in the field which his mind was to traverse, instinctively rejecting what was of no consequence to his object, and making the best use of every thing which properly belonged to it. In controversy he kept within his own department, and there he was triumphant. His aim was not victory, but truth; his opponents always found him candid and honorable, but they also found him at home, and I know not that they ever prevailed against him.

The peculiarities of his mind now indicated admirably fitted him for his position as a teacher in the highest spheres of knowledge. His instructions were characterized by solidity, strength, thoroughness, fixity, and were given in such a manner as to root and establish the truth unshakably and forever in the minds of his pupils. Among the essential gifts of our Lord he belonged to the class designated TEACHERS.

Dr. Robinson was of special value to our school, not only as a highly gifted teacher; he was a disciplinarian also, and one, by his natural character and by long experience, especially adapted to the peculiarities of students in a theological seminary. More than we can tell has our institution been blessed by his strong common sense, his knowledge of human nature, his firm resolution, his exemplary punctuality and faithfulness in the administrative department of our affairs. His standard of religious character was high, and the bearing of his example and influence, as well as of his teaching, was always on the side of the most severely conscientious and spiritual mode of life. He urged on the students unreserved self-consecration to the work in which their days were to be spent; he kept before them the claims of Foreign Missions on candidates for the ministry, and it was his earnest desire, often repeated in his public prayers and addresses, that the institution should be, as by the blessing of God it has in fact been, in an eminent degree a missionary school.

The life of Dr. Robinson, from the date of his public profession of religion, was devoted to Christ. His piety was not severe or illiberal, neither was he free in expressing his own religious feelings, but he was a spiritual Christian. Close and varied acquaintance with him for many years in religious relations, impressed me more and more with the rectitude of his character, and the elevation and purity of his religious life. As the last end of all his intellectual aspirations, pursuits, and attainments, he sought the honor of Him who bore the cross for us all. His studies, his travels, his books, his instructions, redounded indeed to his own fame; but his fame, with his heart and his all, he offered on the altar of loyalty to his Saviour. He was conversant with circles of the highest culture. The learned, the scientific, the princes of wisdom, the giants of intellectual strength, were his acquaintances and friends, but he entered in their company in the character of an evangelical Christian. They could not but recognize in him their equal, but there was nothing in his intercourse with them to prevent their recognizing in him a spiritual believer in the gospel. He was never untrue to himself as an avowed Christian. They might have discovered, if they had wished to know, that after all there

was in his estimation no honor to be compared to that of rendering supreme honor to the Son of God. He would not, by any violation of either Christian or natural decorum, cause his good to be evil spoken of, but he was everywhere and among all men a witness for spiritual Christianity, which, if it were at any time assailed, he was prepared and able to defend against all that learning, or science, or wit, or criticism, could advance. With all his rare abilities and accomplishments, with all his honors and renown, he was in society, whether in the high or humble classes, what he was in his lectures, in his books, in his confidential friendships, the openly committed and confessed disciple and servant of Christ. It was, in his view, the greatest of distinctions, to be reproached, if needs be, for the defence of the gospel; he could crave, he could conceive of, no higher privilege; he appreciated the honor which cometh from man; he prized and sought for himself the advantages of knowledge and culture more than all riches; but the least measure of spiritual excellence, the least service that could be rendered to Christ or his church, stood in his view, above all that the world has to offer to human desire.

It is in his public relations that we have been regarding this eminent man. What he was in his intimate friendships the world could not know from their acquaintance with him in his official position and in his writings. He found in his family unusual sympathies with himself, as a man of letters and intellectual pursuits. His wife, herself distinguished by her talents and literary works, was entirely competent to take the liveliest interest in his learned labors, and the demands of her most affectionate and sympathizing nature met with a full response from him, who, with all his robust and masculine traits, was a man of peculiar tenderness of feeling. He had a minute concern in whatever interested his children, and the atmosphere of his family was eminently one of refinement and love.

ASA D. SMITH, D.D., spoke of him as follows:—"I have been requested, as Chairman of the Executive Committee of the Union Theological Seminary, to offer, at this point, a few remarks. I will not detain the audience long. Were I to consult my own feelings, my utterance would be merely personal, and not in any sense official. If, as a Roman moralist has said, our teachers are our PARENTS, in a higher sense than that of nature, with what tenderness of emotion must we gather around their bier. So of our teachers in all good science, but especially in the highest of all knowledges. One of my first instructors in Biblical literature, he who introduced me to its fair fields and its precious fruit, lies in the coffin before me. It seems but as yesterday that, with others now present, I sat at his feet in Andover Theological Seminary. Highly favored were we then. When to the broad and enthusiastic scholarship, and the magnetic personal influence of Professor Stuart, was added the patient, persevering, discriminating, almost infallible accuracy of him whom we now mourn, we felt that as to helps in our course there was little to be desired. When on any point of philology, Professor Robinson gave us his deliberate judgment, it was to us as near as human dictum could be, the end of all controversy. And the confidence we then felt in him did but foreshadow the estimate, in subsequent years, of the whole theological world.

"He *was* my teacher, I said. He has been ever my teacher. I have rejoiced continually, with a multitude of my ministerial brethren, in the aids he has furnished to the study and the exposition of the word of God. One of the most honored pastors of our city said to me this morning: 'Robinson's Lexicon of the New Testament is worth more to me, in the investigation of the sacred text, than all the commentators.' I recall, in this connection, an interview with him, not long since, which proved my last. Though he was very feeble, I did not look then for so speedy a close of his labors. Yet I thought I saw in him a tinge of sadness—not of discontent or of murmuring—at the apprehension that he

would be unable to finish certain works which he had undertaken. Using the freedom of a former pupil and friend, I spoke to him of the good which the Master had enabled him to do. 'You have reason for gratitude,' I said, 'that you are constantly helping so large a number of ministers all over the world, in their preparation for the pulpit—that every Sabbath day you are preaching through them.' He was evidently comforted by the thought. He had a joy like that of Paul when he exclaimed, 'I have fought a good fight; I have finished my course.'

"Yet the very memory of what he has accomplished—and especially of what he *was* when he left us—does but deepen our sense of bereavement. When a young professor or minister dies, just as a bright future is opening before him, we sorrow chiefly in view of what we trusted he would have done. It is but the unfolding bud that death crushes. In the decease of our venerated friend, it is the ripe golden cluster that is torn from us. But for insidious disease, he might have labored on in the fulness of his mental strength for another decade of years. With what achievements of mature Christian scholarship would such a period have been filled!

"Ah me—that by so frail and feeble thread
Our life is holden—that not life alone,
But all that life has won,
May in an hour be gathered to the dead;

* * * * *

That all may cease together—and the tree
Reared to its height by many a slow degree,
And by the dews, the sunshine, and the showers
Of many springs, an instant may lay low,
With all its living towers,
And all the fruit mature of growth and slow,
Which on the trees of wisdom leisurely must grow.'

"But I speak as a Director of the Seminary, and in some sense in the name of the Board. No words of mine, I am sure, could adequately express their sorrowful conviction of the loss we have sustained. So intimately associated has he been with us for so many years, so deep has been his sympathy, and so ready his co-operation with all our efforts for the welfare of this beloved institution; so identified with it, such a tower of strength to it have been his name and his fame; so ably and faithfully has he occupied the chair of instruction to which we rejoiced to call him, that we cannot but gather with burdened hearts around his lifeless form. Alas! for the great vacancy that God has made. But while we grieve for ourselves, we will not mourn for him. He has gone to his rest, and to his fitting reward. He who so carefully surveyed and studied Jerusalem below, now treads the streets of the heavenly city. He who with curious and loving eyes traced his Master's footsteps on earth, now gazes on his face in glory. We will not murmur, but only beg of him who gave, and who hath taken away, that he would, in due time, repair the breach at which our tears flow to-day."

ROBINSON, RALPH—The son of Eliab and Lucy Robinson, was born in Scotland, Windham County, Connecticut, March 12, 1780. He was a descendant of Rev. John Robinson, (part of whose church came over in the Mayflower), pastor of the Leyden-Plymouth Church, four generations only intervening, viz.: Isaac, Peter, Peter, and Eliab. Mr. Peter Robinson and Peter, Jr., with the other children, removed to Norwich and Barnstable, Mass., about 1700, and soon after to Scotland, Ct., and were among the original members of that church at its organization, in 1735.

Rev. JOHN REID, of New Haven, New York, preached his funeral sermon, from which the following is taken:

Mr. Eliab Robinson and family removed to Dorset, Vermont, where Ralph spent the earlier part of his life in the labors of agriculture. In his twenty-third year he became a Christian; and at the age of twenty-four he began to study for the ministry. He was privileged to prepare for college under the care of Rev. Dr. William Jackson, of Dorset, Vt., a distinguished leader in the cause of ministerial education. He entered Middlebury College in the year 1805, one year in advance, and graduated 1808. He studied theology with Rev. Holland Weeks, of Pittsford, Vt., it being the custom at that time to study with private ministers, theological seminaries having not as yet become common. In February, 1809, he was licensed to preach the Gospel by the Rutland Association of Vermont; and, for about a year, he acted as home missionary, preaching in Malone, New York, and in two or three towns in the State of Vermont. On November 7, 1810, he was ordained, and installed as pastor of two churches, viz.: the Congregational Church in Granville, and the First Congregational Church in Hartford, New York. He preached for these two churches twelve years and a half. He was married to Miss Anna Weeks of Salisbury, Vt., November 21, 1810. In May, 1822, he was settled as pastor of the Congregational Church, Marshal, Oneida County, where he remained five years. He came to New Haven 1828, and preached to this church two years, supplying the church at Mexicoville a part of this time. He then received a call to Pulaski, going there in 1830, and staying with that people sixteen years. Returning to New Haven, 1846, he supplied this church for seven years. After this, he went to the church in East Mexico, in 1854, and was there four years. Then he spent one year in preaching for the Presbyterian Church in Constantia. Thus we have fifty years of uninterrupted ministerial labor; a life itself, which, from its nature, must have made a mark for eternity on hundreds of souls. The following items we learn as to the saving results of all this labor.

When Mr. Robinson was a missionary, there was a revival of religion, during the continuance of which a number of persons were converted. Thus God blessed and encouraged him at the commencement of his ministry. Also during his first pastorate there were revivals in 1814, 1816, and 1821. At Marshal there was a revival, and several persons united with the church. At Pulaski a work of grace commenced in 1831, which continued through the summer; and in 1832-3, there were additions to the church. In 1840, there was a revival which spread throughout the town, resulting in the conversion of many souls; eighty persons came forward and made a public profession of religion on one Sabbath. At New Haven it is known that there were several hopeful conversions. It is well to note, also, that as far back as 1828 or 29, he commenced the work of temperance in this place; it being the first movement of the kind in this part of the country. Equally it should be noted, that he was influential in banishing strong drink from the ministerial association with which he was at first connected. Of the individuals who were led to Christ under the preaching of father Robinson, some have become preachers of the Gospel, and are to-day announcing the glad tidings of salvation to the lost and perishing.

Yet such items as these give but a faint conception of a half century of spiritual effort, which in the totality of its influence must have reached the head and heart of many an unremembered man, and must have entered into the moral life of souls that have left no note behind. A faithful minister is both a power and a presence in a community; waking up latent energies by his touch; spreading a healthy atmosphere wherever he goes; at the same time causing an influence to steal around diverse and varied minds, not the less mighty in that it works its way through many a hidden channel unconsciously. Indeed, the whole work of the Christian ministry, when rightly attended to, is the most intensely spiritual and soul-like of any work in existence. In fact, it is not so much a

work, as an outgrowth of spiritual life. A sermon that is worthy of the name, is to a very great extent an expression of the individual consciousness, having running through it the very life-blood of the soul. The discourses which our aged friend and father preached during a cycle of fifty years form a kind of breathing portraiture of his inward being, marking and measuring also the stages of progress through which he passed in that period of time. And, then, when you think of the nameless duties done aside from preaching, along with the anxieties felt, the sighs ascending from the soul like wordless supplications, the groans of the spirit like the moan of night-winds in a storm, the rush of working emotion seeming never to tire, the feeling of profound concern, the gladness connected with good, the sorrow connected with evil, the uprising of prayer to God, and the going out of an eternal love—you only have hints of a sphere of life the most peculiar, yet to a very great extent unnoticed and unknown by common minds.

But, without attempting to express with any degree of correctness the official life of our respected friend, let us take a glance at that theology which was to him a power, and then at that character which grew up as the result of it.

In the first place, notice his *theology*. His theology was essentially Calvinistic. It was, for substance, that form of doctrine which fixed and filled the souls of men during the times of the great Reformation. It was in fact the theology of Augustine modified somewhat; or, rather, the theology of Paul—that is, the theology of the Eternal Spirit. It was that sublime system of truth which gave tone and vigor to the Puritans; that system of truth which has made New England what it is to-day; which has made Scotland what it is also. The type of doctrine which father Robinson adopted was, in the main, what is commonly called New England theology. It was not that of Hopkins, neither was it that of Emmons, although it is quite clear that these writers had an influence upon his manner of thinking. Any one who knew Mr. Robinson could see that the divine efficiency of the one writer, and the unconditional submission of the other, had really touched his mind. The sovereignty of God, however, was the leading thought and theme of his theological system. This was the ocean from which the rivers came, and towards which they returned again. God was his central idea, the glory of God his chief thought. Creation now and creation for ever can never be anything more nor anything less than the manifestation of the divine glory. The Divine Being has a plan; and the whole march and movement of universal nature, the on-going of spirits and of men, of beast and insect, are all sweeping their circles smaller or larger as marked out in the scheme of the Most High God. There is no change or contingency throughout the realms of the sovereign intelligence; but in the strictest sense of the word a system, whose every turn and tendency, every wave and breeze, are just as certain as the certain hours of heaven.

As to his learning, it may be termed professional, rather than comprehensive and scientific. Since the time he was licensed to preach the Gospel there has been great progress in the physical sciences, in metaphysical and moral philosophy, in history and the philosophy of history, in antiquarian researches; and a very marked progress is manifest in the whole range of what may be called Biblical studies, the minister of the present day having quite an advantage, if he will but use it, over those of a former period. We have very complete Greek and Hebrew lexicons of the Bible, a higher class of exegetical works than formerly, a new class of works on the Christian evidences introducing new lines of thought from new fields to meet the ever varying phases of modern unbelief. Yet as it respects theology proper, it is doubtful whether that has made any progress; so that our reverend and deceased friend had the divine philosophy to fill his soul; and in the exposition of which he labored till he died. "Because the preacher was wise, he still taught the people know-

ledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth."

The last days of this aged man were those of one who had finished his work, and was waiting the coming of the Master to lead him home. Indeed, he had worked at his post almost up to the time when he was laid upon his sick and dying bed. The last sermons he preached were listened to by the Congregational Church in Mexico, on February 8, 1863, and his first sermon was preached February 1, 1809, making a period of fifty-four years. He had been in the habit also for a year of visiting sixty-seven families each month for the purpose of tract distribution; a work in which he found great pleasure. Then he usually taught a Bible-class on the Sabbath. He was a regular attendant upon all the meetings of the church. As a scholar also he took his place in the Bible-class of the pastor, which was held every Friday evening; and none were so attentive and so regular as he was. Thus it may be said, that he died with his armor on.

All found it pleasant and profitable to visit him during his short sickness. His peacefulness and serenity preached a sermon, even though not a word was uttered. He had unshaken faith in Christ. His hope was clear, not lost in clouds; and a quiet joy possessed his spirit. Sabbath before last it was our privilege to administer to him the ordinance of the Lord's Supper. The hymns—"Rock of ages cleft for me," and "Jesus lover of my soul"—were sung. In the midst of the exercises he broke out with the exclamation, "Grace, grace, grace from the foundation to the topstone." At the close of the services, he was asked if he would not like to say a word to those present. He remarked, "I have been contemplating to-day the plan of salvation. The plan of salvation is so wonderful—it is the wonder of angels. I would say to every one of you, press on in the straight and narrow way that leads to eternal life. Trust in Christ alone for salvation. In every duty in your several relations be faithful. Take God's word for your guide. Be faithful unto death, and the Lord will give you a crown of life. Amen." He lived along, becoming weaker and weaker as each day came and disappeared. He seemed to have not much pain, and his soul was at rest. We could point to him and say, "Mark the perfect man, and behold the upright: for the end of that man is peace." For a number of hours before he died, he ceased to speak. The tread of people across the floor arrested not his attention, and the loudest voice sounded in his ear brought back no answer. As one sleeps, and in his sleep dreams, so he went away. Early on Thursday morning, May 14, 1863, he died. He died at the advanced age of eighty-three years, two months and two days. He leaves behind him a widow of four-score. Three children, sons with families, are living. Three children have died, each with a good hope of eternal life.

The journey of a man we failed not to respect is ended, and he has reached his home. He has finished his work and fought his battle, and now he "wears a crown of glory that fadeth not away." He shall be missed for many days to come. Let us all profit by his pure life and peaceful death.

The following is from a memoir of Mr. Robinson, published in the July (1863) number of that most excellent journal *The Congregational Quarterly*, of Boston, Mass. It will be observed that Mr. Robinson, though a member of Oswego Presbytery, was also connected with the Congregationalists.

"Mr. Eliab Robinson with his family removed to Dorset, Vt., when Ralph was a child, where he fitted for college (after the age of twenty-three) with his pastor, William Jackson, D.D., paying his board and tuition by his labor. He was aided by the first Education Society which was organized by Dr. Jackson, and graduated at Middlebury College, Vt., in 1808. He was an intelligent and earnest preacher and defender of

the New England or Edwardian Theology, somewhat modified by Hopkins and Emmons; and was a pioneer in temperance, anti-slavery, and anti-tobacco reform: a consistent promoter of the cause of Christian benevolence, making his children honorary members of missionary and Bible societies, and he was a firm friend of revivals, while he exercised great caution to avoid the excesses of measures of doubtful expediency. He was blessed with revivals under his ministry, receiving eighty members to his church in one revival. He was unable to preach only one or two Sabbaths during his long ministry until his last sickness.

Rev. JOHN N. HUBBARD, of Hannibal, New York, writes of him as follows: "His death I cannot regard as an occasion of sadness. His life was made luminous by the Saviour's presence, whose grace was made apparent in his bright example, and his passing away seems like a bright star whose setting under a cloudless sky is only a forerunner of a brighter and more resplendent rising."

"He preached his half century sermon in July 1859, and then retired from the active ministry, though continuing to preach occasionally, and to teach a Bible-class, and take part in religious meetings till six weeks before his death. With his very worthy and excellent wife, Anna Weeks Robinson, a native of Litchfield, Connecticut, he celebrated their Golden Wedding, November 21, 1860. She survives him with three sons, two of whom are in the ministry in Connecticut and New York."

ROSENKRANS, JOSEPH—The son of Levi and Mary (Hankison) Rosenkrans, was born in Wallpack, N. J., November 13, 1812.

He was educated at Amherst College, Mass., and Union College, Schenectady, New York. He studied theology in the Union Seminary, New York City, and was ordained by New York Third Presbytery, in 1842, and ordained by the same presbytery at the same time as pastor of the church in Bethlehem, New York. He subsequently preached for the churches of Newport, Martinsburg, Romulus, and Onondaga Valley, N. Y., where he was laboring as Stated Supply at the time of his death.

He had been suffering for some time with a cancer, of which he died June 19, 1863.

He married Miss Eliza Thomson, of New York City, who, with four children, survives him.

Rev. H. P. BOGUE, of Syracuse, New York, writes of him as follows:

He was a man of very well balanced mind. Orthodox, faithful to every trust, industrious, a fair scholar, a good preacher, though not an orator: kind, affectionate, and indulgent as a husband, judicious as a parent, and highly exemplary as a neighbor and citizen. His character was irreproachable. He died at his home in Onondaga Valley, New York, respected and beloved.

He was a brother of the late Rev. Cyrus E. Rosenkrans, whose memoir is published in *The Presbyterian Historical Almanac* for 1862, page 195.

SMITH, D.D., ALBERT—The son of Harry and Phœbe (Henderson) Smith, was born in Milton, Vermont, February 17, 1804. After leaving school, till he was twenty-one, he was engaged in a store in Vergennes. He then went to New York, with a view of engaging in the mercantile business as a pursuit for life. But finding no satisfactory opening, he went to Hartford, Connecticut, where he commenced a course of study preparatory to entering upon the profession of the law. During that winter (1826-27) he experienced a change of heart, which also brought a change in his views of life, and led him to turn his attention to the ministry.

From that time, with a view of qualifying himself for college, he spent several years in teaching, till he entered Middlebury College, Vt., in 1829, at which institution he graduated in 1831. In 1835, he graduated also at Andover Theological Seminary, and in 1836, having been licensed by Andover Congregational Association, he was ordained by the Congregational Council, and settled as pastor of the Congregational Church at Williamstown, Massachusetts. Here he remained some three years, when, in 1839, he was called to the Professorship of Languages in Marshall College at Mercersburg, Pa. Thence, in 1841, he was called to the chair of Rhetoric and Oratory in his Alma Mater at Middlebury, Vermont.

In 1845, he returned to the work of the ministry, and was settled as pastor of the church in Vernon, Connecticut, where he remained, till compelled by his declining health, to remove to the West in 1854. He spent the winter of 1854-5 in Peru, Ind., in supplying the church there. The ensuing summer he spent in Duquoin, in the southern part of the State of Illinois, in the service of the Home Missionary Society. And in the fall of that year he was settled at Monticello, Illinois, where he died April 24, 1863, of ossification of the heart.

His funeral sermon was preached by Rev. Daniel Read, LL.D., Professor in the (Baptist) Shurtleff College at Upper Alton, Ill.

Dr. Smith was a man of uncommon intellectual power. With a mind highly disciplined and accustomed to close logical reasoning; and stored with varied and extensive knowledge,—his sermons, while eminently evangelical, were rich in matter, and conclusive in argument. By some they were sometimes regarded as too profound, if not incomprehensible. But to the cultivated mind, they were rich and instructive.

He was a man of system and method, everything had its time and place, and it was sure to be attended to. By reason of this, the church under his ministrations, was brought up to a higher degree of efficiency, especially in regard to its benevolent operations, than ever before. He regarded the church as the great instrument by which this rebellious world is to be brought back to its allegiance to God; and each particular church as a corps of laborers whose especial business it is to make aggressive movements towards the conquest of this world to Jesus Christ. Hence, he took much pains to keep his people enlightened in reference to the missionary and other benevolent movements of the age, to stimulate them to an enlightened zeal in the work.

During the six or seven years of his pastorate at Monticello, his health was almost uniformly feeble, in consequence of which he was not able to be so much with his people as was desirable. But, if any were sick or afflicted, he was sure always to be near them, ministering the consolations of the Gospel which he was eminently qualified to do.

As a husband and father, he was faithful, judicious, tender, and affectionate. The greatest struggle he had in his last hour was to part with his family. He said to the writer of this notice, that they were his only source of anxiety.

As a companion and friend, he was always genial and sincere—in prosperity, a monitor; and in adversity, a tender, sympathizing, and wise counselor.

He took a very deep interest in the momentous struggle, through which our country is now passing. And although it has assumed a magnitude far surpassing what he at first anticipated, he has never faltered in his confidence of the ultimate success of Liberty and Union for our whole country. For this he often prayed.

Dr. Smith was married to Miss Sarah Stoddard of Northampton, Mass., a sister of the well-known missionary Rev. D. T. Stoddard. She, with two sons, survive. He was brother to Henry Smith, D.D., and step-son to Joel H. Linsley, D.D., each of whom has been a President of Marietta College.

Mr. Smith received the degree of Doctor of Divinity from Shurtleff College, in 1860.

Rev. DAVID DIMOND, of Brighton, Illinois, speaks of him as follows:—
 “Dr. Smith was a man of active and penetrating mind; of warm and generous sensibility; of affable and attractive manners; of ardent piety; and a pattern and example in the ministry. He was an accurate and eloquent writer; an acute and profound theologian; a man of originality, erudition and culture. The matter of his sermons was addressed to the discerning few rather than the thoughtless many, and his delivery lively and engaging. He was a wise, faithful, and affectionate pastor, parent, and friend, and a thoroughly good man.”

SNYDER, PETER—The son of Peter P. and Christiana Snyder, was born in Schoharie, New York, October 18, 1814. He was educated at Williams College, Williamstown, Mass., and Union College, Schenectady, New York, remaining three years at Union, where he was graduated in 1836. He studied Theology one year at the Princeton Seminary, New Jersey, and two years at Union Seminary, New York City. He was licensed by New York Third Presbytery, in 1839, and in 1840 he was ordained by Rockaway Presbytery, and labored as stated supply at Whippany, New Jersey, where he remained nearly two years; then at New Rochelle, N. Y., for the same period; then at Cairo, Greene County, N. Y.; and the remainder of his ministerial service, sixteen years, as pastor at Watertown, N. Y., where he died after a brief illness of congestion of the lungs, December 13, 1863.

He married Miss Marcia M. Perfield. They had five children, three of whom survive him.

Rev. WILLIAM E. KNOX, of Rome, N. Y., speaks of him as follows:—
 “Mr. Snyder was in many respects a remarkable man, and his decease demands something more of those on whom is devolved the office of giving this affecting intelligence to the religious public, than a mere formal announcement. Born nearly blind, a surgical operation in his youth so far relieved his visual defect that he was able to read with the aid of powerful lenses magnifying the page so as to bring a word or two into view at a time. His eyes never served him in the use of the pen, nor could he discern the features of the human countenance. He was nevertheless quick to recognize his acquaintances, and moved about among his congregation with the utmost facility.

“He was a thorough scholar, with a special aptitude for studies in Moral Science, and the higher Metaphysics. His reading was extensive and his memory retentive. Few men were better versed in the current literature and news, and none more devoted heart and soul to the moral, religious, educational, and patriotic movements of the day.

“Never using his own or another's pen in preparing for the pulpit, his discourses were always systematic, well digested, and instructive, thoroughly evangelical, and animated by the evident purpose of benefiting his hearers. No occasion that justly claimed his services ever found him unready. He was as much at home on the platform as in the pulpit, and his logical and rhetorical capabilities did no discredit to any emergency. When a few years ago, during an exciting canvass, Gov. Horatio Seymour, of New York, addressed the citizens of Watertown on the issues of the day, the Maine Law question being the most prominent, Mr. Snyder was one of his most appreciative listeners, and was immediately afterwards announced for a reply. His known ability drew as large an audience to the public Hall as had greeted his distinguished opponent, and the masterly way in which he dissected the Gubernatorial essay, and laid bare its sophisms, more than satisfied his hearers, and is among the things that Jefferson County, New York, temperance men like to tell of to this day.

“Mr. Snyder was a faithful and successful pastor, and in this particu-

lar (where so many of his brethren fail) he was not a whit behind his reputation as a preacher and speaker. So active were his habits that his own congregation could not bound his labors. The whole village, indeed the country, was his parish. He became a minister to all who had no other; there was no poor family that did not count him a friend, and far and wide was he sent for to preach funeral sermons, to deliver Dedication discourses, to make Sabbath-school, Temperance, and other addresses, his motto being, 'The man and occasion that want me are the ones that I want.' He was a regular attendant at ecclesiastical meetings, counting it as marked an inconsistency in ministers to be absent from these gatherings as in church members to be absent from the weekly prayer-meeting. He was a frequent delegate from Utica Synod to the Black River Conference, and the writer has often heard the Methodist brethren refer to the interest his appearance and earnest salutations excited, and the demands sure to be made upon him for addresses on Missionary topics and speeches to the children. Though a thorough Calvinist, and strongly attached to his own church, he carried within his slender frame a soul of liberality and charity too large to be confined to denominational boundaries. His optical infirmity and delicate physical organization doubtless aided his fine intellectual and moral qualities in securing for him so marked a personal interest throughout the community in which he lived and moved. It is presumed he never had an enemy. Though a man of positive and clearly defined views on all subjects, and firm as a rock where principle was concerned, yet such was his guilelessness of manner, his transparent goodness and integrity, that it seemed as impossible for him to give as to take offence. He was manifestly the friend of all, and all the community were his friends.

"His last work, and that which contributed to exhaust his strength, ever overtaxed by his self-denying labors, was that of providing a new house of worship for his congregation. It is matter of gratitude that he was spared to see this undertaking put beyond the reach of hazard, as it is doubtful whether, under the circumstances, any other person could have prosecuted it to a successful result. May the church edifice, whose foundations are already laid on Stone Street, long stand his fitting memorial.

"His end was worthy of his life. Conscious to the last moment, he waited the summons to depart in perfect composure and assurance. He was, he said, 'about to enter upon employments for which he hoped he was adapted.' When asked if he had any request to make, he replied, that 'his entire work was done; he had none to make.'"

WHITING, FRANCIS L.—The son of John and Ruth (Lane) Whiting, was born at Littleton, Mass., April 28, 1777. He was educated at Dartmouth College, Hanover, N. H., and studied Theology with Rev. Dr. Jedediah Morse, of Charlestown, Mass. He was licensed by a Congregational Association, and ordained in 1809. He commenced his labors at Fribourg, Maine. He subsequently became a member of the Presbyterian Church, and was connected with Chemung Presbytery. He resided for some time at Big Flats, N. Y., where he died of the decay of his vital powers, October 16, 1863.

Rev. FORDYCE HARRINGTON, of Big Flats, N. Y., speaks of him thus: "I was not acquainted with Rev. Mr. Whiting till after his public ministry had ceased, and cannot speak of him as a preacher. His intellectual powers remained strong and vigorous to the last. He was calm and dignified in his manners, sound in his doctrinal views, was deeply interested in the welfare of the Church and the perpetuating of this great Republic entire. He was an honor to religion, an ornament to the ministry, one worthy of an honorable place among the modern patriarchs."

WOODBRIDGE, D. D., TIMOTHY—Was born in Stockbridge, Mass., November 24, 1784. His maternal grandfather was the first President Edwards, and his paternal ancestry embraced a long line of venerable ministers, reaching back to the very early settlement of New England. After being prepared for college by the Rev. Ammi R. Robbins, of Norfolk, Conn., he entered Williams College, in 1799. In the course of his sophomore year, he lost the sight first of one eye, and then of the other, and the remainder of his life was passed in total darkness. In consequence of this calamity he left college, but without any intention of passing an inactive or useless life. He was for some time engaged in the study of the Law in his brother's office, at Stockbridge, but having at length, as he believed, experienced a radical change of character, he resolved to abandon the Law, and devote himself to the ministry. Accordingly, in 1809, he became connected, as a student, with the then new Theological Institution at Andover, and in due time was regularly licensed to preach the gospel. His first efforts in the pulpit attracted great attention, and, when viewed in connection with his blindness, were considered very remarkable. He accepted an invitation to preach at Green River, Columbia County, N. Y., in 1816, and two years later was formally set apart as the pastor of that church. Here he continued, laboring with great zeal and diligence, twenty-six years; and during this time he had the pleasure to witness, in connection with his labors, several powerful revivals of religion. In 1842 he accepted a call from the church in Spencertown, where he remained, devoted successfully to his work, till 1851, when he resigned his pastoral-charge. Since that time he has been living in comparative retirement, preaching occasionally, giving important aid to the cause of Education, and ready to lend a helping hand to every good object that came within his reach. Though his energies have been perceptibly failing for the last year or two, he has continued more or less occupied, until he was suddenly attacked, a few days ago, with a disease which had scarcely begun to awaken serious apprehension before it had done its fatal work. His death was fully confirmatory of the evidence furnished by a long course of holy living, that for him "to depart" was "to be with Christ."

Dr. Woodbridge had an intellect of much more than common vigor, and a memory that held every thing that has deposited in it. Notwithstanding, his communication, by means of vision with the outer world was entirely cut off, and the ear had to do not only its own work, but that of the eye also, he had an amount of well-digested knowledge, on almost every subject, at his command, to which it would be difficult to find a parallel. He had remarkable facility of expression, as well as thought, and when excited would often pour forth a torrent of burning eloquence that would not only astonish but well-nigh electrify. He wrote (dictated) with the utmost readiness, and his sentences were as correct and graceful, and every way well-formed, as if they had been leisurely wrought out with his own pen. He was eminently cheerful and genial in his temper, and left no one in any doubt whether he spoke out of the fulness of his heart. His preaching was evangelical, earnest, impressive, and his fertile mind was a security against undue repetition. He took a deep interest in the cause of education, and at least one flourishing academy is indebted to him for its existence. He was a light to his generation, notwithstanding the unbroken midnight in which he lived. It may reasonably be doubted whether, as a "blind preacher," he had his equal since the days of Waddel.

A writer in *The Evangelist*, New York, writes of him thus:—"The life of Dr. Woodbridge was a success—not a failure. The friend and promoter of education, the academy in Spencertown and other institutions nourished by his care, are monuments of his wisdom, patience, and perseverance. The congregations to which he ministered shared at different times richly in the Divine favor, and many were added to the

Lord. His pulpit efforts when he was in vigor of manhood, even by the general testimony, were not only interesting and profitable, but, for a blind man, extraordinary. The order and manner of his service was like that of other men, and it was difficult for a stranger to believe that he was entirely blind. The Scriptures and hymns were given out correctly, as if read in the usual way. He seemed to desire to ignore his blindness—his usual salutations being, 'I am glad to see you,' 'I shall be happy to see you.' Those eyes, closed so long to earthly scenes, opened, as we trust, upon heavenly things, through the grace and in the presence of his Saviour, on the morning of the Sabbath, December 7. Resigned and cheerful to the last he made the arrangements for his funeral, spoke of his death as but a short separation from those he loved on earth, and was gathered to his fathers.

"A large concourse from far and near attended his funeral, on Thursday, the 11th. The sermon, at his own request, was by Rev. Dr. Sprague—Revs. Leavitt of Hudson, Powell of Canaan, and Pennel of West Stockbridge taking part in the exercises. Other clerical brethren were in attendance, both branches of the Presbyterian, the Reformed Dutch, Lutheran, and Congregational churches being represented. As to the sermon, it was the author's own—kind, fraternal, full—not redundant. *Nihil tetigit non ornavit*, and we hope to see from the same pen a fuller delineation of our deceased father, and hence I attempt no portraiture of him, who during his pleasant pilgrimage on earth walked in darkness as to bodily vision, and yet in the light as He is in the light, and now

—————"beholds the clearer light
Of an eternal day."

"Under the shadow of the village temple in which he preached, and in the graveyard

"Where the rude forefathers of the hamlet sleep,"

aye, and *will* sleep till awakened by the blare of the last trumpet, we laid him to his rest *not* 'from the field of his fame fresh and gory,' nor yet 'alone,' but with Him who is the Resurrection and the Life—there to sleep and rise when

"Tuba mirum spargens sonum,
Per sepulchra regionum,
Coget omnes ante thronum."

PERSONAL AND FINANCIAL STATISTICS (PER SYNODS) OF PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.)—REP. 1863.

SYNODS.		PRESBYTERIES.											Pas., S. S., Tea., Ed., Agt.		Without charge.		Total number of ministers.		Vacant churches.		Total number of churches.		Total number of communicants.		Amount given to GENERAL ASSEMBLY, and the num. of Ch's giving.		Amount given to DOMESTIC MISSIONS, and the num. of Ch's giving.		Amount given to FOREIGN MISSIONS, and the num. of Ch's giving.		Amount given to PUBLI- CATION, and the num. of Ch's giving.		Amount given to EDUCATION, and the num. of Churches giving.		Total Amount for all Causes.	
1	Albany.....	5	61	20	81	19	72	7,971	42	\$4,764	38	\$2,968	22	\$844	44	\$3,637	1	12,489																		
2	Alta California.....	5	20	1	21	4	16	571	3	183	3	100	3	.....	3	23	2	306																	
3	Cincinnati.....	4	48	9	57	14	52	3,598	31	3,990	17	1,861	18	1,083	15	798	3	7,996																		
4	Genesee.....	6	104	29	133	12	99	12,378	72	5,755	54	4,565	43	4,854	51	4,470	4	19,993																		
5	Geneva.....	6	72	36	108	31	91	8,904	73	4,723	47	2,580	37	3,719	46	2,003	5	11,453																		
6	Illinois.....	4	53	18	68	27	86	4,523	42	2,174	30	1,533	25	2,318	24	807	6	7,495																		
7	Indiana.....	4	36	6	42	12	61	3,461	50	1,461	23	1,735	23	1,570	10	558	7	5,512																		
8	Iowa.....	6	35	10	45	17	61	2,166	47	1,262	10	222	12	218	8	204	8	1,261																		
9	Michigan.....	9	71	25	96	24	107	8,513	85	4,321	52	2,486	55	1,769	49	1,820	9	9,898																		
10	Minnesota.....	3	18	6	24	6	21	628	11	32	7	133	3	143	3	82	10	539																		
11	Missouri.....	4	14	6	20	3	22	1,022	22	53	10	400	4	210	3	84	11	1,056																		
12	New York and N. Jersey.....	9	219	54	273	17	162	27,333	123	13,388	110	37,168	99	36,855	84	13,297	80	98,495																		
13	Ohio.....	4	37	19	56	21	69	4,736	50	1,900	31	1,626	32	1,429	27	1,312	13	6,250																		
14	Ontario.....	4	65	21	86	12	69	7,961	52	3,419	41	2,738	28	3,415	37	2,257	14	11,677																		
15	Pennsylvania.....	5	85	10	101	18	84	13,409	53	654	43	46,223	37	8,307	42	5,948	32	48,000																		
16	Peoria.....	6	57	33	90	25	71	4,887	46	2,423	27	1,994	16	832	20	1,664	16	7,906																		
17	Susquehanna.....	3	28	10	38	7	42	3,656	26	1,280	21	1,072	19	316	14	463	17	2,808																		
18	Utica.....	4	64	20	84	26	71	6,817	30	1,772	29	4,510	26	3,906	19	850	22	11,284																		
19	Walsh.....	4	31	7	38	17	54	2,613	43	129	15	557	13	679	19	710	12	2,684																		
20	Western Reserve.....	7	70	29	99	12	84	6,425	55	2,984	43	3,468	30	3,310	44	2,008	20	12,293																		
21	W. Pennsylvania.....	3	21	5	26	10	33	3,066	26	1,417	19	1,545	20	2,263	22	1,260	21	7,476																		
22	Wisconsin.....	3	21	9	30	9	27	1,224	1	66	19	418	13	138	15	217	10	1,020																		
	SYNODS.....	22	1,230	386	1,616	343	1,454	135,894	1,004	6,263	781	122,467	631	80,529	570	49,363	570	293,132																		

PERSONAL AND FINANCIAL STATISTICS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.)—REPORTED 1863.

PRESBYTERIES.	Pastors.	Stated Supplies.	For. Missionaries, Teachers, &c.	Without Charge.	Total number of Ministers.	Licentiates.	Candidates.	Churches with Pastors.	Stated Supplies.	Vacant Churches.	Churches reporting additions.	Total number of Churches.	Com'ts added on Examinations.	Com'ts added on Certificate.	Total number of Communicants.	Adults Baptized.	Infants Baptized.	Amount given for GENERAL ASSEMBLY, and num. of Ch's giving.	Amount given for DOMESTIC MISSIONS, and num. of Ch's giving.	Amount given for FOREIGN MISSIONS, and the number of Ch's giving.	Amount given for PUBLICATION and the number of Ch's giving.	Amount given for EDUCATION, and the number of Ch's giving.	TOTAL AMOUNT given for all Causes.	
	6	17	4	3	16	1	2	6	5	1	8	12	48	23	1724	16	31	4	6	6	8	7	\$2,660	
1 Albany.....	6	17	4	3	16	1	2	6	5	1	8	12	48	23	1724	16	31	4	6	8	7	\$198	1	
2 Akron.....	2	1	1	1	26	1	1	1	21	11	20	35	63	53	1028	14	57	79	15	15	17	17	288	2
3 Athens.....	1	1	1	1	12	3	1	1	11	5	8	17	32	12	852	11	31	14	30	6	6	12	288	3
4 Beavertown.....	1	1	1	1	14	1	1	1	1	3	7	14	22	31	765	17	11	39	6	3	5	5	104	4
5 Bloomington.....	1	1	1	1	10	3	3	1	1	4	9	14	22	35	608	8	23	39	6	3	4	18	350	5
6 Brooklyn.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
7 Buffalo.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
8 Brookville.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
9 Cayuga.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
10 Catskill.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
11 Cayuga.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
12 Cedar Valley.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
13 Chemung.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
14 Chemung.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
15 Chemung.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
16 Cincinnati.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
17 Cleveland.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
18 Coldwater.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
19 Columbia.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
20 Columbus.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
21 Cortland.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
22 Crawfordville.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
23 Dakota.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
24 Dayton.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
25 Delaware.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
26 Des Moines.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
27 Detroit.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
28 District of Columbia.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
29 Dubuque.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
30 Elyria.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
31 Erie.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
32 Fort Wayne.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
33 Fox River.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
34 Franklin.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
35 Galesburg.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
36 Genesee.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
37 Genesee Valley.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5
38 Geneva.....	3	10	4	3	20	3	7	1	1	1	6	9	73	252	2091	24	67	8	129	7	1	109	320	5

PRESBYTERIES.	Pastors.	Stated Supplies.	For. Missionaries, Teachers, &c.	Without Charge.	Total number of Ministers.	Licentiates.	Candidates.	Churches with Pastors.	Churches with Stated Supplies.	Vacant Churches.	Churches reporting additions.	Total number of Churches.	Com'n's added on Examinations.	Com'n's added on Certificate.	Total number of Communicants.	Adults Baptized.	Infants Baptized.	Amount given for GENERAL ASSEMBLY, and num. of Ch's giving.	Amount given for DOMESTIC MISSIONS, and num. of Ch's giving.	Amount given for FOREIGN MISSIONS, and the number of Ch's giving.	Amount given for EDUCATION, and the number of Ch's giving.	Amount given for PUBLICATION, and the number of Ch's giving.	TOTAL AMOUNT given for all Causes.		
																							\$.	..	
1 Grand River.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
2 Grand River Valley.....	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
3 Greencastle.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
4 Hamilton.....	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
5 Harrisburg.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
6 Hudson.....	10	3	3	3	10	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
7 Hudson.....	6	4	2	2	6	4	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
8 Illinois.....	4	6	3	3	4	6	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
9 Indianapolis.....	2	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
10 Iowa City.....	2	4	2	2	2	4	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
11 Ithaca.....	2	4	1	1	2	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
12 Kalamazoo.....	4	6	1	1	4	6	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
13 Kansas.....	4	4	3	3	4	4	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
14 Keokuk.....	1	3	3	3	1	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
15 Knox.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
16 Lake Superior.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
17 Lexington.....	2	5	2	2	2	5	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
18 Logansport.....	4	4	1	1	4	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
19 Long Island.....	3	12	2	2	3	12	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
20 Lyons.....	2	3	1	1	2	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
21 Madison.....	2	3	1	1	2	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
22 Marshall.....	2	3	1	1	2	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
23 Meadville.....	3	4	1	1	3	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
24 Milwaukee.....	2	7	1	1	2	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
25 Minnesota.....	3	4	1	1	3	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
26 Minnesota.....	3	4	1	1	3	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
27 Monroe.....	3	2	2	2	3	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
28 Montrose.....	11	12	4	4	11	12	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
29 Newark.....	22	4	16	16	22	4	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16
30 New York Third.....	19	7	21	21	19	7	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21
31 New York Fourth.....	11	5	17	17	11	5	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17
32 Niagara.....	4	11	5	5	4	11	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
33 North Missouri.....	2	1	1	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
34 North River.....	10	5	2	2	10	5	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
35 Onondaga.....	8	7	1	1	8	7	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
36 Ontario.....	9	4	1	1	9	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
37 Oswego.....	3	3	1	1	3	3	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
38 Oswego.....	2	9	1	1	2	9	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
39 Oswego.....	2	9	1	1	2	9	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

PERSONAL AND FINANCIAL STATISTICS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, (N. S.)—REPORTED 1863.

PRESBYTERIES	Pastors.	Stated Supplies.	For. Missionaries, Teachers, &c.	Without Charge.	Total number of Ministers.	Licentiate.	Candidates.	Churches with Pastors.	Stated Supplies.	Vacant Churches.	Churches reporting additions.	Total number of Churches.	Com'ts added on Examinations.	Com'ts added on Certificate.	Total number of Communicants.	Adults Baptized.	Infants Baptized.	Amount given for GENERAL ASSEMBLY, and numbr. of Ch's giving.	Amount given for DOMESTIC MISSIONS, and numbr. of Ch's giving.	Amount given for FOREIGN MISSIONS, and the number of Ch's giving.	Amount given for EDUCATION, and the number of Ch's giving.	Amount given for PUBLICATION, and the number of Ch's giving.	TOTAL AMOUNT given for all Causes.
1 Ottawa.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
2 Pataskala.....	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
3 Philadelphia 3d.....	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
4 Philadelphia 4th.....	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
5 Pittsburg.....	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
6 Portage.....	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
7 Ripley.....	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7
8 Rockaway.....	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
9 Rochester.....	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9
10 Saginaw.....	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
11 St. Joseph.....	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11
12 St. Lawrence.....	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12
13 St. Louis.....	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13
14 Salem.....	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14
15 San Francisco.....	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15
16 San Jose.....	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16
17 Schuyler.....	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17
18 Scotia.....	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18
19 Sierra Nevada.....	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19
20 Steubenville.....	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
21 Troy.....	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21
22 Troy.....	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22
23 Trumbull.....	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23
24 Utica.....	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24
25 Washesh.....	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25
26 Washetaun.....	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26
27 Watertown.....	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27
28 Wellsborough.....	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28
29 Wilmington.....	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29
30 Winona.....	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30
PRESBYTERIES...106	450	504	282	380	1016	162	191	435	682	337	844	1454	4744	4079	135394	1556	3191	1102	6293	779	122407	637	80,528
TOTALS...	450	504	282	380	1016	162	191	435	682	337	844	1454	4744	4079	135394	1556	3191	1102	6293	779	122407	637	80,528

History of the First Presbyterian Church, Philadelphia, Pa.

VERY little is known of the early history of the First Presbyterian Church in Philadelphia. The exact time of its organization is not known, nor are there any records of its early history extant. It has been usually regarded as the first organized Presbyterian Church in America, but some years ago Isaac Spence, Esq., of Snowhill, Md., discovered evidence of an older congregation, known as Rehoboth, on the eastern shore of Maryland.

The first pastor of this church was the Rev. Jedediah Andrews. He came from New England in the autumn of 1698. He was known as an independent minister, but was also denominated Presbyterian. The congregation was made up of the usual class of emigrants from England, Scotland, and Ireland. Under the influence of Mr. Andrews they were moulded into Presbyterianism, having early adopted that mode of church government. Mr. Andrews was raised and educated a congregationalist, according to the Cambridge platform, which admitted the office of Ruling Elder in the church.

How long before the year 1698 they had been associated for public worship, or whether they were then organized as a congregation or church, cannot now be determined. It is presumed, however, from the known characteristics of the race, that the Scotch and Irish, as well as the Independents from England in Philadelphia would seek an early organization for the purpose of public worship; and it is quite probable that they may have been formed into a society for that purpose several years before Mr. Andrews came among them.

The first house in which the congregation is known to have worshipped was located at the north-west corner of Second and Chestnut streets. It was in a store belonging to the Barbadoes' Company. They used this house, in connection with the Baptists, until they procured a lot on Market Street, where they erected a small house for worship. This was at the corner of Bank Street, between Second and Third streets. It was enlarged in 1729, about which time they adopted the Presbyterian form of government. The house was enlarged by the help of contributions received from Boston, Mass., and Mr. Andrews says it would not have been done without it. It continued to be the place of worship until 1793, when it was superseded by a more spacious and beautiful edifice erected partly on the old site. This building was at that time distinguished for its architectural proportions and beauty. The congregations worshipped here until 1821, when it was agreed to remove to their present location at the cor-

ner of Washington Square and Seventh Street. This removal was made in 1821.

The present edifice (in which THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES met in 1863) is of the Ionic order of architecture, and is one hundred and forty-five feet in length, including the portico, and seventy-five feet in width. The room for worship is eighty-five feet in length, seventy-one feet in width, and seats thirteen hundred persons. There is also a lecture-room, with a front gallery of seventy-one feet in length by thirty-two in width, extending across the front part of the building, and two large Sunday-school rooms, an infant school-room, and a room occupied by the pastor as his study.

The pastors of this church have been as follows:—

ANDREWS, JEDEDIAH—The son of Captain Thomas and Ruth Andrews, was born in Hingham, Mass., July 7, 1674. He was the youngest but one of ten children. His great grandfather, Thomas Andrews, who died in 1640, at a very advanced age, was one of the first settlers of that ancient town. His father, Captain Thomas Andrews, commanded a company in an expedition against Canada, and died in that service of small-pox. His widow survived him many years, dying in 1732, at the age of ninety-seven.

Jedediah Andrews was an alumnus of Harvard University, Cambridge, Mass., of the class of 1695. He came to Philadelphia three years after his graduation; with whom he studied Theology is not known. He continued in the pastoral office nearly fifty years until his death in 1747. Little is now known of his talents, or of his ministry, though we have good reason to believe he was highly successful. The congregation was obliged to enlarge their edifice for public worship during his ministry, and under his influence the Westminster Confession of Faith and the Presbyterian Form of Church Government were adopted by the scattered churches of our land, and the Presbyterian organization commenced. Mr. Andrews was undoubtedly a member of the first Presbytery, and was identified with the organization of the Presbyterian denomination in this country. But of his agency in this nothing is known, and there are no records that throw any light on the subject. He is not known to have published any thing of consequence.*

* The following letter, written by Mr. Andrews was sent to Mr. Samuel Hazard of Philadelphia, and published by him in *Hazard's Register of Pennsylvania*, vol. i., page 182. As this is a valuable and almost the only relic of the first pastor of the church, and sheds much light on the state of things in his time, it is given entire:—

“PHILADELPHIA, October 14, 1730.

“REVEREND SIR:—I received yours by Mr. Oliver; thank you for it, and take the distinct account you were pleased to give of your father, his affairs and family, as a token of respect, not doubting but the covenant blessings are entailed and secured to your family by covenant promises which are yea and amen in Christ Jesus.

“I suppose what you call Middleborough is the same that was called Plimton when I was in New England twenty-one years ago, and had occasion to be up in that part of the country on a visit to my brother who lives at Rochester, who is now the only brother I have left, having lost two desirable brothers about three years since. One died in August, at Hingham, and the other, we reckon, was lost at sea, in September, in the great storm that happened at that time; for he sailed

from Boston about three or four days before that storm and was never heard of since. My mother, an aged woman, lives at Hingham; she is about ninety-six, and has her sight restored perfectly for the last twenty-six years, and retains her understanding wonderfully, as I am informed. I am continually longing to come once more and see her before she dies, but the journey being long, and a multiplicity of business continually taking me up, I am doubtful whether I shall get the liberty to answer my desire.

“The help that was kindly afforded us from Boston was of singular use to us in enlarging our house, which would not, I think, have been done without it. It is now in a manner finished, and proves very favorable for enlarging our congregation. I heartily thank you for the present of your sermons, and having perused them think there was no need of excuses from hurry of business, &c. I rather admire how, in such a hurry, and so many avocations, they could be done so well, especially the Election Sermon, when your family was inoculated, which being a disputed practice, would, you know, have occasioned censure if they had not done well, and must necessarily cause more than ordinary concern at every

In 1735 the congregation secured the services of the Rev. SAMUEL HEMPHILL, as an assistant or colleague of Mr. Andrews.

unfavorable symptom. A nephew of mine, son to my eldest brother Thomas, died of the small-pox taken that way. He was apprentice to Doctor Bullfinch, a hopeful young man, about nineteen. His mother informs me he died in peace, declaring himself prepared and not afraid to die.

"Such a multitude of people coming in from Ireland of late years, our congregations are multiplied in this province [*i. e.*, Pennsylvania] to the number of fifteen or sixteen, which are all but two or three furnished with ministers, all Scotch and Irish but three or four. Besides divers new congregations that are forming by the *new comers*, we all call ourselves Presbyterians, none pretending to be called Congregationalists in this province. In the Jerseys there are some Congregational Assemblies; that is, some of the people are inclined that way; being originally of New England; yet they all submit to our Presbyteries readily enough and the ministers are all Presbyterians, though mostly from New England. There is, indeed, one congregation in the back part of Newark that don't join us, neither ministers nor people; but besides that all the rest do. There are in the Jerseys about a dozen congregations, but not all constantly supplied with preaching, though most of them are, and the rest getting into a settled way as fast as they can, and some new congregations growing up there also. There is, besides, in this province a vast number of Palatines [Germans] and they come in still every year.

"Those that come of late years are mostly Presbyterian, or, as they call themselves, *Reformed*—the Palatinate being about three-fifths of that sort of people. They did use to come to me for baptism for their children, and many have joined with us in the other sacrament. They never had a minister until about nine years ago, who is a bright young man and a fine scholar.

"He is at present absent, being gone to Holland to get money to build a church in the city; but they are scattered all over the country. Those that live in town are mostly a kind of Gibeonites, hewers of wood, &c. They are a diligent, sober, frugal people, rarely charged with any misdemeanor. Many of that class, who live in the country and have farms, by their industry and frugal way of living grow rich, for they can underlive the Britains, &c. The first comers of them were called Palatines, because they came last from that country, but are mostly Switzers, being drove from the Canton of Berne, for they are Baptists, and will not fight or swear. They do not shave their beards, and are many of them wealthy men, having got the best land in the province. They live sixty or seventy miles off, but come frequently to town with their wagons laden with skins, (which belong to the Indian traders,) butter, and flour, &c. There are many Lutherans and some Reformed mixed among them. In other parts of the country they are chiefly Reformed; so that I suppose the Presbyterian party are as numerous as the Quakers, or near it.

"There has lately come over a Palatine candidate of the ministry, who having applied to us at our Synod for ordination, it is left to three ministers to do it. He is an extraordinary person for sense and learning. We gave him a question to discuss about Justification, and he has answered it in a whole sheet of paper in a very notable manner. His name is John Peter Miller, and speaks Latin as readily as we do our vernacular tongue, and so does the other, Mr. Weis.

"The church party [*i. e.*, Episcopalian] will not grow much, except in the town, where there is a great congregation of them. There are some few congregations of them in the country. Though

there be so many sorts of religion going on we do not quarrel about it. We not only live peaceably, but seem to love one another. As to civil affairs, we have a charter granted by Mr. Penn, which is ample enough. The Assemblies are chosen yearly, (for we have one in the province and another in the territories,) and meet upon their own adjournments. The people choose the sheriffs and coroners; that is, two of a sort, out of which the Governor (who is Penn's Lieutenant) takes which he pleases.

"The Justices and Judges are put in by the Governor, in which matter he may use his own pleasure, but usually consults his Council. The Council has no part in the Legislature; that lies on the Representatives and Governor, but he still advises with his Council, which is of his own choice. Justice among us is usually administered impartially. The Government inclines to lenity rather than to severity.

"In this city we have a Mayor, twelve Aldermen, and twelve Common Councilmen. The Mayor is chosen annually; all the Aldermen are justices of the peace within the bounds of the city. The Mayor, some Aldermen sitting with him, holds court four times a year, and tries causes criminal, but not capital, that fall out in the city, and so fines, whips, and pillories as matters are. Our laws go both to the Proprietor and Crown for approbation. Two negatives at home some have thought a hardship. Though we have townships all over the country, yet the people do not make towns as in New England, but settle in a scattered way for convenience of farming, and the country grows mighty populous—plantations thick for one hundred miles back. The three lower counties, which make the territories, are mostly level lands, but the upper counties, which make that part which they call the province, are more uneven all over the country, and abundantly freer of stones than New England. There is not such abundance of barren land as in New England. Almost everywhere, if you get land, a plantation may be made, though there are barrens too. The land is light; that they call loam, and is easier of tillage than in New England, though I think I never saw any here so strong and rich as the necks and islands about the bay. [Meaning Boston harbor, then called the Bay.] The country is pleasant, and the upper part of it healthy, and abounds with great plenty of all necessary provisions for the life of man and beast.

"As to Oldmixon's history, (about which you make inquiry,) I never saw it, and never heard any thing material of it besides what I find in Doctor Cotton Mather's History of his Father's Life. There was formerly, when Mr. Penn had newly begun to settle people here, an account published of the country, which I have often seen inserted in histories of America, as well as single, but I have none of them by me.

"The first European inhabitants here were low Dutch and Swedes, who got titles from the Duke of York, which were confirmed by the proprietor, Mr. Penn. There are in this province and the Jerseys Swedish Assemblies—Lutherans. The ministers come from Sweden, and when they have been here eleven or twelve years they are sent home, and others sent in their room, for they think it a kind of hardship to be here, and so they call them home and advance them. These Swedish missionaries are generally men of good learning and good behavior; they soon learn English, and often preach among church people in vacant places. I have been well acquainted with some of them, and wrote a certificate latterly for one that was going home.

"I have not a loadstone in my possession now,

It is probable, however, that he did not continue more than a single year. Nothing is known respecting his birth, his education, or his success as a minister.

In 1739 the congregation called the Rev. ROBERT CROSS as colleague pastor with Mr. Andrews. This relation existed until the death of Mr. Andrews, in 1747. Of Mr. Cross very little is known. He continued the pastoral office until June 22, 1758, when he resigned. His salary was one hundred pounds. During his ministry the congregation deemed it necessary to call an assistant or colleague.

They first called, in June, 1756, Rev. Richard Godwin, of Allentown, near Liverpool, England, on the representation of Rev. Samuel Chandler, of London, but he declined the call. The Rev. Mr. Bennett was then called, but objected to the mode of ordination in the Presbyterian Church, and also on account of ill health declined.

The committee of the congregation were then authorized to call any minister whom they might choose. They gave an invitation to the Rev. Henry Monson, a chaplain in the Highland Regiment then in Pennsylvania, but he declined the call.

In 1752 Rev. FRANCIS ALISON, D.D., who was engaged as an instructor in the Philadelphia Academy (now the *University of Pennsylvania*.) He was employed as an assistant to Mr. Cross, and subsequently as a colleague with Dr. Ewing until his death.

ALLISON, D.D., FRANCIS—Was born in Ireland in 1705, he was educated in the University of Glasgow, Scotland, and came to this country as a probationer in 1734. In 1736 he officiated as a supply in the church in Philadelphia, Pa., but soon after receiving a call from the New London Church, Chester County, Pa., he was ordained and installed by New Castle Presbytery, in 1737, where he labored for fifteen years. His time was also occupied as a teacher, and was identified with all the movements of his day. He had an active mind and a warm impulsive nature, and was a very prominent member of the Presbytery and Synod. He was the originator of "the Fund for Ministers' widows," which is still in existence in the Presbyterian Church, (O. S.)

In 1749 he received an invitation from the Philadelphia Academy (now the *University of Pennsylvania*) to become one of its teachers, which he was disposed to accept, but the Synod refused to part with him as master of Synod's school. He continued to labor at New London

having lost a good one in removing our goods to escape a dreadful fire that had like to have turned us out of doors, as it did my next neighbor, the winter before last; but I will endeavor to get one for you—they are found about twenty miles off. I was many years ago to search for them and collon stones (the ameanthus or asbestos) for Mr. Belcher, now your Governor. I had not the opportunity of the conversation with Messrs. Belcher and Oliver which I desired, for which I am much troubled. When they came to my house I unhappily was out of the way, and when I went to look for them, they were pre-engaged, so that I did but just speak to them, which troubles me more than a little; and when I expected them, and waited on purpose, they did not come, being taken up with other company; for the gen-

try of the town showed them abundance of respect, indeed, and I was exceedingly pleased with them.

"Thus, sir, I think I have, in some measure, answered your requests, and shall be glad to understand my account of things has yielded you any satisfaction. If there be any thing that you would be further informed about, touching the state of affairs in this country, I shall readily gratify you as far as I can.

"This, with hearty respects, is all at present from your brother and servant,

"JEDEDIAH ANDREWS.

"To the Rev. THOMAS PRINCE, at Boston, New England."

until 1752, when he removed to Philadelphia where he became Vice Provost and Professor of Moral Philosophy in the Philadelphia College, (Academy,) which position he held for many years. He was also pastor of the First Presbyterian Church in Philadelphia until his death.

In 1756 the University of Glasgow created him Doctor of Divinity, and as an evidence of the estimation in which such an honor was then held, the Synod of Philadelphia returned their thanks; there is a tradition that he was the *first* minister in this country who received that honor.

On the re-union of the Synods of New York and Philadelphia, May 24, 1758, he preached from Ephesians iv. 4-7: "There is *one* body and *one* Spirit, even as ye are called in *one* hope of your calling. *One* Lord, *one* faith, *one* baptism. *One* God and Father of all, who is above all and through all, and in you all." This sermon was published with the title of "*Peace and Union Recommended*;" a note suggested that, as the perusal might to many seem long they could conveniently divide it by pausing at the twenty-eighth page. He took part in the politics of his day. The modern heresy, which makes ministers mere ciphers in the State, had not taken root at that time, and he was active in the Convention with the Connecticut ministers to withstand the gradual but determined innovations of (Episcopal) Churchmen and the Crown, on our liberties as citizens and Christians.

He married Miss Armitage; they had six children, and their descendants are now in the bounds of New London and Faggs Manor congregations.

He died November 28, 1779, and though a holder of slaves during his life he was opposed to slavery, and set his slaves free in his will. He had the reputation of being the best Latin scholar in America.

Rev. JOHN EWING, D.D., with whom Mr. Allison was a colleague, was the next regular pastor of the church.

He was born, June 22, 1732, in Nottingham Township, Cecil County, Md. His ancestors were from Ireland. His father was a farmer, and was only able to give his children such an education as country schools at that time could furnish. He was removed from the country school at an early age and placed in the New London Academy, Chester County, Pa.

In this school, after finishing the studies usually taught there, he remained three years as a tutor. He entered the college of New Jersey, at Princeton, N. J., in 1754, joining the Senior Class, and graduated in 1755. He was engaged as instructor of Philosophy in the College of Philadelphia until the year 1759, when he received an unanimous call to the First Presbyterian Church, which he accepted, and this relation existed until his death, September 8, 1802. In 1773 he visited England, by appointment, to solicit subscriptions for the Academy at Newark, Delaware, (now Delaware College, at Newark, Delaware.) He received the degree of Doctor of Divinity from Edinburgh, and while abroad the cities of Glasgow, Montrose, Dundee, and Perth, presented him their freedom.

In 1777, when the British Army occupied Philadelphia, he removed with his family to his native place and continued there until the evacuation of the city, by General Clinton, in 1779. On his return to the city he was elected Provost of the University of Pennsylvania, which station he occupied until his death.

Dr. Ewing was eminent for his mathematical and philosophical knowledge, for his social qualities, for his unwearied industry, for his hospitality and simplicity of character, for his freedom from guile, and his fidelity as a friend. He left a course of Lectures on Natural Philosophy, which has since been printed; also a large number of sermons, one volume of which has been published.

As no records of the session were kept, so far as can be ascertained, little is known of the success of his long ministry.

The congregation, in 1801, called the Rev. JOHN BLAIR LINN, D.D., as colleague, and on the death of Mr. Ewing, in 1802, he became sole pastor of the church. His ministry was of short duration, his death taking place August 30, 1804. He was the son of Dr. Linn, of New York, and was a young man of genius and of great promise. He gave evidence of poetic talent, and left a published poem.

No records of the session of the church are known to have been kept in the times of Rev. Messrs. Andrews, Cross, Allison, Ewing, or Linn, nor has any list of church members been found, or account of the persons admitted to the church, till the time of Dr. Ewing.

The next pastor was the Rev. JAMES PATRIOT WILSON, D.D.

WILSON, D.D., JAMES PATRIOT—The son of Rev. Dr. Matthew* and Elizabeth Wilson, was born at Lewes, Sussex County, Delaware, February 21, 1769. His father was eminent as a physician and clergyman, and his mother was deemed a model in all her domestic and social relations. He was graduated with high honor at the University of Pennsylvania, in Philadelphia, Pa., in August, 1788; and so much was he distinguished in the various branches, included in his collegiate course, that at the time of his graduation it was the expressed opinion of the Faculty that he was competent to instruct his classmates. He was at the same time offered a place in the University as Assistant Professor of Mathematics, but as his health was somewhat impaired and the air of his native place was more congenial with his constitution, he became an assistant in the Academy at Lewes, taking measures to regain his health, and occupying his leisure with reading history. Having devoted himself for sometime to the study of the law he was admitted to the bar in Sussex County, Delaware, in 1790.

Though he had acquired a reputation as a lawyer unsurpassed perhaps in his native State, yet he ere long relinquished his profession and entered the ministry. He was licensed to preach the gospel in 1804 by the Presbytery of Lewes, and in the same year was ordained and installed as pastor over the united congregations of Lewes, Cool Spring, and Indian River—the same which had for many years enjoyed the ministry of his father.

In May, 1806, he was called, at the instance of the late Dr. Benjamin Rush (his early and constant friend) to the pastoral charge of the First Presbyterian Church in Philadelphia. He accepted the call, by the advice of Lewes Presbytery, and removed to Philadelphia the same year. In May, 1828, he retired to his farm, near Hartsville, Bucks County, Pa., about twenty miles from the city, on account of the infirm state of his health, preaching nevertheless to his congregation as often as his health permitted. His resignation of his pastoral charge was not accepted till the spring of 1830. In the course of that season he visited the city and preached for the last time to his people. He died at his farm in the utmost peace, December 9, 1830, and was buried on the 13th in a spot selected by himself in the grave-yard of Neshaminy Church. His remains lie near the tomb of the celebrated William Tennant, the founder of "Log College." The degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania, in 1807.

In June, 1792, he was married to Elizabeth, daughter of John and Hannah Woods, of Lewes, Delaware, with whom he lived but little more

* A Memoir of Rev. Dr. MATTHEW WILSON is published in *The Presbyterian Historical Almanac* for 1863, page 48.

than three years, as she died in December, 1790. She had two children, but neither of them survived her.

In May, 1798, he was married to Mary, daughter of David and Mary M. Hall, and sister of the late Governor Hall, of Delaware. They had nine children, only two of whom survived him, one of whom is the Rev. Dr. James P. Wilson, of Newark, N. J. Mrs. Wilson died January 5, 1839.

Dr. Wilson was in person above the middle height, and had a countenance rather grave than animated, and expressive at once of strong benevolent feelings and high intelligence. In the ordinary intercourse of society his manners were exceedingly bland. He was affable and communicative, and generally talked so sensibly, or so learnedly, or so profoundly, that he was listened to with earnest attention.

As an author he published Lectures upon some of the Parables and Historical Passages of the New Testament, in 1810; An Easy Introduction to the Knowledge of the Hebrew Language, 1812; Ridgely's Body of Divinity, with Notes, 1814; A Series of Articles on the Primitive Government of the Christian Churches, also on Liturgical Considerations; besides many Tracts and Essays.—See *Annals of American Pulpit*, William B. Sprague, vol. iv., page 353, published by Carter & Brother, New York.

The present pastor, Rev. ALBERT BARNES, was born at Rome, N. Y., December 1, 1798. He graduated at Hamilton College, N. Y., in December, 1820, having entered the previous year the Senior Class of that Institution. He connected himself with the church at Rome, N. Y., November, 1820, and the same month entered the Theological Seminary, at Princeton, N. J., where he remained until the summer of 1824, having passed through the regular Seminary course, and remaining nearly a year as a resident licentiate.

He was licensed April 23, 1823, by New Brunswick Presbytery, and ordained and installed as pastor of the Presbyterian Church in Morristown, N. J., February 8, 1825, by Elizabethtown Presbytery. He remained there until he was called to the First Presbyterian Church, Philadelphia, when he was installed by Philadelphia Presbytery, June 25, 1830. On that occasion the Rev. Joseph Sanford, pastor of the Second Presbyterian Church, Philadelphia, preached the sermon, and Rev. Thomas H. Skinner, D.D., pastor of the Fifth Presbyterian Church, Philadelphia, gave the charge to the people.

THE UNITED PRESBYTERIAN CHURCH

OF

NORTH AMERICA.

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THE FIFTH GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF NORTH AMERICA, met in the Second United Presbyterian Church, Xenia, Ohio, on Wednesday, May 27, 1863, at two o'clock, P. M. It was opened with a discourse by the Retiring Moderator, Joseph T. Cooper, D.D., from Revelation ii. 25: "But that which ye have already hold fast till I come." After the discourse the principal clerk reported the following commissioners to the

Fifty General Assembly of the United Presbyterian Church of N. A.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Andrew, W. H.	Monong'hela	.....	Hall, G. M.	Argyle.	.....
Armstrong, John	Mercer.	Isaac McFarland.	Hanna, T. H.	Philadelphia	W. M. McKnight.
Ashenhurst, J. Y.	Mansfield.	Richard Ritchie.	Harper, John	St. Lawrence	.....
Baine, J. W.	Chartiers.	.....	Heron, D.D., A.	Indiana.	W. Patterson.
Baird, T. F.	Big Spring.	William Scouller.	Hutchinson, S. M.	Mansfield.	.....
Barnes, J. G.	Allegheny.	.....	Hutchinson, W. R.	Butler.	Robert McNair.
Barnett, D.D., Jas.	Egypt.	.....	Jackson, W. C.	Chicago.	Andr. Beveridge.
Beveridge, D.D., TH	Xenia.	D. M. Kyle.	Jamieson, J. M.	Steubenville	David Hervey.
Brown, D.D., Jas.	Keokuk.	W. B. Carruthers.	Jamieson, W. H.	Butler.	Thomas Balph.
Brown, John G.	Monong'hela	James Campbell.	Johnston, J. B.	Wheeling.	Thomas Sweeney.
Buchanan, J. H.	Muskingum	John Grier.	Kelso, James	Westmorla'd	Jas. J. Larimer.
Callahan, Thomas	Michigan.	A. Fulton.	Kerr, D.D., D. R.	Monong'hela	Samuel George.
Campbell, J. C.	Frankfort.	James Archer.	Kier, S. M.	Le Claire.	.....
Chambers, J. P.	Keokuk.	John Ronald.	Lawrence, Thos.	Argyle.	.....
Clokey, D.D., J.	Xenia.	J. B. Caruthers.	Lee, J. B.	Delaware.	Robert Spence.
Collins, J. A.	Lakes.	.....	Littell, D. S.	Chartiers.	Wm. McMillen.
Craig, J. L.	Sou. Indiana	R. Spencer, Jr.	Love, Thomas	Lakes.	.....
Crowe, James	Philadelphia	S. C. Huey.	Moffit, W. T.	Chicago.	.....
Cummins, Cyrus	Mercer.	A. J. Burgess.	McBurney, F.	Big Spring.	W. Cummins.
Davis, T. D.	Kansas.	.....	McCune, W. C.	Ohio First.	John Simpson.
Dickey, Chas. A.	Allegheny.	.....	McDill, David	Chillicothe.	A. D. Kirkpatrick.
Donnan, David	N. York 2d.	Thomas Atcheson	McGill, J. A.	New York.	James McGay.
Duff, Jackson	Sidney.	David Mitchell.	McHatton, H.	Xenia.	John Williamson.
Duncan, James	Muskingum	Robert Thompsonson	McHatton, Jos.	Ohio First.	T. C. Reid.
Dysart, T. H.	Sidney.	James Baine.	McLaren, D.D., D.	Caledonia.	Robert Bell.
Dysart, T. P.	Des Moines.	.....	Nash, J. H.	Monmouth.	Robert Caldwell.
Erskine, W. R.	Bloomingt'n	.....	Ormond, G. K.	Cleveland.	R. S. Murray.
Forsythe, J. C.	Argyle.	Wm. Lendrum.	Park, H.	Wheeling.	.....
Gillespie, John	Stamford.	.....	Patterson, D. J.	N. York 2d.	.....
Gordon, John M.	Bloomingt'n	James Piper.	Patterson, R. M.	Butler.	Edward McElree.



Engraved by Samuel Sarasin, Phil^a

Alfred Young

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MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Peacock, J. H.	Stuebenville	Peter Donaldson.	Todd, John	Conemaugh.	J. L. Millen.
Pressly, D.D., J. T.	Allegheny.	Chas. Arbuthnot.	Torrence, J. T.	Sou. Indiana	Elijah Coulter.
Ralston, S. S.	Le Claire.	.....	Van Eaton, John	Caledonia.	T. J. McArthur.
Ritchie, Andrew	Chillicothe.	R. Collier.	Vincent, G. C.	Mercer.	James Mitchell.
Robb, J. P.	Boston.	.....	Walker, J. R.	Indiana.	A. F. Martin.
Robertson, J. S.	Ohio First.	Hugh McDill.	White, James	Muskingum.	James Smith.
Scott, J. P.	Detroit.	.....	Wright, J. P.	Michigan.	J. Orr.
Scroggs, D.D., J.	Westmorel'd	Thomas Fergus.	Wright, William	St. Louis.	.....
Stewart, J. F.	St. Loujs.	.....	Young, D.D., Alex.	Monmouth.	James Findley.
Telford, J. C.	Conemaugh.	.....	.....	Albany.	William Walker.
Thompson, Jas.	N. York 1st.	Robert Harper.	.....	Monmouth.	H. H. Oliver.
Thompson, Jos.	Frankfort.	Robert McLaren.	.....	Monmouth.	Andr. Mckennan.
Thyne, Joseph	Delaware.	.....		

ALEXANDER YOUNG, D.D.,* of Monmouth Presbytery, was elected Moderator.

Bills and Overtures.

JOHN T. PRESSLY, D.D., Chairman of this committee, reported the following:

OVERTURE No. I.—From the Presbyteries of Philadelphia and Westmoreland, requesting the Assembly to pass an act to recognize as a corresponding member one person from each of the Boards. The committee recommended that,

When it is thought important that a member of each Board should be present at the Assembly for any purpose, the presbytery can appoint him as their delegate. And as this will secure the object of giving to the Assembly any information relative to the affairs of the Board which may be necessary, there seems to be no necessity to constitute any one a member *ex-officio*. We cannot therefore see that any important object could be secured by establishing such an act, which may not as well be accomplished without it. And that an act constituting any member of either of the Boards of the Church an *ex-officio* member of the Assembly is unnecessary. Adopted.

No. II.—A memorial from Monmouth Presbytery, desiring the Assembly to issue an address relative to the elective franchise. The committee reported the following resolution, which was adopted:

Resolved, That it is the duty of the pastor to instruct the people of his charge, in relation to the responsibility which rests upon them in the exercise of the elective franchise, as well as with regard to all other obligations which rest upon them as Christians and as citizens, as circumstances may require.

* Alexander Young, D.D., was born at Glasgow, Scotland, June 5, 1815, and brought by his parents to Pittsburg, Pennsylvania, in 1819. He graduated at the Western University of Pennsylvania, in 1838, and was ordained and installed as pastor of the Associate Reformed Presbyterian Church at St. Clairsville, Ohio, in June, 1842. This relation was not dissolved until two years after his election as Professor of Biblical Criticism in the Associate Reformed Presbyterian Theological Seminary at Oxford, Ohio, in 1855. In this institution he also took charge of the department of Theology, and on his transfer with the Seminary to Monmouth, Illinois, in 1858, he also became Professor of Hebrew and Greek Literature in Monmouth College, and asso-

ciate pastor with Dr. Wallace, the President of the college, in the charge of the First United Presbyterian Church of Monmouth, until 1860; then sole pastor until June, 1863, and since that date he and Dr. Wallace are collegiate pastors of the Second United Presbyterian Church of Monmouth.

Out of all this, according to your custom, the synoptic title would run—Alexander Young, D.D., Professor of Biblical Criticism and Theology in the United Presbyterian Theological Seminary at Monmouth, Ill., and Professor of Hebrew and Greek Literature in Monmouth College, and Collegiate Pastor of the Second United Presbyterian Church of Monmouth.

No. III.—A paper from John Donnan and others, asking the Assembly to prepare and overture a new modified adopting act. The committee reported the following paper, which was adopted:

The memorialists complain of the alleged ambiguity of the act adopting the Basis of Union, at the time of the consummation of the union, and of what they are pleased to represent as contradictory deliverances of different Assemblies in relation to its meaning; and their prayer is that this General Assembly would prepare a new and modified adopting act which shall be "sent down in overture to the Presbyteries and Sessions for their judgment thereon." While to every individual is freely conceded the right to appear before the Assembly by way of petition, on any subject involving the cause of truth and righteousness, there should certainly be some limit to the exercise of this right, and the patience of the Assembly should not be subjected to any unnecessary trial. The subject of this memorial, in one form or other, has already on various occasions been brought before the Assembly; and if the different deliverances which have been given have failed to yield satisfaction, it would seem to be in vain to make any farther effort. It has long since been distinctly declared by the General Assembly, that what is wanted in the United Presbyterian Church, is not the amendment or modification of our ecclesiastical standards, but the exercise of brotherly love and the honest and faithful application of our avowed principles. And it is the business of the courts of the church, to see that the principles embodied in these standards are faithfully applied in practice.

Your committee would therefore recommend the adoption of the following resolution:

Resolved, That the former action of the General Assembly renders it unnecessary that any farther deliverance should be given at this time, on the subject to which the memorialists refer.

No. IV.—A petition from Steubenville Presbytery, and a memorial from George Darling, on the subject of engaging in the solemn duty of Social Covenanting. The committee reported the following paper, which was adopted:

That public social covenanting is "a moral duty to be observed on extraordinary occasions, as the providence of God and the circumstances of the church may indicate," we as a church have distinctly declared. This duty, it is maintained, is seasonable in times of great danger to the church, in times of exposure to backsliding, or in times of reformation, when the church is returning to God from a state of backsliding. The question for our consideration, then, is not whether it is a duty to engage in this exercise, but whether the providence of God and the circumstances of the church furnish a call to engage in this duty at the present time. When we cast our eyes over the church, we are unable to see that there is any thing peculiar in her present situation. There is doubtless much cause for humiliation on account of coldness and formality, want of zeal and conformity to the world. But at the same time there is cause of thankfulness for the manifestations of God's gracious presence among us, the increase of laborers in the Lord's vineyard, and the success which to some extent crowns their labors. Whatever, therefore, may be the condition of any particular congregation, it does not appear that there is any thing peculiar or extraordinary in the circumstances of the church at large, which would indicate a providential call to engage in this duty. Your committee would therefore recommend the adoption of the following resolution:

Resolved, That while congregations may consider the dealings of Divine Providence with them and the church at large—to determine what is their duty in relation to this matter, this General Assembly does not see that the circumstances in which we are placed furnish a special providential call to the church, to engage in the duty of public social covenanting with God at the present time.

Judicial Committee.

THOMAS BEVERIDGE, D.D., Chairman of the Committee, reported the following:—

JUDICIAL CASE, No. I.—An appeal of Rev. R. A. Hill from a decision of Sealkote Presbytery. The report was considered and passed upon *seriatim*, and having been amended the whole report was unanimously adopted, and is as follows:—

The Judicial Committee, to which was referred the appeal of the Rev. R. A. Hill from a decision of the Presbytery of Sealkote in his case, report, that the Rev. R. A. Hill has handed to the committee extracts from the minutes of the Presbytery, signed by the clerk, from which it appears that the Presbytery objected to his appeal as irregular, for three reasons: 1st. It was not under protest. 2d. The declinature of the Presbytery's authority was not withdrawn. 3d. He gave no notice of appeal at the time of the proceeding appealed from. Yet the Presbytery express their willingness, notwithstanding these irregularities, that his case should go before the Assembly, and refer the appeal to the Assembly to be entertained or not as they may consider best.

It appears to your committee, so far as we can judge from the papers before us, that the Presbytery would have acted with more propriety had they proposed the requisitions dictated by the Assembly without the introduction of the qualifying terms which they thought proper to add. And if they had doubts respecting Mr. Hill's sincerity in acquiescing in what was required by the Assembly, they might have waited till his insincerity developed itself by some overt acts. On the other hand, we can see no just reason for Mr. Hill's refusing to withdraw his declinature of the Presbytery's authority. His return to them implied this, for he could not at the same time be under a declinature and subject to their jurisdiction. In ordinary cases the proper course would be to refer back the appeal to the Presbytery with instructions as to the proper issuing of the case; but as Mr. Hill has returned to the United States without having been regularly released from the suspension imposed on him by the Presbytery, it is desirable that some method should be devised for issuing this case without the delay attending such a reference. We, therefore, recommend that this Assembly should issue the case according to the decision of the Assembly of 1862. We, therefore, propose to the Assembly the following resolutions:

1. *Resolved*, That the appeal of Mr. Hill is, in some respects, irregular; yet, considering the peculiar circumstances of his case, we think it will be expedient to give judgment respecting it; therefore,

2. *Resolved*, That the appeal of Mr. Hill be sustained, so far as relates to the form in which the questions of the Presbytery were proposed to him.

3. *Resolved*, That it be not sustained so far as relates to his refusal to withdraw his declinature.

4. *Resolved*, That his case be now issued.

5. *Resolved*, That on Mr. Hill's declaring his acquiescence in the directions of the Assembly of 1862, and also his withdrawal of his declinature of the authority of the Presbytery of Sealkote, he be restored to good standing in the United Presbyterian Church.

The Moderator then read to Mr. Hill the resolution of the Assembly requiring him to withdraw his declinature, to which he responded in the affirmative. He also read to him the Act of the last Assembly, to which he expressed his agreement. The following resolution was then adopted:

Resolved, That the answer of Mr. Hill be considered satisfactory, and that he be declared in good standing in the United Presbyterian Church.

The following was adopted:

Resolved, That the Clerk be directed to furnish Mr. Hill with a certified extract of the minute in his case, and that any Presbytery under the care of this Assembly to which he may apply is authorized to receive him as in regular standing.

Board of Home Missions.

THE *Fourth* Annual Report is as follows:—

During the year one hundred and eighteen ministers have labored in connection with this Board, in thirty-seven Presbyteries, and for periods ranging from three to twelve months.

The report of the Treasurer is as follows:—Balance on hand at beginning of the year, \$1,296 80; Contributions during the year, \$13,916 00; Total, \$15,212 80. Total payments, \$13,453 18. Balance on hand, \$1,759 62.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

R. D. HARPER, D.D., *Corresponding Secretary*, Xenia, Ohio.
JOHN FLEMING, Esq., *Treasurer*, Xenia, Ohio.

The Board of Foreign Missions.

THE *Fourth* Annual Report is as follows:—

Owing to the troubles in our country the past year has been memorable for its unusual anxiety and suspense. In China where Rev. J. C. Nevin and family have been actively employed, it has been impossible to send any additional missionary. The last Assembly authorized and directed the Board "to select and send a suitable person to reinforce our mission in China as soon as practicable," but the state of the funds rendered it plainly impossible to go forward, though some young men offered themselves."

INDIA.—Correspondence with this mission has been mostly taken up with the case of Rev. R. A. Hill and E. H. Stevenson. Mr. Hill has returned to the United States.

The usual business of the mission has progressed with comparative success. Efforts have been made to extend the work to another station. The mission feeling the importance of the work and seeing that if it were not begun now the field would be occupied, and that no opportunity would be afforded for entering upon it in future, have resolved to go forward. They have accordingly taken the initiatory steps for establishing a new station in Gujranwalla. A lot of ground has been purchased with funds derived from the sale of the North Mission House and premises. Revs. J. S. Barr and G. W. Scott have been appointed to proceed to this new station and commence operations.

EGYPT.—This mission has had a year of prosperity.

SYRIA.—For some months Rev. John Crawford was left alone in Da-

mascus. The Board sent out in December, 1862, Rev. James A. Frazier, who, with Mr. Crawford, was soon busily engaged in their work.

ITALY.—In accordance with the action of the last Assembly Rev. W. G. Moorehead left this country in September, 1862, for the mission in Italy. He proceeded to Florence and began the study of the language in the Waldensian Theological Seminary, and it is believed that he will ere long be able to preach in the language of the natives.

THE TREASURY.—The balance at beginning of year was \$1,161 33; Contributions, \$25,888 35; Total, \$27,049 68. Payments, \$23,157 71. Balance at end of year, \$4,891 97.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

J. B. DALES, D.D., *Corresponding Secretary*, 1628 Filbert st., Phila., Pa.
T. B. RICH, Esq., *Treasurer*, 190 Elizabeth street, New York, N. Y.

The Board of Education.

THE *Third* Annual Report is as follows:—

During the past year increased prosperity has attended the operations of this Board. No application for aid has been refused. Grants have been made to twenty-one young men from seven States, fifteen Presbyteries, and seven Synods. The Board deeply regret that their efforts to deepen and extend a proper educational spirit through the church have thus far been so fruitless, and we deem it proper to call attention to the following facts and suggestions at this crisis in the history of our country.

1. Many Theological students, as well as many who contemplated the study of Theology, have entered the army. Many of these have already fallen; many more will yet fall, others will abandon their original purpose. The scarcity of laborers caused by the immense drain that has been made, and will yet be made to fill up the ranks of the army, will cause many who expected to commence a course of study, to abandon all thought of it. The number of candidates for the ministry is likely, thereby, to be very much diminished. Is not this an evil which the church should make special effort to prevent?

2. The church every year demands a ministry of increased intellectual culture. To meet the necessities of the case, candidates for the ministry should receive more complete and thorough literary and theological education. As general education advances, the standard of qualification for the ministry should be elevated. This seems evident, and yet there is prevalent, in many quarters, a disposition to lower rather than elevate the standard. The scarcity likely to exist in the future, will, in all probability, strengthen this disposition. Is there not danger to be apprehended from this quarter, which demands special attention of the Assembly and of the whole church?

3. Beyond all question, a potent cause of our present national troubles is to be found in the wickedness of our rulers in times past. These men were educated in our Academies, Colleges, and Universities. They entered on public life, intellectually sharp and strong, but morally corrupt—mighty men, but wicked men. To correct this evil, our higher Seminaries must be Christianized. Careful, patient, and persevering efforts must be put forth, in all these institutions, to secure moral as well as intellectual excellence. The young man who seeks an education in order

to occupy other positions of influence, must be Christianized as well as the young man who looks forward to the ministry. The cause of Christ demands godly lawyers, physicians, teachers, editors, and politicians, as well as godly ministers of the gospel. Can the causes that have brought this terrible war on the land be removed? Can this nation be made a Christian nation without sanctifying the schools of the country—from the infant school up to the University? Has the church done its whole duty when it has provided for the proper education of candidates for the ministry? Has it not a work to do for other education as well as for theological?

The Board venture to express the hope that the church will not altogether overlook these great interests.

THE TREASURY.—The balance on hand at beginning of the year was \$41 29; Contributions, \$1,586 96; Total, \$1,628 25. Payments, \$1,417 31. Balance, \$210 94.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

REV. JOHN A. EADIE, *Corresponding Secretary*, Monmouth, Illinois.
THOMAS JOHNSTON, Esq., *Treasurer*, Monmouth, Illinois.

Board of Church Extension.

THE *Third* Annual Report is as follows:—

During the year from a want of funds the principal aid which the Board have been able to extend to young and weak congregations has been given in the way of authorizing agents to make collections within prescribed limits. In assigning territory to agents, we have always had respect to the wishes of the congregations employing those agents, it being supposed that application for aid would be made to those portions of the church, which would be most likely to sympathize with them. At the same time we have endeavored to guard against making too frequent appeals to the liberality of any one section of the church. But few of the agents employed during the past year have as yet reported the result of their labors; but so far as results have come to hand, the congregations to whose sympathy appeals have been made, have responded liberally.

THE TREASURY.—Balance on hand at beginning of the year, \$576 85; Contributions, \$1,312 73; Total, \$1,889 58. Payments, \$1,072 58. Balance, \$817 00.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

ROBERT GRACEY, D.D., *Corresponding Secretary*, Arsenal, Pa.
JAMES McCANDLESS, Esq., *Treasurer*, 103 Wood st., Pittsburg, Pa.

Board of Publication.

THE *Fourth* Annual Report is as follows:—

According to the constitution, which should regulate all our proceedings, the great object of this Board is “to furnish a sound and suitable literature for families, Sabbath-schools, ministers, congregations, and the community at large.” Anticipating that at first the means provided by

the church might not be adequate to furnish such a literature by means of our own publications, the framers of this constitution wisely specify two ways in which it is to be furnished, selecting and publishing. At first we were of necessity confined to the first mode, but in proportion as our means have increased our publications have increased, so that it will be found from one of the annexed tables we have expended more in publishing the last year than was received in contributions from the church, and so it will continue to be until in a few years the amount expended in publishing will not only equal, but far exceed that expended in the selections of other societies and houses.

Although it might appear that the contributions of the present year were somewhat in excess of some previous years, yet as five hundred dollars were contributed by one individual for a specific purpose, it will be seen there has been really a falling off in the contributions of the churches. If we had once a good start, we might afterwards get along in this way, but so long as our capital remains so small, and the contributions of the church come in so slowly, no reasonable expectation can be entertained that we can engage largely in the work of publication.

During the year we have published 15,000 copies of Brown's Small Catechism, 10,000 Shorter Catechism, 3,000 New Proof Catechism, 15,000 selections of the Psalms, for the use of Sabbath-schools, 7,000 Address of the Synod of Kentucky on Slavery in 1835, 2,000 Overture of the Book of Discipline, and 3,000 Willison's Sacramental Directory.

We have purchased the plates of a Reference Testament, for which we are getting Psalms stereotyped, we have also the plates of the standards of the church as far as these are completed, and would again repeat the request which we made of the Assembly last year, that you will, if possible, complete these standards at the present meeting, or instruct us to publish them, so far as completed. We also ask you to instruct us what shall be included in the book, as also its title. The donations of the same kind friend from whom we have received the five hundred dollars this year, now amount in the aggregate to 3,500. This has all been given with the express understanding that it be finally used for publishing and circulating the Holy Scriptures with the approved meter version of the Psalms. In his opinion there is need of some authorized agency to do this work. He thinks *we* should be that agency, and is able and willing to supply us with the means, if we engage in it heartily and efficiently. It is remarkable, or rather we should say providential, that a Mr. Young of East Liverpool has bequeathed us twelve hundred dollars for the same purpose. The Assignees of Mr. Alexander McElroy are also ready to enter into contract with us to do the work for which they were appointed, which is the circulation of the Holy Scriptures with the approved meter version of the Psalms, and to pay over to us the proceeds of his estate for this purpose. The time has, therefore, we think, come when it is necessary to have a separate fund for Bible purposes, and we ask the Assembly to instruct us to institute such a fund, commencing with the above mentioned donations and bequests, which cannot indeed be used for any other purpose. At first we used a considerable part of the donations of this worthy friend for other purposes, as he consented we should do so for a time; but we have been gradually increasing our Bible stock until now the whole amount of his donations is invested in that kind of stock.

THE TREASURY.—Balance on hand at beginning of year, \$426.05. Receipts, \$9,983 06. Total, \$10,409 11. Payments, \$9,736 13. Balance at end of year, \$672 98.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

JAMES PRESTLEY, D.D., *Corresponding Secretary*, 76 3d st., Pittsburg, Pa.
 JAS. RODGERS, D.D., *Superintendent of Depository*, 76 3d st., Pittsburg, Pa.
 JAMES McCANDLESS, Esq., *Treasurer*, 103 Wood Street, Pittsburg, Pa.

MISCELLANEOUS RESOLUTIONS, &c.

UNITED STATES CHRISTIAN COMMISSION.—The following resolutions were offered by John T. Pressly, D.D., and adopted:

1. *Resolved*, That the Assembly express its grateful recognition of the Divine agency in raising up the United States Christian Commission, and in directing their operations.

2. *Resolved*, That this Commission be recommended to the sympathy and co-operation of all the congregations under the care of this General Assembly; and that all be invited to aid this association in the prosecution of its beneficent work.

SABBATH SCHOOL STATISTICS.—On a request from Muskingum Presbytery, it was

Resolved, 1. That the Presbyteries be directed to report the statistics of the Sabbath-schools of our church in their bounds.

Resolved, 2. That these statistics embrace the following items, to wit: number of schools, number of mission schools, number of officers and teachers, number of scholars, the increase or decrease in the year, number of Sabbath-school papers, and amount contributed by these schools to benevolent objects.

AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES OF AMERICA.—On motion of David R. Kerr, D.D., it was

Resolved, That we lament that there is not a more distinct and full recognition of the existence of God, and supremacy of his law, as revealed in the Scriptures, in our National Constitution, than it contains; that an amendment introducing a becoming recognition of God into, at least, the preamble or adopting act of the Constitution is much to be desired; and that we instruct our people that it is their duty, as Christian citizens, to favor and co-operate with every legitimate effort that may be made for this end.

FREEDOM OF THE SOUTH.—It was resolved to establish a Board to diffuse the gospel among the freedmen of our Southern States. This Board to consist of nine members. That it be located at Allegheny City, Pa.

To this Board shall be intrusted, with such directions and instructions as may from time to time be given by the Assembly, the superintendence of the Freedmen Missionary operations of the church.

The Board shall make to the Assembly an annual report of its proceedings, its condition, and its needs, and shall submit for approval such plans and measures as may be deemed necessary or useful.

To the Board shall belong the duty, though not the exclusive right, of nominating and appointing missionaries and agents, and of designating fields of labor: to them shall belong the duty of receiving the reports of the Corresponding Secretary; of giving him needful directions in reference to all matters of business and correspondence intrusted to him; of preparing for the Assembly estimates of all appropriations and expenditures of money; and of taking the particular direction and oversight of the Freedmen's Missionary work, subject to the revision and control of the Assembly.

All property, houses, lands, tenements, and permanent funds, belonging to the Board, shall be taken in the name of the trustees of the Assembly, and held in trust by them for the use and benefit of "The Board of Missions of the United Presbyterian Church of North America for the Freedmen of the South."

As some presbyteries have already taken action upon this subject, and have agencies on the field, your committee recommend the following resolutions:

Resolved, 1. That the doings of the presbyteries of Wheeling, Musk-

ingum, Chartiers, and First Presbytery of Ohio, be recognized and approved, and after the organization of this Board it shall be the duty of these agencies to report their doings and resources to said Board:

Resolved, 2. That such presbyteries as may prefer it are hereby authorized to select their own mission field, procure their own laborers, and conduct their missions in their own way, provided that they report to the Board the location of their respective fields, the laborers employed, and the amount of funds collected and disbursed.

The following persons were elected members of the Board of Missions to the Freedmen of the South:

Revs. J. B. Clark, Charles A. Dickey, J. W. Baine, J. G. Barnes, W. J. Reid, G. C. Vincent, and Messrs. John Dean, James Robb, and James Mitchell, with power to fill vacancies.

MINUTES OF THE GENERAL ASSEMBLY.—The following resolution was adopted:

Resolved, That the minutes of this Assembly be printed in the Evangelical Repository—that five hundred extra copies be issued and disposed of at 25 cents per copy.

THANKS.—The following resolutions were adopted:

Resolved, That the thanks of this Assembly be, and hereby are tendered to the citizens of Xenia and vicinity, for their kind hospitality to us during our sessions in this place.

Resolved, That the thanks of this Assembly be returned to the railroad companies that have favored the members of the Assembly with half fare.

It was on motion resolved that this Assembly be dissolved, and that another constituted in a similar manner be called to meet in the Second United Presbyterian Church, Philadelphia, Pa., (J. B. DALES, D.D., *Pastor*) on the fourth Wednesday (25th) of May, 1864, at 7½ o'clock, P. M.

JOSEPH T. COOPER, D.D.,
Stated Clerk.

ALEXANDER YOUNG, D.D.,
Moderator.

In Memoriam.

TABLE WITH NAMES OF THOSE WHO HAVE DIED DURING THE YEAR. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING INDICATION: P. FOR PASTOR; W. C., WITHOUT CHARGE; F. M., FOREIGN MISSIONARY; L., LICENTIATE.

NAMES.	WHERE EDUCATED.	STUDIED THEOLOGY.	LICENSED BY PRESBYTERY OF
Conner, William, P.	Jefferson College, Pa.	<i>Privately.</i>	Monongahela, AR
Ferguson, David, w. c.	Edinburgh Univ., Scot'l'd.	Edinburgh Univ., Scot'l'd.	Edinburgh, Scot.
Frazier, James Adair, F. M.	Miami University, Ohio.	Oxford Sem., A. R., Ohio.	Michigan, A. R.
Graham, John M., L.	Miami University, Ohio.	Monmouth Seminary, Ills.	Ohio First.
Kerr, Peter, L.	Franklin College, Ohio.	Allegheny City Sem., Pa.	Wheeling.
McCall, J. A., P.	Franklin College, Ohio.	Xenia Seminary, Ohio.	Wheeling.
McCracken, John Steele, P.	Miami University, Ohio.	Oxford Sem., A. R., Ohio.	Sidney, A. R.
Shields, James, P.	Western University of Pa.	Allegheny City Sem., Pa.	Monongahela, AR
Wilson, William L., w. c.	Jefferson College, Pa.	Xenia Seminary, Ohio.	Chartiers.

NAMES.	ORDAINED BY PRESBYTERY OF	MEMBER OF PRESBYTERY OF	YEAR OF ORD.	YEAR OF DEATH.	CAUSE OF DEATH.
Conner, William, P.	Monongahela, A. R.	Conemaugh.	1837	1863	Neuralgia.
Ferguson, David, w. c.	<i>Not Ordained.</i>	Monongahela.	.....	1863	Hemorrhage of Lungs
Frazier, James Adair, F. M.	Michigan, A. R.	Michigan.	1849	1863	Congestion of Lungs.
Graham, John M., L.	<i>Not Ordained.</i>	Ohio First.	.....	1863	Consumption.
Kerr, Peter, L.	<i>Not Ordained.</i>	Wheeling.	.....	1863	Camp Diarrhoea.
McCall, J. A., P.	Xenia.	Xenia.	1863	1863	Bilious Fever.
McCracken, J. Steele, w. c.	Sidney, A. R.	Ohio First.	1843	1863	Chronic Cystitis.
Shields, James, P.	Big Spring, A. R.	Big Spring.	1834	1862	Typhoid Fever.
Wilson, William L., w. c.	Allegheny.	Frankfort.	1859	1862	Consumption.

"I AM THE RESURRECTION AND THE LIFE; HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE. AND WHOSEVER LIVETH AND BELIEVETH IN ME, SHALL NEVER DIE."—*John xi. 25, 26.*

CONNER, WILLIAM—Youngest son of Cornelius and Eliza Conner, was born in Allegheny County, Pa., May 17, 1799; died September 28, 1863. Early in life he made a public profession of that religion he afterwards so long and faithfully preached to others.

In the year 1820 he was married to Margaret Murdock, of St. Clair congregation, then under the care of Joseph Kerr, D.D.* From this period until 1830 he was engaged in business requiring his attention, and to the interests of his family. It was not until he had reached the age of thirty years that he appeared to have become impressed with the belief that the great Captain of his salvation had another work for him to do, and like the immediate followers of our Lord he forsook all and followed him.

He then entered upon the work of preparation for the position he was destined in the future to fill. In due time he graduated at Jefferson College, Pa., and at once entered upon the study of Theology (by the consent of the Presbytery of Monongahela) under the care of Rev. Alexander McCahan of Canonsburg, Pa. With much more than ordinary ability and promise of future usefulness he passed all examinations, and was licensed to preach in the year 1837 by the same Presbytery (Monongahela.) For a short time he labored among the various vacancies of his Presbytery, and in the same year received two calls—one from New Brighton and connections, and one from Unity, Allegheny County, Pa.

* A Memoir of JOSEPH KERR, D.D., is published in *The Presbyterian Historical Almanac* for 1863, pages 372, 373.



Wm. Comber

Accepting the latter he was in the same year ordained and installed as their pastor. Here he labored faithfully and successfully, being the means in his Master's hands of turning many from the way of sin and death to the safe and narrow way of light and life, raising them from an organization struggling for an existence into a large and influential congregation.

But whilst laboring here with such encouraging success, and so many manifestations of his Master's approval, designing men actuated by selfish and unholy motives, finding that he would not be influenced by their counsel and would fearlessly and boldly proclaim the whole counsel of God, stirred up divisions among those who heretofore had dwelt together in unity and love. Of the many days of weariness and sadness, of the many nights of anxious care and sorrow they caused him are known only to Him who watches with jealous care any indignity offered to the least of his disciples. Offences must needs come, but woe to them by whom they come, for it were better that a mill-stone were fastened around their necks and it cast into the sea than that they should offend one of these little ones.

Owing to these difficulties his pastoral relation with this congregation was dissolved in the year 1849. In the same year he received a call from Bethel, Westmoreland County, Pa., in connection with Beulah in the same county; the latter congregation he had organized, and from a score of members at its organization is now one of the most influential in the Presbytery. Accepting this charge he was installed, in 1850, by the Presbytery of Blairsville to which he then belonged.

In 1854 his connection with Bethel was dissolved, and he continued to preach at Beulah and Latrobe. At the latter place he preached the first sermon ever delivered in the borough, and established a flourishing vacancy with whom he continued to labor until the year 1857 when he received and accepted a call from the Associate Reformed Congregation of Blairsville, Indiana County, Pa., to which place he removed in the spring of 1858. After the union of the Associate Reformed and Associate Churches he took charge of Conemaugh Congregation in connection with Blairsville, preaching one-half of his time at each place. This relation continued until the great Master of assemblies called him above.

Of his labors through the vacancies under the care of the various Presbyteries to which he belonged we need scarcely add our testimony. "Though dead he still speaketh," and his record is on high.

We have every reason to believe that his labors were not in vain, and that for all he done and suffered for the sake of his Master here he will receive an abundant reward hereafter, and that many souls shall be given him as his hire which shall be as stars in his crown of rejoicing when the sun has grown dim with age, and the moon has withdrawn its light, when the accuser and the accused, the oppressor and the oppressed shall stand before the bar of that Judge whose decisions are final and from which there will be no appeal, and who will render unto every one according to the deeds done in the body, whether they be good or whether they be evil.

God grant that those who wronged him here, and who will see him no more until they meet at the judgment-seat of Christ, may be abundantly prepared to do so in peace, with joy and gladness, and not with shame and confusion of face.

Until near sixty years of age he enjoyed remarkably good health, having scarcely ever been confined to his room with sickness of any kind. About this period, however, he was attacked with something like neuralgia of the stomach, and disease of the liver, from which he suffered intensely, the attacks becoming more and more frequent until their fatal termination. About three weeks before his death his beloved wife, his long and faithful partner in life and sharer of all his joys and sorrows, was removed by death. This, although borne with Christian resignation

and firmness, bore heavily upon him. He felt, although surrounded with loving friends and all earthly comforts that he could desire, that a link was broken, a tie severed, a void created that nothing earthly could fill, and which would continue until reunited above.

On the Sabbath preceding his last illness he held the communion in Blairsville, and it was observed that he pressed with much more than usual earnestness upon those who had made a profession of religion the necessity of letting their light so shine and of working while it was yet day, and feelingly referred to the possibility that it might be the *last* time that some of them would surround the table of the Lord, until they sat down together in the kingdom above.

To those yet in the world he strongly appealed, warning them of the danger of delay, of the uncertainty of life and the nearness and certainty of death, urged them to lay hold on the only hope set before them before it was forever too late, and they be compelled to take up the lamentation: "The harvest is passed, the summer is ended, and we are not saved."

On the following Monday he again preached, and again renewed his appeal to the congregation to increased exertions and diligence in the work of the Lord, or he might suddenly remove the candle-stick from their midst. He closed the book and raising his hands prayed that the blessing of Jacob's God might rest upon them forever. It was destined to be his *last* appeal, although at that time in the enjoyment of more than usual good health. Contrary to his invariable custom he made no announcement as to when he would be with them again. His work appeared to be finished, and he was about to render up an account of his stewardship.

On the following day (Tuesday) he complained of severe pains, accompanied with considerable fever, which was attributed to a bad cold, but which refused to yield to medical treatment. On Thursday he felt so much improved that he concluded to start to assist a brother (Rev. Mr. Given) at "Logan's Ferry." On arriving, however, at his son-in-law's, Dr. Marchand's, in Jacksonville, Westmoreland County, Pa., he was taken suddenly and violently ill, and continued to sink rapidly until the following Monday, when he fell asleep in Jesus, in the joyful, nay, the triumphant hope of a glorious immortality. Although at intervals suffering the most excruciating pain he conversed freely and cheerfully with all who approached him, beseeching them to serve God aright, and when racked with pain and unable to speak he would point upward. When asked of his hope in Christ he replied, "That he would not give his interest in him for ten thousand worlds." He remarked that he could not say as a Queen of England once had: "Millions of money for an inch of time," for he had a longing desire to depart and be with Christ, which was far better. He would frequently exclaim: "Come, Lord Jesus, come quickly." "Why tarry the wheels of his chariot, and why is he so long in coming?" "O death, where is thy sting! O grave, where is thy victory!" His was a glorious and triumphant death, one that none but a Christian can die. He was a true soldier of the cross, and now having fought his last battle he was about to lay down the armor and the cross, and take up the palm of victory and the crown of eternal life. As he remarked to a friend that stood by, "His days of struggling and warfare were now over, and he was going to the great roll-call on high."

As we gazed on that soldier of Jesus fearlessly, nay, cheerfully, entering the dark valley of the shadow of death, "we longed for a congregated world to behold that dying saint." His remains were brought to Blairsville for interment in the Blairsville cemetery. The funeral service was conducted in his own church, some six or eight ministers assisting. The funeral sermon was preached by Rev. James Prestley, D.D., of Pittsburg, and will long be remembered as one of unusual interest and power. In a lot selected by himself a few weeks before his death, and alongside of his beloved wife, his mortal part now lies crumbling into its native

dust. There let them sleep, sweetly, sweetly sleep until the last repentant sinner has been gathered into the fold of God, until the last rays of the last setting sun shall dimly twinkle on the watch-tower of time, and time is merged into eternity. "For we know that when Christ who is our life shall appear they also shall appear with him in glory."

KERR, PETER—The son of Robert and Sarah Kerr, was born in Smith Township, Belmont County, Ohio, February 29, 1834. He was educated at Franklin College, New Athens, Ohio, and studied Theology in the Seminary of the United Presbyterian Church, Allegheny City, Pa. He was licensed by Conemaugh Presbytery in the spring of 1861, and soon after entered upon his calling, evincing discriminating powers of mind, with fine rhetorical powers and a heart filled with love for Christ and his cause. During the summer of 1862 he was laboring in the bounds of Chicago Presbytery, in the State of Wisconsin, when the President of the United States made another call for troops to aid in suppressing the slave-holders' rebellion, when he volunteered as a soldier in the Twenty-Eighth Regiment, Wisconsin Volunteers, desiring to serve the cause of his country and promote the scriptural interests of the soldiers. He passed through the hardships of Grant's command down to Vicksburg, in the swamps of the Yazoo took typhoid fever, partially recovered, was sent home, when he was seized by camp diarrhea, of which he died May 21, 1863.

Rev. D. F. REID, of New Athens, Ohio, spoke of him thus:—"He was one of our best young men, a good student, and a good preacher, and a highly successful and reliable phonographer."

MCCALL, JOHN A.—The son of John and Elizabeth McCall, was born in New Athens, Ohio, February 23, 1834. He was educated at Franklin College, New Athens, Ohio, graduating in the autumn of 1859, and studied theology in the Seminary at Xenia, Ohio. He was licensed by Wheeling Presbytery in the spring of 1862, and ordained by Xenia Presbytery in the spring of 1863, and had just entered upon his labors at Cedarville, Ohio, with the most encouraging prospect of usefulness, and this has been a severe blow upon his congregation, and in consequence of it they are very deeply affected. The young people, especially, to whom during that short period of his labors among them he had been much endeared, gave unmi-takable signs of sorrow.

He was attacked with bilious fever on Saturday, the 15th, and died on Tuesday morning, 25th of August, 1863. On the same afternoon some religious exercises were held at the house, preparatory to the removal of his body to his native place, in Harrison County, Ohio. Though he labored under derangement of mind during the last days of his illness, it appears that previous to this he had anticipated death, and expressed his desire to be buried beside his father, a most worthy man and sincere Christian, who died about four years before his son.

He was married in the spring of 1863 to Miss S. M. Hammond, who survives him.

Rev. WILLIAM WISHART, of New Athens, Ohio, writes of him as follows:—"Mr. McCall pursued nearly his entire college course under my instructions. I considered him very respectable in point of talent, and more than ordinary in zeal and devotion. As a preacher he was clear and instructive, and eminently characterized by his earnestness. The following is the opinion of Rev. Dr. Beveridge, with whom he studied theology, in an obituary notice soon after his death: 'He was a young man of more than ordinary talent, and was remarkable for his sober and studious habits. What, too, was very remarkable in his case, was that the congregation of Cedarville had set their heart upon him as their future pastor before he had received license, and he had been called and accepted their call before he had completed his course of study at the Seminary.'"

MCCRACKEN, JOHN STEELE—Was born near Cincinnati, Ohio, April 25, 1804.* His family came from Scotland and were of the race of pioneers, Henry McCracken, his grandfather, falling by Indian treachery in the early feuds. Through his mother, Martha Wilson, he was a lineal descendant (according to genealogical record preserved by the late Rev. Dr. Wilson) of one of the Scotch Commissioners at the Assembly of Westminster divines.

His father, John McCracken, moved, in 1823, to the vicinity of Xenia, Ohio, where until his death he filled the office of Ruling Elder in the First Church, now under the pastoral care of Rev. Dr. Harper. The eldest son, Samuel, devoting himself to the ministry, John Steele remained at home till past his early manhood, conducting the operations of the farm for the support of his sisters and aged parents. Not till his thirtieth year was he enabled to enter fully upon the acquirement of the knowledge for which he had long thirsted.

At that time appropriating for his education the sum of two hundred and sixty dollars, he packed up his linen in a couple of handkerchiefs, (for we had no carpet-sacks at that day,) and set out on foot for Oxford, Ohio, in the fall of 1833, when he entered as a student of the preparatory department of Miami University. The sum of two hundred and sixty dollars would seem a small amount for one to depend upon to carry him through a course of five years' instruction in a college. But such was the amount of funds which Mr. McCracken had when he commenced his studies at Oxford, and by strict economy, close application, and occasionally leaving the institution and teaching a school for three months, he was enabled to complete his literary course, and graduated in the fall of 1838. Now, I am not mistaken as to the amount of available means which he possessed at the time he went to Oxford, for we talked of the matter frequently. Such was his determination to succeed without being chargeable to any of his friends, (there was then no educational fund,) that during a residence of five years at the University, he kept, as the boys termed it, "bachelor's hall," the whole time, except about fifteen months. The habits of economy acquired at this time, and in his earlier days, were apparent throughout the remainder of his life; for, while Mr. McCracken had never been the recipient of a large salary at any time, he still managed to raise and educate his family as few persons do. In this he was aided by inheriting, at the death of his father, a tract of new land, which in the course of time became valuable.

Soon after the completion of his collegiate course of education he placed himself under the care of the First Presbytery of Ohio of the Associate Reformed Church, as a student of theology, with a view to the gospel ministry. Subsequently he attended the Theological Seminary at Allegheny City, Pa., one session, and in the Seminary at Oxford three sessions. In the ordinary course pursued at the Seminary at that time, he was licensed on April 15, 1841. He then spent some time as missionary among the newly formed congregations in the States of Illinois and Iowa. The work at that day, in the then far west, was a different undertaking from the same at the present time. Instead of traveling at the rate of twenty miles an hour, from place to place, resting on a soft cushioned seat in a railroad car, one had frequently to plod along on horseback for fifteen or twenty miles per day, on bad roads, through primeval forests and over uninhabited prairies, with scarcely a footpath to guide his way. Roads were not always passable, even for a horse, and Mr. McCracken many times *walked* from twenty to thirty miles in fulfillment of an appointment to preach.

In 1843 he accepted a call from the Associate Reformed congregation of Kenton, Ohio, and settled there in September. Here he labored for about eight years, and, under God, was the means of building up that

* This Memoir was prepared by JOHN P. CROTHERS, Esq., of Springfield, Ohio.

congregation. He at no time received half of what is now considered an adequate support. The country was new and the people were poor. One-fourth of his time he spent in building up small neighboring vacancies: and here he also did much in promoting education by his own personal efforts and those of his family. After leaving Kenton his life was spent in teaching and supplying vacancies until his health gave way.

On the 18th of November, 1839, he married Mrs. Eliza Welch, the widow of the Rev. Johnson Welch, who, at the time of his death, was President of Franklin College, New Athens, Ohio, and had been in the ministry in the Associate Reformed Church about three years, and was well known to most of the ministry in his denomination. As the fruit of their marriage they had five children, of whom two sons and a daughter survive their father to be the solace of their widowed mother. The elder of his sons is now a minister in the (o. s.) Presbyterian Church, Henry Mitchell, and pastor of Westminister Church, Columbus, Ohio, and the younger is a member of the present junior class in Miami University. Two children of his wife's first marriage were members of his family, the elder of whom, James Welch, has been preaching in the United Presbyterian Church for five years, the younger is wife of A. M. Brookes, Esq, of Springfield, Illinois.

For the last five years Mr. McCracken resided in Xenia, Ohio. He died April 1, 1863, from an attack of chronic cystitis, and while it was known to but few of his friends that he had suffered from this disease prior to his last illness, it is true that for many years he had been afflicted, in one form or another, with this terrible malady, though never before with such severity, I believe, as to give serious apprehension to any of his friends. And here is the reason of Mr. McCracken's declining during late years to accept a pastoral charge, or the continuous labor in the ministry; for he did not feel himself fit to conduct even ordinary business while under the influence of his malady. One who has never realized in his own experience the painful effects of this fearful complaint can form but an inadequate conception of the debilitating and depressing influence it has on both the body and mind. It is not contended, I believe, by any respectable physician, that a permanent cure is ever effected in this disease. And I apprehend it is also true that no one who has ever suffered from its attack is able to account for its recurrence. It seems to return after months of apparent good health without giving the sufferer the slightest notice, and in a moment its unhappy victim is a nervous, feeble wreck, who but an hour before was all life and animation, and whose buoyancy of spirits had led him fondly to hope that he had escaped the grasp of his enemy. Doubtless there are but few ailments incident to man which more effectually unfit the mind for labor, or so seriously impair the nervous system. But, while Mr. McCracken's health was such as to disqualify him for the constant labors of a pastor, he never was willing to wholly relinquish the idea of preaching; for he wrote, but a short time prior to his last sickness, to his son Henry, attending the Theological Seminary, at Princeton, N. J., that he hoped to be able to go out and labor as a missionary awhile during the coming summer.

During Mr. McCracken's last illness, which continued over five weeks, his mind was much affected by his disease; but, during his lucid intervals, he spoke very composedly of his disease and his future prospects. He feared that he might have a severe struggle at the end, from which, however, he was mercifully spared, as he departed like one falling asleep.

Though Mr. McCracken was never what the world calls a popular preacher, he possessed far more talent than he ordinarily received credit for. Perhaps his greatest fault was a carelessness, if not a culpable indifference about the opinion of others. His conduct in this respect would remind one of the epitaph, "Here lies Thomas Goodwell, in hope of the resurrection day; what sort of man he was, that day shall reveal."

He was very punctual in his attendance upon church courts, where

his knowledge and piety gave him a large influence. And here, by permission, I take great pleasure in being able to give the language of Rev. Dr. CLOKEY, a member of his Presbytery, whose eminence for learning and piety entitle his opinions to great consideration. In speaking of him he said: "Mr. McCracken, whilst much disabled for the evangelical functions of his pastoral office by the peculiar character and oft severity of his bodily disease, was an active and efficient member of a church court. He was seldom absent from a meeting of his Presbytery, and his attention to all, even the smallest matters that come up for judicial action, showed the interest he felt in questions affecting the peace, purity, and prosperity of Zion. His naturally good judgment, improved by correct literary training, made him eminently capable of giving a proper direction to questions of difficult and perplexing issues; and though sometimes severely sarcastic, when opposing measures that were deemed unreasonable or obtrusive, his deportment towards his brethren was habitually kind and respectful." There were in the church few abler expounders or sounder theologians. His brother, Samuel W. McCracken, while professor in Miami University, maintained a high reputation for talent, and was pretty generally esteemed by both students and patrons as filling his chair with an ability equal to that of any of the Faculty, and in the church he exerted an influence far beyond that of most of his brother ministers; yet, those who were intimately acquainted with both, generally regarded John as possessed of as sound a judgment as his brother. Those qualities which distinguished him in an eminent degree were the strength of his understanding, his good, practical common-sense, the ardor of his devotion, the warmth of his benevolence, the even tenor of his way, and the exactness, yet perfect frankness of his life. To an earnest and indefatigable zeal as a minister of the gospel, and advocate of his own ecclesiastical opinions, he united a charitable and liberal disposition. A kind husband and father, an honest man and true friend, a Christian of stainless sincerity and admirable candor, of simplicity quaint, yet genuine, was John S. McCracken. Such is the opinion that long years of the most intimate acquaintance gave of one whose friendship was most dearly valued, often tried, and never found wanting. And now, that life with thee is over, farewell, thou old friend, until the resurrection morn, when the grave shall deliver up her dead!

SHIELDS, JAMES*—Was born in Pittsburg, Pa., December 11, 1812. He was educated in the Western University of Pennsylvania, at Pittsburg, Pa., then under the direction of Rev. Drs. R. Bruce and John Black. He graduated in 1830, and entered upon the study of theology in the fall of the same year, under the instruction of Rev. Mungo Dick, with whom he remained for two sessions—the remaining terms his studies were pursued under the direction of Rev. John T. Pressly, D.D. Having completed the full term of four sessions in the Seminary, he was licensed, on the 2d of April, A. D., 1834, by the Associate Reformed Presbytery of Monongahela.

Subjects for trial had been assigned him, with a view to his licensure, at the close of his third session in the seminary; but a profound sense of the responsibilities his licensure would involve, connected with a feeling of his inability to meet them, moved him to decline, at that time, the delivery of his trials. In this respect we would commend his example to the consideration of candidates for the sacred office—especially such as would hasten to assume the responsible office by shortening the period of preparation for its arduous and holy work.

Having visited the Presbytery of Big Spring, and preached to the congregations of Formanagh and Tuscarora, Juniata County, Pa., the people of these congregations united in a call for the labor of our brother.

* R. GRACEY, D.D., of Arsenal, Pa., prepared this narrative.

This call—approved by the Presbytery of Big Spring—was forwarded to the Presbytery of Monongahela, and by it presented to the candidate, at a meeting in Chillicothe, Ohio, October 22, 1834. After some time for consideration, the call was accepted on the 28th of October, at the meeting of Presbytery in the same place. A memorandum in his own hand writing informs the writer, that the labors of our brother were commenced in this united charge on the 18th of January, 1835. In the following spring he was ordained and installed pastor of these congregations. In this charge he labored with varied success until about the spring of 1859, when the state of his health made it necessary that the field of his labor should be abridged. About this time he ceased to preach in the Tuscarora branch of his charge, (which has been supplied by Rev. Joseph McKee) and gave his time to the Formanagh congregation—preaching once each Sabbath, the state of his strength forbidding two services. “Waters of a full cup were wrung out” to our brother in his domestic relations. Two companions and their babes lie by his side in the grave-yard near Mexico, Juniata County, Pa.

On the 20th of January, 1839, he was joined in marriage to Miss Hannah McKinstry, sister of Rev. M. McKinstry. This relation was of comparatively short continuance, and this brother was called to follow to the grave the mother and her babe enclosed in the same coffin. On the 20th of October, 1842, he was married to Miss Mary R. Gracey. This relation, too, was soon dissolved by death—and a second time he was called to see the mother and her babe enclosed in the same coffin and committed to a common grave—an only daughter surviving the mother, but then too young to know her loss. On the 12th of May, 1847, he was joined in marriage to Miss Mary C. McCormick, of Augusta County, Va., who, with a son and daughter, have survived him, but to mourn in sadness their irreparable loss, and yet feel that their loss was his unspeakable gain. It was not the privilege of our departed brother to enjoy the blessing either of a vigorous constitution or of uninterrupted good health. Early last spring he was taken with a severe cold, from which he was not relieved for some months. This left his constitution—not naturally rugged—still more enfeebled. At the repeated and earnest solicitations of his brother-in-law, Mr. Wm. S. McCormick, who had planned and provided for an expedition to Minnesota, with a view to relaxation from close confinement to business, our brother has left his family and his home to spend some two months of the heat of summer in that State, in the hope of deriving some advantage from the excursion. When he reached Chicago, Ill., he complained of not feeling well, but hoping that the trip would afford desired relief, after a few days’ rest he set out with a very pleasant company of friends for the prairies and forests of Minnesota. But instead of improvement he grew worse on the way, and, by the time the company reached Prairie Du Chien, Wis., he was unable to proceed any farther; and, after near two weeks’ severe illness, his “spirit returned to God who gave it,” August 19, 1862.

The writer having been summoned to his bed by telegraph, arrived some sixteen or seventeen hours before his departure, accompanied by his sorrowing companion. We found him feeble, but calm and peaceful—apparently anticipating his end. Such seems to have been his impression early in his affliction, as he remarked to kind friends who were around him—“He had left home in search of health, but it was most likely to be his end.” And, while the close of his life was not marked by raptures of joy—the happy privilege of some of God’s dear ones—yet it was distinguished by a calm and confiding trust in his Redeemer. Some two hours before he left us, inquiries had been made as to the preciousness to his own soul, of the Saviour whom he had commended to his fellow men—to which he replied—“Stop a little;” and, after a brief pause, he proceeded to speak substantially as follows: “I know I am a sinner lost—there is no other name under heaven given among men,

whereby we must be saved, but that of Christ, and no way of salvation through him but by faith." When, after a short pause, he proceeded to repeat that triumphant declaration of Paul—"I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." When, after another brief pause, he proceeded to repeat the declaration of the same Apostle to the Colossians, iii. 4. "When Christ who is our life shall appear, then shall ye also appear with him in glory." From this time his decline seemed to be rapid, so that it became evident to us all that the period of "his departure was at hand;" and after suffering a little season, with the patience and fortitude of the Christian, his spirit, separated from its afflicted and dissolving tenement, took its flight, as we hope, from this vale of sin and sorrow to the blessedness and the rest of heaven.

It was not the will of God that our departed brother should die in his own home, surrounded by his family and his flock, but the place of his departure was appointed in a distant and strange land. But while in this respect the providence of God may seem to us to be strange and mysterious, there was, nevertheless, goodness and mercy mingled with it all. Though cut off from the sympathy and kind offices of a devoted wife, during most of his last illness, though far removed from the circle of friends and acquaintances, yet the Lord had provided, in the persons of a brother and sister-in-law, friends, who attended upon him with a degree of constancy and affection but seldom equalled, and never excelled by either brother or sister. The Lord reward them for their kindness to my brother in the gospel. For if the cup of cold water given to one of Christ's little ones shall not go unrewarded, their sleepless anxiety and affectionate attention will surely not be forgotten. Who can tell what important results may be brought out of this mysterious appointment, by that God in whose sight the death of his saints is so precious!

Such is the close of the life of one whom fully to know was cordially to respect and affectionately to esteem. Possessed of a mind of more than ordinary power—clear and discriminating—combined with a warm heart, he had the capacity of making a deep impression from the pulpit, when properly prepared. He had not the gifts of an easy and fluent extemporaneous speaker. But when he used his pen, his exercises were always of a high order, and well worthy of being either read or heard. His style of composition was chaste, clear, and forceful. He possessed a voice that was clear and powerful, and in the public reading of the Scriptures,—especially the psalms—it was often used with fine effect. In his social qualities he was open, frank, and generous,—took great pleasure in entertaining his friends, and especially those in the ministry, he delighted in "showing hospitality." He was liberal, for his means, in the support of every good cause; and the poor never went away empty from his door. But he has gone from our midst. We feel his loss—we shall see his open face and hear his pleasant voice no more on earth. "But we sorrow not as those who have no hope." "Blessed are the dead who die in the Lord. They rest from their labors, and their works do follow them."

WILSON, WILLIAM L.—Was born near Canonsburg, Pa., March 16, 1834. His attention appears to have been directed towards the gospel ministry at an early period in life; and, in order to qualify himself for this work he commenced a course of classical study in March, 1850, under the tuition of his brother-in-law, the Rev. D. W. Collins, who was then pastor of the Associate congregation of Dalton, Wayne County, O. With him he continued to pursue his studies until May, 1861, when he returned home and entered Jefferson College. He remained in this institution until the close of his junior year, maintaining throughout his entire connection with it, a highly respectable standing, both in his class and in the Literary Society of which he was a member. His constitution—which was never very vigorous—having at this time become considerably

impaired by close application to his studies, and believing that a change of climate and scenery, and the recreations of travel might prove beneficial to him, he determined to leave Jefferson and enter Union College, in the State of New York. With a view to this, he applied to the faculty of the former institution for an honorable dismissal, which they granted, and accompanied it with flattering testimonials both of his literary and moral standing. Thus furnished, he was, on the 4th of September, 1854, readily admitted by the faculty of Union College, to the same standing which he had attained in the institution which he had just left. Having completed the prescribed course of studies in this institution, he graduated on the 25th day of July, 1853. On this occasion he delivered a highly creditable oration on "The trials and triumph of genius."

In May or June, 1851, he made a public profession of his faith in the Lord Jesus Christ, in connection with the Associate congregation of Chartiers. This, it will be observed, occurred about the time of his first entering college, and he continued to adorn his profession by a godly walk and conversation throughout life. He entered formally upon the study of theology in the Associate Theological Seminary at Canonsburg, Pa., in August, 1855. The Theological Seminary being removed from Canonsburg to Xenia, Ohio, in the fall of 1856, he accompanied it thither and prosecuted his studies in that institution till the completion of his course in April, 1858. On the 15th of July following, he was licensed as a probationer for the gospel ministry by the U. P. Presbytery of Chartiers, at its meeting held in Washington, Pa. On the 3d of November following, he was united in marriage with Miss M. E. Anderson of Xenia, Ohio, who, with two interesting little children, still survives him. On the 3d of May, 1859, he received a unanimous call from the United Presbyterian congregation of Madison, Ind., to become their pastor. This call was presented to him by the Presbytery of Chartiers on the 21st of June, 1859, when it was declined. On the 5th of the following month, he received a unanimous call from the congregations of Ohio and Racoon, then under the supervision of Chartiers Presbytery,—now under that of Frankfort. This call was presented to him by the Presbytery of Chartiers on the 21st of August, 1859, and was accepted. He was solemnly set apart to the office of the gospel ministry on the 25th of September, 1859, by the imposition of the hands of Allegheny Presbytery, at which time he was also installed pastor of the united charge of Ohio and Racoon congregations. With but brief interruptions occasioned by sickness, he continued with great acceptance to the people, and with marked tokens of the favor of the Head of the church, to discharge his pastoral duties within these congregations until the 11th of March, 1862, when he tendered his resignation to Frankfort Presbytery. His resignation was accepted at a subsequent meeting of Presbytery, held in the congregation of Ohio, on the 16th of April, 1862. Thus was speedily ended a relation of pastor and people which had been greatly blessed. At this time also terminated the public labors of this devoted servant of Christ.

Brother Wilson possessed in a high degree those endowments of nature and grace which gave promise of much usefulness. As a preacher, he was clear in his views, chaste in his style, and earnest and forcible in his manner. He added to this, devotion to his Master's work. He loved to preach the gospel of Christ. His social qualities were of a high order, and gave him opportunities of usefulness among his people and those with whom he was brought in contact, not possessed by many of equal devotion.

He was a firm and earnest supporter of the distinctive principles of the United Presbyterian Church.

PRESBYTERIES.	Pastors.	Pas., S. S., Teas., Ed., Agt.	Total number of ministers.	Licentiate.	Churches with Pastors.	Vacant Churches.	Churches rep. Additions.	Total number of churches.	Communicants added on Ex.	Communicants added on Cer.	Total number of communicants.	Adults Baptized.	Infants Baptized.	Amount given to HOME MISSIONS.	Amount given to FOREIGN MISSIONS.	Amount given to EDUCATION.	Amount given to PUBLICATION.	Amount given to CHURCH EXTENSION.	Amount given to Assembly and Synod F.	Amount given to Congregal Salaries.	Amount given General Contributions.	Total Amount for all Causes.	
																							9
1 Albany.....	16	1	17	3	6	19	5	21	123	178	2852	11	227	\$220	\$821	\$92	\$13	\$23	\$...	\$4375	\$5778	\$9742	
2 Allegheny.....	5	2	10	3	15	11	15	11	44	46	2086	15	297	863	1465	125	74	143	225	225	7309	8084	18238
3 Argyle.....	9	2	7	...	10	7	11	11	36	11	878	2	53	237	339	35	39	355	85	3178	947	5250	
4 Big Spring.....	8	2	10	...	10	13	10	13	31	68	669	4	48	189	245	35	28	33	130	3730	801	5211	
5 Bloomington.....	15	2	17	...	5	1	6	6	53	8	358	4	41	62	53	6	9	7	2550	1808	4000		
6 Boston.....	15	3	24	...	23	27	27	135	102	2665	19	200	398	748	50	41	28	125	7280	7091	15933		
7 Butler.....	9	2	11	...	14	14	14	1063	3	315	583	5	113	551	583	23	23	48	10	4929	1241	7175	
8 Caladonia.....	9	1	10	...	12	16	16	74	54	2010	5	113	551	748	43	37	50	192	6825	1670	10119		
9 Chartiers.....	12	1	14	...	8	12	12	36	95	884	2	85	190	218	39	29	35	36	3767	1159	4535		
10 Chicago.....	9	1	10	...	7	8	14	43	34	1095	2	49	156	168	16	8	2	46	4130	280	4897		
11 Chillicothe.....	7	...	10	...	2	7	12	23	21	692	1	41	131	165	11	2	6	17	2150	404	3908		
12 Cleveland.....	11	...	11	...	25	38	108	52	2779	14	206	444	77	69	222	340	23	35	47	131	5698		
13 Conemaugh.....	11	...	9	...	11	11	55	19	1354	7	69	222	340	23	35	47	131	5698	2880	9724	13		
14 Delaware.....	5	1	12	...	8	13	9	21	27	14	645	3	41	70	88	...	...	...	...	2230	161	2409
15 Des Moines.....	5	...	5	...	7	2	5	9	35	9	473	2	52	98	22	...	...	...	...	1825	720	2060
16 Detroit.....	5	...	5	...	7	2	5	9	35	9	473	2	52	98	22	...	...	...	...	1825	720	2060
17 Egypt.....	8	...	8	...	11	13	73	54	1395	5	45	7	107	432	578	35	31	41	133	3460	251	4802	
18 Frankfort.....	7	...	1	...	8	9	11	32	19	959	4	52	312	381	28	5	2	75	3687	741	5423		
19 Indiana.....	5	...	5	...	11	13	38	21	743	6	84	4	70	72	8	7	11	8	647	492	1170		
20 Indiana (Southern).....	4	...	4	...	6	13	13	17	204	4	70	72	8	7	11	8	647	492	1170	21	...	...
21 Kansas.....	9	...	14	...	10	18	82	76	1526	8	138	206	330	32	54	25	13	63	4041	1109	5302		
22 Keokuk.....	11	...	13	...	10	14	25	75	40	2165	11	115	291	468	29	23	285	137	6039	3797	10602		
23 Lakes.....	5	...	10	...	12	22	63	77	632	7	75	92	65	10	5	5	20	2099	1026	3381	24	...	
24 Le Chaire.....	10	...	16	...	6	16	22	56	32	1345	3	61	228	354	17	4	61	32	4591	788	6128		
25 Mansfield.....	15	...	20	...	13	18	25	102	91	2175	4	7	109	166	46	26	21	29	4271	621	5184		
26 Mercer.....	11	...	5	...	6	13	13	45	29	1141	4	7	109	166	46	26	21	29	4271	621	5184		
27 Michigan.....	14	...	27	...	9	19	5	22	28	147	136	15	178	555	1063	73	90	620	45	6458	4155	13059	
28 Monmouth.....	14	...	4	...	16	24	118	97	2276	12	113	352	424	66	55	170	168	5650	712	7097	30	...	
29 Monongahela.....	6	...	3	...	7	60	68	945	7	246	286	30	23	19	17	4650	5875	10569	31	...	...
30 Maskingum.....	3	...	3	...	5	2	7	106	106	1464	...	141	255	171	20	15	120	5	5400	3917	8176	32	
31 New York First.....	11	...	1	...	12	1	13	132	71	2432	2	20	63	51	172	1	6	16	2187	1035	3525	37	
32 New York Second.....	11	...	1	...	12	1	13	132	71	2432	2	20	63	51	172	1	6	16	2187	1035	3525	37	
33 Ohio First.....	7	...	5	...	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
34 Oregon.....	11	...	1	...	12	1	13	132	71	2432	2	20	63	51	172	1	6	16	2187	1035	3525	37	
35 Philadelphia.....	3	...	3	...	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
36 Saint Lawrence.....	7	...	5	...	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
37 Saint Louis.....	7	...	5	...	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
38 Sealkote.....	7	...	5	...	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
39 Sidney.....	7	...	5	...	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
40 Stamford.....	4	...	1	...	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
41 Steubenville.....	9	...	4	...	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
42 Vermont.....	1	...	1	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
43 Westmoreland.....	10	...	2	...	12	1	16	6	17	25	58	21	934	5	159	5761	1821	9395	43	...	...
44 Wheeling.....	13	...	8	...	13	12	10	25	58	21	934	5	159	5761	1821	9395	43	...	...	...	...
45 Xenia.....	8	...	6	...	14	4	9	2	8	11	76	38	1155	37	2	55	26	46	361	4975	7584	45	
	361	109	464	71	469	213	470	682	2787	2093	54,758	237	3752	\$12055	16039	1420	1225	3902	3210	183943	88796	300582	

THE GENERAL SYNOD

OF THE

REFORMED PRESBYTERIAN CHURCH.

THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA met in the Reformed Presbyterian Church, Cedarville, Ohio, on Wednesday, May 20, 1863, at 7½ o'clock, P. M. JOHN DOUGLASS, D. D., the acting Moderator, opened the sessions with a discourse from Psalm lxxii. 17: "His name shall endure for ever."

After the discourse the Synod was constituted with prayer and the following were

Members of the Fortieth Session of the General Synod.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Bratton, Wm. S.	Western.	Wm. Mumford.	McMillan, John	Pittsburgh.	.....
Crawford, J. A.	Northern.	.....	McMillan, Robert	Pittsburgh.	.....
Crawford, D. D., S. W.	Philadelphia	Thomas Carrick.	Nevin, John	Pittsburgh.	.....
Crow, Nelson K.	Western.	James Craig.	Phillip, Charles	Chicago.	.....
Douglass, D. D., J.	Pittsburgh.	George Shaw.	Reed, William H.	Northern.	.....
Harshaw, Michael	Western.	Hugh Cooper.	Scott, George	Pittsburgh.	.....
Hill, J. F.	Pittsburgh.	.....	Scott, James S.	Northern.	.....
Morrison, J. W.	Chicago.	.....	Shaw, William P.	Ohio.	William S. Taylor
Morton, James F.	Ohio.	James McCune.	Steele, David	Philadelphia	.....
McAuley, Alex. G.	Philadelphia	James Hogg.	Sterrett, William	Philadelphia	Samuel G. Scott.
McCaslin, Robert	Ohio.	Jas. C. McMillan.	Wilson, D. D., Wm.	Ohio.	C. Reed.
McLeod, D. D., J. N.	Northern.	.....	Wyatt, James C.	Northern.	.....
McMaster, John	Western.	William Orr.	Wylie, A. Gifford	Northern.	.....
McMillan, Gavin	Ohio.	John Reed.	Wylie, Samuel	Western.	James Woodburn
McMillan, G. R.	Ohio.	Peter Gibson.	Wylie, William T.	Philadelphia	A. S. McMurray, MD
MINISTERS.....	30.	RULING ELDERS.....	16.	TOTAL.....	46.

SAMUEL WYLIE CRAWFORD, D. D., of Philadelphia Presbytery, was elected Moderator. JOHN NEIL MCLEOD, D. D., was continued as Stated Clerk, and Rev. J. F. HILL Assistant Clerk.

Rev. JOHN MCMASTER, Chairman of Committee on Presbyterial Reports, made the following report:—

That on examining the documents submitted to them great diversity exists, owing to the want of regularity in making correct returns of the state of the churches under the care of each Presbytery, the following resolution is hereby submitted to remedy this evil in future:

Resolved, That Synod enjoin upon the respective Presbyteries to secure annually, from the several congregations under their care, a sessional report, and that such reports or the substance of them be reported to the Synod.

From the reports of the Northern and Pittsburgh Presbyteries, it appears that Messrs. Wyatt and Stewart are still in the service of their country as chaplains of the army. Rev. John McMillan has retired from the chaplaincy and resumed the pastoral care of his congregation. Rev. J. A. Crawford is about to enter upon the labors of post chaplain in one of the military hospitals.

The Presbytery of Philadelphia reports the death of Rev. Dr. J. R. Campbell and Rev. Matthew McBride as follows:—

Rev. JAMES R. CAMPBELL, D.D., of Landour, Northern India, died September 18, 1862. It was in a congregation under the care of this Presbytery that his ecclesiastical connection with the Reformed Presbyterian Church commenced, it was under our care he prosecuted his theological studies, to us he first intimated his desire to go forth as a missionary to the heathen, and from us he received his licensure and his admonition.

After he left our shores his associations with our ministers and people were of the most intimate and friendly character, and when he re-visited this country in 1847-8, it was among us he selected the place for his temporary sojourn. His return to India in 1848, did not diminish our friendship, but while life lasted he appeared to look to us with the warmest affection. Such feeling on his part, we cannot but reciprocate, and we desire to put upon our records this brief and very imperfect testimonial of our esteem and love.

From the whole tenor of his life, as well as his triumphant death, we feel assured that our departed brother was indeed a child of God. With an entire consecration he early gave himself unto the Lord, and while the work was novel, and in our church at least unprecedented, he offered himself as a Foreign Missionary. The influence of sanctifying grace was seen in directing and controlling his warm and natural affections, subordinating them to the service of God his Saviour. His labors were unremitting and unsparing, and he was able by rigid system, and unceasing industry to redeem the time so as to perform an amount of labor which is quite remarkable. His success was great, though he was extremely cautious of fostering hopes or exciting expectations, or making any representations which were not perfectly correct. A good conscience regulated a sanguine temperament, and a prudent disposition kept a warm heart from error. As a church we owe to him inexpressible gratitude as the agent of awakening and sustaining among us an interest in the great work of Foreign Missions, and we consider the whole Christian family his debtors so far as his influence reached them. His death is a loss indeed to the station at Saharanpur, and to the missionary cause in India; and it is a loss to the church at home. To him, however, it is gain. Absent from the body he is present with the Lord—he rests from his labors, and his works do follow him.

“Servant of God, well done—
Rest from thy Lord’s employ,
The battle fought, the victory won,
Enter thy Master’s joy.”

Rev. MATTHEW MCBRIDE was born in Philadelphia, April 27, 1830. His parentage was of the Scotch-Irish stock, which has furnished such valuable materials for the ministry, and the membership of the church of Christ. Brought up under a religious influence, at the age of fifteen, he gave evidence of genuine conversion, and was admitted a member of the Ninth Presbyterian Church, Philadelphia, of which his parents were then members. After a short time he acceded to the First Reformed Presbyterian Church, with which his family had become connected. He

* A Memoir of Dr. CAMPBELL is published in *The Presbyterian Historical Almanac* for 1863.

was engaged at an early age as a Sabbath-school teacher, and was very active in sustaining prayer-meetings for the benefit of the irreligious. Having devoted himself to the work of the ministry, he pursued his literary course in the University of Pennsylvania, and graduated with honors in 1851. He then became a student in the Theological Seminary of the Reformed Presbyterian Church, securing the approbation of the Superintendents and Professors for his diligence, punctuality, and great success in all departments of instruction. Having been licensed by the Philadelphia Presbytery, May 1, 1855, he traveled extensively among our congregations, and at length accepted a pastoral settlement in Mount Vernon, Iowa, which he retained till 1861. Impaired health compelling him to demit his charge, to the regret of a warmly attached congregation, he returned to Philadelphia and became editor and proprietor of the *Banner of the Covenant*, which he conducted with great acceptance to the church until his death, May 13, 1863. His faith was firm to the last moment, and he was able to give assurances of unfaltering confidence in his Saviour. Possessing superior natural talent, which had been well cultivated by assiduous study, with a gentle genial disposition, a Christian of indubitable piety, a minister of salvation, instant in season and out of season in his labors to instruct and comfort the people of God, and to turn sinners from the error of their ways, it was Christ to him to live, and it was gain to him to die.

DOMESTIC MISSIONS.—The annual report shows that during the year the appointments were, with few exceptions, fulfilled. One licentiate, J. W. Melvin, under the care of Ohio Presbytery, died. Revs. D. C. Cooper and G. R. McMillan spent some months in Minnesota, dispensing the word and ordinances at Glendale and Madison Lake, but owing to this Indian massacre were prevented from reaching Mankato, and they found it necessary for their personal safety to withdraw from their field of labor. The brethren there finding it difficult to obtain supplies have applied to our brethren of the United Presbyterian Church, and asked to be transferred to that body, which request was granted.

The Board would recommend that a missionary be sent to labor among the Freedmen of the southern portion of our country. The recommendation was adopted, and John Douglass, D.D., J. A. Crawford, D.D., and Rev. John McMillan, were appointed to explore the field in the East, and Revs. M. Harshaw and N. K. Crow, explore the field in the South and West.

THE TREASURER reports a balance on hand at beginning of year, \$292 92. Receipts during the year, \$900 30. Total, \$1,193 22. Payments, \$1,033 65. Balance on hand, \$159 57.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS:

GAVIN R. McMILLAN, D.D., *Secretary*, Xenia, Ohio.
JAMES C. McMILLAN, Esq., *Treasurer*, Xenia, Ohio.

FOREIGN MISSIONS.—The death of Dr. Campbell is an inexpressible loss. He was the founder of our mission to Saharanpur, and for more than a quarter of a century its most efficient laborer.

The death of Dr. Campbell has rendered requisite a new arrangement of the missionary force. In consequence, Mr. Calderwood has been stationed at Saharanpur, where he is to take charge of the Orphan Institution; Mrs. Campbell with her daughter, Miss Mary Anna, now an assistant female missionary, and two others of her children, also remaining there. From Mrs. C——'s remarkable energy of character, her interest in the mission work, as well as her long experience and peculiar adaptation for usefulness, we have reason to anticipate that she will prove a very valuable helper in any department of labor to which she may be

assigned. The Executive Committee, in view of the fact that her honored husband had labored so long and so faithfully in the service of his Master, and that with the abnegation of personal interest which always distinguished him, he had failed to make any provision for the support of those members of his family who might survive him, felt it to be right to continue to Mrs. C—the salary paid to her husband, until General Synod should act in the case. We submit the subject, therefore, at this time, to your earnest consideration, and we take occasion to suggest that it might be well to adopt the plan of our Scottish brethren, and insure the lives of our foreign missionaries, so that those who have sacrificed so much for the sake of the gospel, will not leave their families to suffer when they themselves are removed from their field of labor on earth, to their reward in heaven.

We regret to state that the health of our respected brother, Rev. Joseph Caldwell, has become so much impaired, that there is reason to fear he may not be able to perform full missionary service. This calamity increases the need there is for sending out additional laborers, and we hope will have its due effect. With so much preliminary and preparatory work already done, we would indeed deprecate the sacrifice of the results of the toil of so many years. The seed has been indeed scattered; in many places the fields appear white with the harvest, and shall the time when the sickle should be thrust in and the ripened sheaves be gathered into the garner be allowed to pass without our sending forth laborers to reap the harvest? Yet, we regret to say that we have no one at present ready or willing to go. Mr. R. White, formerly accepted as a candidate for this work, has intimated that, on prayerful consideration, he has felt it his duty to remain at home. Mr. David Dixon, a young man of excellent religious character, and good talents, who has offered himself to the work, is but commencing his literary studies. We trust that General Synod will take such action in the case as will, by the overruling direction of the Great Head of Zion, result in obtaining several efficient missionaries.

THE TREASURER reports the receipts of the year, (including a balance on hand of \$1,180 28,) have been \$8,831 40; and the expenditures \$6,128 65. Leaving a balance in Treasury, at this date, of \$2,702 75.

THE OFFICERS OF THE BOARD ARE AS FOLLOWS :

T. W. J. WYLIE, *Corresponding Secretary*, Philadelphia, Pa.
 GEORGE H. STUART, Esq., *Treasurer*, Philadelphia, Pa.

THEOLOGICAL SEMINARY.—The committee on the Seminary report: That they regard the subject one of vital importance to the welfare of our church; and yet, after having been in successful operation two sessions, the Seminary is again in a languishing condition. In consequence of the non-attendance of students the Seminary has not been in operation during the past year. Shall this state of things continue? Shall our young men who are looking forward to the ministry be left to obtain their theological education in the seminaries of other churches, or shall we have them educated and trained in our own Seminary? In order to have this subject brought fully before our General Synod, we would recommend the appointment of a third Professor to fill the chair of Hebrew, Greek, and Practical Theology.

That the sum of \$174 31, offered to the Seminary by the Board of Education, be accepted and appropriated to assist students attending the Seminary.

That the Presbyteries report the number of students under their care, and that they make provision for their assistance as far as may be necessary, and that the Board of Trustees provide suitable lodgings for them

while attending the Seminary, and that a committee of one minister and two ruling elders from each Presbytery be appointed for the purpose of completing the Endowment Fund of twenty thousand dollars.

The Synod adopted these recommendations. The Synod elected Rev. DAVID STEELE, of Philadelphia Presbytery, to the third professorship.

THE PROFESSORS OF THE SEMINARY ARE AS FOLLOWS :

JOHN NEIL MCLEOD, D.D., *Doctrinal and Pastoral Theology.*

T. W. J. WYLIE, D.D., *Ecclesiastical History and Pastoral Theology.*

Rev. DAVID STEELE, *Hebrew, Greek, and Practical Theology.*

ON THE STATE OF THE COUNTRY.—The papers presented to Synod on amending the Constitution of the United States, were referred to a committee of one from each Presbytery, JOHN N. MCLEOD, D.D., being chairman. This committee reported as follows, which report, on motion, was adopted :—

First, WHEREAS, There is a God revealed to man in Holy Scripture as the Creator, Preserver, Redeemer, and Moral Governor of the world ; and, WHEREAS, Nations, as well as individuals, are the creatures of his power, and the dependents of his Providence, and the subjects of his authority ; and, WHEREAS, Civil Government is an ordinance of God, deriving its ultimate sanctions from his appointment and permission ; and, WHEREAS, It is the duty of all men to acknowledge the true God in all the relations they sustain ; and, WHEREAS, There is no specific mention of the authority of God in the Federal Constitution of the United States of America, the fundamental law of their existence as a nation ; and, WHEREAS, That Constitution and the Government which it organizes and defines are now undergoing the trial of a defensive civil war against a rebellion of a large portion of its own citizens, and for its own national existence ; and, WHEREAS, The exigencies of the war have brought the authorities of the nation, civil and military, subordinate and supreme, to formal recognitions of the being, providence and grace of God and of Jesus Christ his Son, to an extent and with a distinctness such as the country has never witnessed before ; therefore,

Resolved, 1. That in the judgment of this Synod the time is come for the proposal of such amendments to the Federal Constitution, in the way provided by itself, as will supply the omissions above referred to and secure a distinct recognition of the being and supremacy of the God of Divine Revelation.

2. That in the judgment of Synod the amendments or additions to be made to the National Constitution should provide not only for a recognition of the existence and authority of God, but also of the mediatorial supremacy of Jesus Christ his Son, “the Prince of the kings of the earth and the Governor among the nations.”

3. That as several articles of the Federal Constitution have been and are construed in defence of slavery, Synod do earnestly ask the appropriate authorities to effect such a change in them as will remove all ambiguity of phraseology on this subject, and make the Constitution, as its framers designed it to be, and as it really is in spirit, a document on the side of justice and liberty.

4. That Synod will petition the Congress of the United States, at its next meeting, to take measures for proposing and securing the amendments referred to, according to the due order.

5. That Synod will transmit a copy of such action as they may themselves adopt to the several religious bodies of the country, with the respectful request that they will take order on the subject.

6. That a Committee be appointed, composed of a member from each of the Presbyteries in Synod, to whom this matter be referred, and whose duty it shall be to correspond with such Christian statesmen, and other

individuals of influence, as they may find disposed to further this dutiful and momentous object.

Second. That the Synod approves of the recommendation contained in the following paper, and appoint delegates to the council proposed.

To the Evangelical Denominations of Christians throughout the United States, Greeting :

DEAR BRETHREN:—At a meeting of the Ministers and members of different Evangelical denominations of the cities of Pittsburgh and Allegheny, in the First Cumberland Presbyterian Church, on the 8th and 11th of May, the following suggestions were adopted :

1. That it is the sense of this meeting that an amendment, in substance as follows, should be inserted in the Preamble to the Constitution of the United States. The proposed amendment is in brackets :

“We, the people of the United States [recognizing the being and attributes of Almighty God, the divine authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus the Messiah, the Saviour and the Lord of all,] in order to form a more perfect union, &c.”

2. That a National Religious Council be held on the Fourth of July next, in the city of Pittsburgh, for the purpose of considering the proposed amendment.

3. That each Evangelical denomination be invited to send four Delegates to said Council.

4. That a committee be appointed to extend an invitation to the different ecclesiastical bodies throughout the country.

We, the undersigned, were appointed a committee to carry the last suggestion into execution. In accordance, therefore, with this appointment, we most cordially invite the different ecclesiastical bodies in the land to send four Delegates, each, to said Convention, to be held in the First United Presbyterian Church, in the city of Pittsburgh, on the Fourth day of July next, at 10 o'clock, A. M., with the view of considering what action will be most desirable in the premises.

R. GRACEY,
JOHN DOUGLAS,
S. S. STEWART,
WILLIAM J. RIED,
Committee.

PITTSBURGH, May 4, 1863.

The Committee also recommend the adoption of the following Resolutions:—

1. That this General Synod in memorializing the Congress of the United States for amending in sundry particulars the Federal Constitution, hereby EMPHATICALLY declares that she is not influenced in any degree by want of confidence in the position which she occupied at and since the time of the division of the Reformed Presbyterian Church in North America, 1833, in regard to the moral character of the civil institutions of said United States; but, on the contrary, she cherishes a profound, an abiding, and even growing conviction of the propriety, the necessity, the justice, and the wisdom of that position.

2. That while her ground has been, and now is, that there is no positive immorality in the Federal Constitution, she, nevertheless, believes, that it ought to be made MORE EXPLICITLY Christian in its character, and that it happily makes provision for its own amendment.

3. That the *validity* of Magistracy, and its *perfection* are entirely different and distinct. A valid Magistracy ought to be recognized. Christians are to go on unto perfection, and to seek, by all lawful means, that all “the kingdoms of this world” be *formally* as well as *really* “the kingdoms of our Lord, and of his Christ.”

CHRISTIAN COMMISSION.—Rev. A. G. McAuley was heard regarding the Christian Commission, whereupon it was

Resolved, That Synod, approving the objects of the Christian Commission, commend it to the encouragement and support of all the churches under their care, and that thanks be returned for the documents the Commission has transmitted.

CORRESPONDENCE WITH SISTER CHURCHES.—Mr. James C. McMillan moved that two delegates be appointed by Synod to attend the present session of the General Assembly of the United Presbyterian Church and propose a correspondence by delegation with them. Whereupon it was

Resolved, That this motion be laid upon the table, inasmuch as this proposal was made to that respected body in the year 1859, and no reply has yet been received from them.

Rev. WILLIAM STERLING, Delegate from the General Assembly of The Presbyterian Church, (N. S.) addressed the Synod, when it was

Resolved, That Synod have heard with high satisfaction the address of the respected delegate from the General Assembly, and that they cordially reciprocate the expressions of respect and courtesy which he has uttered.

The Moderator communicated this resolution to the delegate, and responded to his fraternal address.

PSALMS OF DAVID, WITH MUSIC.—The thanks of Synod were voted to WILLIAM W. KEYS, of Philadelphia, Pa., for copies of his publication of the Psalms, with Music, transmitted to Synod.

The thanks of Synod were voted to the hospitable people of Cedarville, Ohio. To the railroad companies for a reduction of fare to members of Synod, &c. The Minutes of the whole session were approved, and it was

Resolved, That the Synod adjourn to meet in the First Presbyterian Church, Philadelphia, Pa., (T. W. J. WYLIE, Pastor,) on Wednesday, May , 1864, at 7½ o'clock, P. M.

JOHN NIEL McLEOD, D.D.,
Stated Clerk.

SAMUEL W. CRAWFORD, D.D.
Moderator.

THE SYNOD

OF THE

REFORMED PRESBYTERIAN CHURCH.

THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA met in the Sharon Reformed Presbyterian Church, Morning Sun, Iowa, on Wednesday, May 28, at 10 o'clock, A. M.

JAMES WALLACE, the retiring Moderator, opened the sessions with a discourse from Esther iv. 13, 14: "Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for *such* a time as this."

After the discourse the Synod was constituted with prayer, and the following were

Members of the Thirty-Fourth Session of Synod.

MINISTERS.	PRESBYTERIES.	RULING ELDERS.	MINISTERS.	PRESBYTERIES.	RULING ELDERS.
Beattie, J. M.	New York.	.....	McFarland, A.	Ohio.	.....
Bowden, Samuel	Rochester.	.....	McKee, David	Illinois.	J. H. Willson.
Boyd, J. C.	Ohio.	.....	McMillan, W. W.	Philadelphia	.....
Cannon, Robt. B.	Illinois.	J. Dougherty.	Neill, James	Illinois.	M. H. Cavan.
Carlisle, Samuel	New York.	.....	Pollock, J. T.	New York.	.....
Crozier, John	Pittsburgh.	John Elliott.	Reed, Robert	Pittsburgh.	T. Dunn.
Faris, David S.	Illinois.	C. R. Miller.	Reid, Daniel	Pittsburgh.	.....
Galbraith, John	Pittsburgh.	J. Anderson.	Roberts, D.D., W. L.	Illinois.	W. McGlade.
George, Henry H.	Lakes.	.....	Scott, David	Rochester.	.....
George, Wm. F.	Illinois.	D. H. Coulter.	Shaw, David J.	Illinois.	C. McCaughan.
Graham, William	New York.	.....	Sloane, Jas. R. W.	New York.	A. Knox.
Hunter, Joseph	Pittsburgh.	W. J. Dougherty.	Smith, John C.	Pittsburgh.	M. Stewart.
Hutcheson, Robt.	Illinois.	.....	Sproull, D.D., Thos.	Pittsburgh.	.....
Johnson, Robert	Illinois.	S. Hawthorne.	Sproull, Robt. D.	Rochester.	.....
Johnston, N. R.	New York.	.....	Stevenson, A.	New York.	A. Alexander.
Middleton, John	Illinois.	.....	Stevenson, T. P.	Philadelphia	H. Floyd.
Milligan, A. M.	Pittsburgh.	R. Henry.	Stott, J.	Illinois.	J. Faris.
Milligan, J. S. T.	Lakes.	H. Woodburn.	Thompson, Jas. A.	Ohio.	.....
Milligan, J. C. K.	New York.	C. B. French.	Thompson, J. R.	New York.	.....
Milroy, William	Lakes.	J. Keers.	Todd, Andrew C.	Illinois.	J. Donnelly.
McCartney, J. L.	Lakes.	M. D. Willson	Wallace, James	Illinois.	T. Donnelly.
McClurkin, H. P.	Ohio.	.....	Wilkin, M.	Rochester.	.....
McClurkin, J. J.	Pittsburgh.	.....	Willson, Jas. M.	Philadelphia	.....
McCracken, Jos.	Illinois.	J. Moffitt.	Willson, R. Z.	New York.	G. Spence.
McDonald, J. M.	Illinois.	J. Z. Willson.	Wylie, Preston H.	Lakes.	J. M. Milligan.
			Wylie, Samuel O.	Philadelphia	.....
MINISTERS.....	51.	RULING ELDERS.....	28.	TOTAL.....	79.

Rev. ALEXANDER M. MILLIGAN, of Pittsburgh Presbytery, was elected Moderator. Rev. SAMUEL BOWDEN, was continued as Stated Clerk, and Rev. H. H. GEORGE Assistant Clerk.

PRESBYTERIAL REPORTS were handed in and generally approved. They reveal much to cheer the hearts of the witnesses of Christ, to increase their efforts in the great work and mission of the church.

While her zeal has not been as earnest, her public spirit as heightened, and her growth as rapid as the sanguine expectations and high professions of her members would warrant, yet she has made some progress, and manifested in no small degree the characteristics of a living and working church. *Three* Licentiates have been ordained and installed pastors of congregations, and *five* Students licensed.

Statistical Reports have only been handed in from *four* Presbyteries, and most of them were so imperfect it was decided not to publish them.

It was *Resolved*, That a new Presbytery, to be called Iowa Presbytery, be organized within the bounds of Illinois Presbytery, and that its first meeting shall be held in this place, (Morning Sun, Iowa,) to-morrow morning, June 3, 1863, at 8 o'clock, and be constituted by William L. Roberts, D.D.

THEOLOGICAL SEMINARY.—The committee reported the Seminary to be in a highly prosperous and efficient state, and commend it to the continued prayer and patronage of the church. They also say that the report of the Board of Superintendents of the Theological Seminary is the only paper referred to it. It states the number of students in attendance during the last session to have been twelve, five of whom, D. McAlister, R. M. Johnston, J. W. Sproull, S. M. Stevenson, and C. D. Trumbull, have been certified to their respective Presbyteries as having "completed the prescribed course of instruction in the Seminary."

The report further states, that the directions of Synod respecting the Theological Library have been but partially complied with, and that the number of books is "unequal to the demands of a Theological school." Your committee would therefore recommend the collections be directed to be taken in the delinquent congregations, and their contributions forwarded to the Treasurer of the Seminary, to be expended in the increase of the Library.

Your committee further recommend, upon a suggestion in the report of the Board, "that in order to get clear of a first class in Hebrew, that Synod make it an imperative rule in future that students, before entering the Seminary, should have made such progress in the study of Hebrew Etymology as will enable them with profit to enter the class of Hebrew Exegesis."

The committee called the attention of Synod to the following paper:—

WHEREAS, Certain notes were given some years ago by members of our church for the establishment of a Literary Institution in Northwood, Logan County, Ohio, styled Geneva Hall; and, whereas, many of these notes have not been collected and will not in all probability be collected for their original design; and, whereas, this has been intimated to this court, and also that some of the drawers of these notes are willing to transfer them to Synod, for the endowment of the Seminary; therefore,

Resolved, That Synod will accept any notes so transferred, and recommend that such transference be made.

THE PROFESSORS OF THE SEMINARY ARE AS FOLLOWS:

Rev. JAMES M. WILLSON, *Exegetical and Pastoral Theology.*

THOMAS SPROULL, D.D., *Systematic and Polemic Theo. and Church Gov.*

DOMESTIC MISSIONS.—The Board took action on the subject of the Southern Mission. They were not able to procure two missionaries until October, 1862, when Revs. J. Kennedy and Robert Shields sailed from New York in a Government transport. Mr. Kennedy sailed October 8th, and Mr. Shields soon after. They were taken free of expense, and without any pledge whatever to the Government asked or given. Some labor

was performed by Mr. Kennedy at Hilton Head; but in the month of November, the mission was removed to Fernandina, Florida, where it has since been in successful and encouraging operation. The labors of our missionaries have been most acceptable to the colored people, and are not only not hindered, but are favored by the officials generally. Our missionaries make special mention of the good-will of General Saxton, a Christian soldier, in their efforts to educate and elevate the poor freedmen. They have found constant opportunity to preach to audiences, colored and white; but their attention has been chiefly directed, for the present, to the instruction of the colored people, adults and children. They have had flourishing night and day schools; the former for adults, who have no opportunity for attending by day, being otherwise employed. As early as December 1st, Mr. Kennedy had one hundred and sixty in his night school, two of whom were one hundred years old, while Mr. Shields had a day school numbering one hundred and thirty. Of this number one-half were learning the alphabet, and a large class studying Brown's Catechism. All are extremely eager to learn, as it may be remembered, the same class of persons were at Beaufort, where Mr. Johnston was engaged in his work previously to the last meeting of Synod.

Agreeably to the expressed wish of General Saxton, Mr. Kennedy visited St. Augustine, and found that the field was but partially occupied. There was no minister there. At his suggestion, made to the Board, it was resolved to secure, if possible, the services of another missionary for that locality, and Rev. T. M. Elder was chosen.

Thus far our most sanguine expectations have been more than realized, as regards the desire of the colored people to enjoy the teaching of our missionaries, and also as to the friendliness of many of the officials. There have been some inconveniences encountered, but in the main our brethren have had an open field.

Mr. Shields was, however, at a late date, placed in such a situation, according to a general order of General Hunter requiring an oath to the constitution, as subjected him to the necessity of returning temporarily to the North. The difficulty was obviated by an appeal to the Secretary of War, and the result has been to secure to our missionaries an opportunity to labor in any of the departments of the South on terms satisfactory both to the Government and the Board.

It has been found, as it was by Mr. Johnston last year, that a pressing demand exists for clothing for the freedmen. Our missionaries were even *urgent* that the Board should take steps to supply a portion of their wants. As the state of the treasury appeared to warrant this, the Board, fully assured that charity dispensed to a suffering people in this form would meet the views of the donors to this fund, sent clothing, shoes, &c., to the amount of *four hundred dollars* (\$400.) The contributions to this fund have given the best kind of evidence of the interest the church takes in the benevolent design with which it was undertaken; and we would ask, as deserving the attention of Synod, whether similar efforts should not be made on the Mississippi River for the good of the same class of the poor and afflicted.

It should have been mentioned, that in proposing the sending out of another missionary, the suggestion was made to the Board by one of the missionaries that the salary might be reduced to *four hundred dollars* (\$400.) inasmuch as the Government provided for nearly all their wants. This has been acted upon by the Board, and was heartily agreed to by the other missionary.

3. The offer of Mr. Gregg. This was an offer of \$800, to be distributed over two or four years, for the establishment and support of a mission outside of the fixed boundaries of our Presbyteries in this country. The Board, Mr. Gregg being present, took up this matter as early as possible after Synod, and agreed to locate the contemplated mission of Kansas or Nebraska. A notice was inserted in the magazines to this effect, and

but a single response was received, and this was inadvertently mislaid before its contents had been carefully noted. A renewal of the advertisement in the magazines has failed to bring out any further response.

THE TREASURER reports that the receipts during the past year to the General Fund were \$758 65. Payments, \$453 28. Balance on hand, \$305 37. For the Southern Mission, \$1,887 96. Balance on hand, \$287 26. Payments, \$1,007 06. Balance on hand at end of year, \$1,168 26.

FOREIGN MISSIONS.—In the reports of the Board there is much that is important and encouraging. Our brethren in Syria have been enabled to prosecute their work with but little interruption. Though both families were visited with severe sickness, they have been restored to the enjoyment of health, and the prospects of the mission are manifestly brightening. It becomes us to thank God for these tokens of his favor, and to invoke a more abundant blessing on the labors of his servants.

We note the several things in the report requiring our attention.

1. We recommend that Synod instruct the Board to pay, as far as the Board may deem necessary, the discount on funds remitted to the missionaries. If they did not receive too much when the exchange was at or near par, they must receive too little now when their salary is reduced one-third. From the interest manifested by the church in the mission, we have no doubt that an amount sufficient to cover the additional expense will be supplied.

2. We think the Board should continue their efforts to send out a medical assistant to the mission. By putting before the church the need for this, in the light of the late suffering by sickness of the missionaries, a chord will be touched that will thrill the hearts and open the hands of our people. Let the Board find a suitable man, and with proper efforts the funds will be forthcoming.

3. We believe the missionaries should be encouraged to open, so soon as practicable, the school for the Fellahin in the mountains. This conviction is produced by the opinion expressed by the missionaries themselves. The estimated cost of repairing the house is small, and the fact that it would be carrying out the benevolent design of Mr. Lyde, who, with what means he had at command, committed to our missionaries the work of evangelizing these Nusairiyeh heathen, should have its due weight in determining in favor of this measure.

THE TREASURER received during the year \$3,005 07. Balance on hand, \$529 88. Payments, \$3,003 90. Leaving balance in hand, \$531.

PUBLISHING THE BANNS OF MARRIAGE.—The Overture proposing to abolish the proclamation of the banns of marriage having been submitted to the Presbyteries, *four*, viz., Illinois, New York, Pittsburgh, and Rochester, reported in favor of the proposition; *two*, Ohio and Philadelphia, against it; and *one*, Lakes, in favor of some modification, but not the one proposed. The following resolution was adopted:

WHEREAS, a majority of the Presbyteries having reported in favor of the overture, therefore, *Resolved*, That it be adopted.

The ayes and nays were called, and the *Ayes* are as follows:—

MINISTERS.

Bowden, S.	Milligan, J. C. K.	Pollock, J. T.	Stevenson, A.
Cannon, R. B.	Milligan, J. S. T.	Reid, Daniel	Stevenson, T. P.
Carlisle, Samuel	McCartney, J. L.	Roberts, D.D., W. L.	Stott, J.
Crozier, John	McClurkin, H. H.	Shaw, D. J.	Thompson, J. R.
George, H. H.	McClurkin, J. J.	Sloane, J. R. W.	Todd, Andrew C.
Graham, Wm. F.	McCracken, Joseph	Smith, John C.	
Johnston, N. R.	McDonald, J. M.	Sproull, D.D., Thos.	
Milligan, A. M.	McMillan, W. W.	Sproull, R. D.	

Ministers, 29.

RULING ELDERS.

Alexander, A.	Elliott, John	Milligan, J. M.	<i>Ruling Elders, 9.</i>
Coulter, D. H.	Henry, R.	Moffett, J.	
Dougherty, W. J.	Knox, A.	McGlade, W.	TOTAL AYES, 38.

The *Nays* are as follows :

MINISTERS.

Beattie, J. M.	Hunter, Joseph	McFarland, A.	Wilkin, M.
Boyd, J. C.	Hutcheson, Robert	McKee, David	Willson, James M.
French, John	Johnson, Robert	Reed, Robert	Willson, R. Z.
Galbraith, John	Middleton, John	Scott, David	Wylie, P. H.
George, William F.	Milroy, William	Wallace, James	Wylie, Samuel O.
			<i>Ministers, 20.</i>

RULING ELDERS.

Anderson, J.	Dougherty, J.	Keers, J.	Willson, J. H.
Cavan, M. H.	Dunn, T.	Miller, C. R.	Willson, J. Z.
Donnelly, T.	Floyd, H.	McCaughan, C.	Willson, M. D.
Donnelly, J.	Hawthorne, S.	Stewart, M.	<i>Ruling Elders, 15.</i>
			TOTAL NAYS, 35.

<i>Non liquet</i> —Paris, D. J.	Paris, J.	Thompson, J. A.	<i>Ministers, 3.</i>
	Woodburn, H.	<i>Elder, 1.</i>	TOTAL, 4.

The overture was adopted. At a subsequent session of Synod, it was *Resolved*, That parties intending marriage, being church members, shall make the same known to their pastor, or if not under pastoral care, or the pastor not accessible, to the session or some members thereof, or to the society, where they worship, in order that inquiries may be made. This information shall be given at least three weeks before the marriage is celebrated.

STATE OF THE COUNTRY.—The following preamble and resolution were adopted:—

WHEREAS, The Constitution of the United States contains no acknowledgment of God, or his authority as the only Lawgiver, or the universal supremacy of Jesus Christ the Prince of the kings of the earth, or of the obligation of his law revealed in the Bible; and does contain provisions in favor of the enslavement of millions of unoffending men; and, whereas, the present wicked and gigantic rebellion against the Federal Government, which now threatens the life of the nation, and puts the safety of the church and our dearest rights in jeopardy, is the legitimate consequence and just punishment of these constitutional evils; and whereas, the only sure hope of the nation's deliverance and permanent peace lies in national repentance and reformation; therefore,

Resolved, That S. O. Wylie, J. R. W. Sloane and W. Brown be appointed by this court to go to Washington City and confer with the President and Heads of Departments on the sins of this nation, and its duty to submit to Jesus Christ, "the King of kings and Lord of lords."

The report of the committee to whom were committed various papers was taken up, amended, and adopted. It is as follows: That since our last meeting the judgment visitation, in the present war upon the nation from the hand of the sovereign Mediator, has been protracted through another year. This fearful conflict still continues and rages with unabated fury, producing the most terrible calamities, and intimating that God is still pleading the quarrel of his covenant against this nation, for its rejection of Christ and his law. At the same time we have to record, with gratitude to the Most High, that his long suffering and beneficence have been singularly continued. Peace and safety, to a large extent, have been preserved throughout the Northern States; the bounties of Providence have been most munificent; famine and pestilence are not upon us. But while the nation is thus visited in judgment and mercy,

there is as yet no radical reformation in the government. The sinful character of the Constitution remains unchanged; the acknowledgment of the being and authority of God, his Christ and his law, is still excluded from that instrument; the system of slavery, and the wicked compromises of the Constitution in the interests of slavery, are continued. Still, however, we see great and hopeful progress in the emancipation policy of the President. While the Emancipation Proclamation and Confiscation Act are not so complete as we could wish, yet they declare the legal freedom of all the slaves of rebels, and thus bring gladness to the hearts of more than three millions of afflicted bondmen. And while these are acts of justice in themselves, they are eminently calculated to secure the entire removal of slavery from the whole land, and in so far give a righteous character to the manner of prosecuting the war. Moreover, the Senate, in its late action calling upon the President to proclaim a national fast, has recognized the principle that the "only mode to seek God for succor is according to his appointed way, through Jesus Christ." And in pursuance of this, the President, in his proclamation, has recognized the supreme authority of God over the nations, the truth of the Holy Scriptures, the nation's sin in forgetting God, and the great fundamental principle that "the nation only is blessed whose God is the Lord." Add to this the proclamation enjoining the observance of the Sabbath by the army, and the prohibition of the return of slaves by the military. All which indicates a far more hopeful and encouraging state of things than formerly, and calls loudly upon us, in every possible way consistent with our scriptural and distinctive testimony, to aid the nation in its struggle against this cruel and murderous conspiracy, till it be entirely broken up and every vestige of it removed; and to stand fast by our testimony as the great hope of the nation, and to labor earnestly and faithfully in its application, that our beloved land may be brought (and we would trust among the first) to be a kingdom of our Lord and Christ. In this we feel greatly encouraged by the awakening of the religious community throughout the land to a sense of the evils in the Constitution, and the necessity of its radical reformation.

On papers Nos. 1 and 2, committee report: The first inquiry respects ministers' leaving their ministerial work and entering the army. To this we answer, that while we regard it as the right and duty of ministers, as well as others, on necessary and proper occasions, to bear arms, yet we are not aware of any present occasion requiring any of our ministers to do so.

The second inquiry respects the soldier's oath. To this we reply, that as the ordinary soldier's oath is objectionable and cannot receive the approbation of Synod, we recommend that a committee be appointed to obtain from the proper authorities the sanction of the following oath: "I do swear by the living God, that I will be faithful to the United States, and will aid and defend them against the armies of the Confederate States, yielding all due obedience to military orders."

The third inquiry respects the case of aliens. To this we answer, that it is not inconsistent with our principles for aliens to claim exemption from draft, provided they are not required to profess subjection or allegiance to a foreign power.

On the vote adopting the last part of answer to the second inquiry, (being the form of oath sanctioned by Synod,) the *Ayes* and *Nays* were called, and the *Ayes* are as follows:—

MINISTERS.

Beattie, J. M.	Crozier, John	George, Wm. F.	Milligan, J. C. K.
Bowden, S.	Faris, D. S.	Graham, William	McCracken, Joseph
Boyd, J. C.	French, John	Hunter, Joseph	McCartney, J. L.
Cannon, R. B.	Gabraith, John	Middleton, John	McClurkin, H. P.
Carlisle, Samuel	George, H. H.	Milligan, A. M.	McClurkin, J. J.

MINISTERS.

McDonald, J. M.	Reid, Daniel	Sproull, R. D.	Wallace, James
McFarland, A.	Roberts, D. D., W. L.	Stevenson, T. P.	Willson, James M.
McKee, David	Shaw, David J.	Thompson, J. A.	Willson, R. Z.
McMillan, Wm. W.	Sloane, J. R. W.	Thompson, J. R.	Wylie, Preston H.
Pollock, J. T.	Smith, John C.	Todd, Andrew C.	Wylie, Samuel O.
Reed, Robert	Sproull, D. D., T.		<i>Ministers, 42.</i>

RULING ELDERS.

Anderson, J.	Donnelly, J.	Hawthorne, S.	Moffett, J.
Cavan, M. H.	Donnelly, T.	Henry, R.	McCaughan, C.
Coulter, D. H.	Dunn, T.	Knox, A.	Spence, G.
Dougherty, J.	Elliott, John	Miller, C. R.	Willson, J. H.
Dougherty, W. J.	Floyd, H.	Milligan, J. M.	Willson, M. D.
		<i>Ruling Elders, 20.</i>	TOTAL, 62.

The *Nays* are as follows :—

MINISTERS.

Robert Johnson,	James S. T. Milligan,	William Milroy, David Scott,	A. Stevenson.
			<i>Ministers, 5.</i>

RULING ELDERS.

A. Alexander,	J. Keers,	M. Stewart,	J. Z. Wilson,	H. Woodburn.
			<i>Ruling Elders, 5.</i>	TOTAL, 10.

Non liquet—D. S. Faris, J. R. Hutcheson, J. Stott, and M. Wilkin. *Ministers, 4.*

DISSENT.—Rev. W. MILROY and J. S. T. MILLIGAN, for themselves and others, offered the following dissent :

1. Because, frame the oath as you may, there is in it an implied homology of an unscriptural form of civil government.

2. Because inconsistent with the teaching of Scripture, which forbids us to help the ungodly in their wars.

3. Because inconsistent with the practice of Christ's witnesses of every age who have faithfully adhered to their testimony.

4. Because it virtually pledges us to the support of an immoral constitution of civil government.

5. Because though slavery may be overthrown in the war, the declared purpose of it is the defence and maintenance of the Constitution.

6. Because we ought to be faithful in witnessing for the Redeemer as King of Nations. Signed—William Milroy, J. S. T. Milligan, David Scott, A. Stevenson, and R. Johnson, *Ministers*. A. Alexander, J. Keers, M. Stewart, J. Z. Willson, and H. Woodburn, *Ruling Elders*.

J. M. Willson and S. Bowden, *Ministers*, and T. Donnelly, *Ruling Elder*, were appointed a committee to answer the *Dissent*.

The form of oath was referred to the committee to proceed to Washington to confer with President Lincoln.

The Synod also passed the following resolution :—

Resolved, That in the above vote the Synod did not mean to encourage young men to go into the army, but to provide for a form of oath for those who feel it their duty to go, not objectionable, as is the present army oath.

ANSWER TO DISSENT.—The committee reported the following answer, which was adopted :

To the first reason, that there is no homology of an unscriptural form of government, either expressed or implied.

To the second reason, we reply, that acting in this war against the Confederate armies is not "helping the ungodly in their wars."

To the third reason, we reply, that we followed, as well as the dissentients, the footsteps of the flock.

To the fourth reason, we reply, that the oath prepared by this Synod "does not pledge us to support an immoral government."

To the fifth reason, we reply, that the purpose of the war is to be judged of the whole state of the case, and this determines that the war is now carried on for the maintenance of the integrity of the country, and the overthrow of the slave power.

To the sixth reason, we reply, that there is nothing that we can see in this action of Synod to give rise to any notion that this Synod is unfaithful to Christ as King of nations.

ON MANSES.—A communication from Joseph M. Wilson, of Philadelphia, Pa., was read, urging the importance of providing a MANSE, and in the rural districts a glebe, for the comfort and accommodation of pastors," we would recommend that the matter be earnestly commended to the attention of the Presbyteries and congregations under the care of Synod.

The thanks of Synod were returned to the congregations of Sharon, Lind Grove and Rehoboth, for their kind entertainment of the members, as also to the railroad companies that have furnished facilities of travel.

Synod adjourned with prayer and singing 133d Psalm, to meet in Second Church, (Rev. SAMUEL O. WYLIE, Pastor,) Philadelphia, Pa., on Tuesday, May 24, 1864, at 7½ o'clock, P.M.

S. BOWDEN, *Clerk.*

A. M. MILLIGAN, *Moderator.*

Historical Sketch of the Sharon Reformed Presbyterian Congregation, Morning Sun, Iowa.

THIS Congregation was organized September 26, 1846, by a Committee of the Illinois Presbytery. It was the first Reformed Presbyterian Congregation in the State. The number of members at the time of the organization was sixteen. Some of them resided in Des Moines County, and some of them in Lee County. A distance of forty miles intervened between the two small branches.

There was a gradual but not rapid increase in the number of communicants until the summer of 1850, when a call was made upon J. M. McDonald, then a licentiate under the care of Illinois Presbytery. The call was accepted, and Mr. McDonald, having been ordained at a meeting of Presbytery, at Walnut Ridge, Indiana, was, in September, 1851, installed pastor of the congregation. This relation he still sustains.

For four years the labors of the pastor were divided between the two branches of the congregation. The part in Lee County was then given up to Presbytery, and the labors of the pastor were from that time devoted to the cultivation and building up of the Des Moines branch, now known as Sharon Congregation.

Since 1851 the congregation has grown rapidly in numbers. From the organization to the present time there have been 359 members connected with the congregation. There are now 227

communicants. One hundred and thirty-two members have, as thus appears, been dismissed. The greater number have gone farther west, a few were dismissed to form another congregation in the vicinity (known as Linn Grove Congregation) and a few were removed by death.

Since the installation of the pastor there have been 217 children baptized—a number sufficient to form in a few years another large congregation.

There are regular classes for the instruction of the young. In these classes there are about 120 children and youth engaged in studying the Scriptures, the Confession of Faith, Testimony, Larger and Shorter Catechism, also in committing to memory and reciting the Psalms of David in the Metrical Translation.

The congregation has enjoyed an unusual degree of peace and harmony. It has always been characterized by energy and liberality. In July, 1862, when it was known that the Synod would meet in Sharon, in 1863, a meeting was held, and it was determined that a larger house of worship which had been for some time needed, should be erected. The work was immediately commenced, and before the Synod met, in May following, a house large and commodious, built with neatness and taste, was completed. It is a frame, 76 feet long, 47 wide, 20 feet story. It will seat comfortably seven hundred persons. The pulpit is a very beautiful piece of workmanship. The completion of the house and the furnishing cost \$3,500.

While the congregation was building this house, and paying the bills as they became due, they contributed for the building of three other churches, about \$800. The pastor's salary was promptly paid, and contributions were regularly made to all the funds of the church. The members do not complain of this as a burden, but they say, "We are not any poorer, but we are richer than when we began. The more we give the more we are prospered." Another instance may be mentioned as an evidence of the liberal spirit manifested. During the suffering in Kansas a few years ago, an appeal was made to the congregation in behalf of the sufferers. They asked for grain—corn and wheat. After a sermon on Thanksgiving Day a subscription paper was passed among the members and in less than thirty minutes seven hundred and fifty dollars' worth of grain was pledged to be delivered at the railroad depots or steamboat landing.

There are ten praying societies which meet regularly for devotional exercises.

The Ruling Elders are—J. Z. Willson, D. T. Willson, S. McElhenny, T. Reid, J. McConaughy, J. T. Montgomery, John McIntire, A. F. Carothers, J. R. Willson. The Deacons are—A. M. Willson, John McElhenny, A. W. Cavin, D. Crawford, D. Edgar, S. McConaughy.

THIS TABLE GIVES THE NAMES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA. OTHER INFORMATION CONCERNING THEM IS GIVEN IN THE HEAD-LINES OVER EACH COLUMN. THE LETTERS AT THE END OF EACH NAME HAVE THE FOLLOWING SIGNIFICATION:— P, FOR PASTOR, L, FOR LICENTIATE, F, M, FOR FOREIGN MISSIONARY, W, C, WITHOUT CHARGE, PR, FOR PROFESSOR.

NAME.	WHERE EDUCATED.	WHERE STUDIED THEOLOGY.	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	YEAR OF ORDINATION.	MEMBER OF THE PRESBYTERY OF	POST-OFFICE ADDRESS.
1 Armour, J. M., P.	Geneva Hall, Ohio.	Cincinnati Seminary, Ohio.	Lakes.	New York.	1857	New York.	East Craftsbury, Vt.
2 Baylis, John Owen, L.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Pittsburgh.	<i>Not Ordained.</i>	.....	<i>The Synod.</i>	.....
3 Beattie, Joseph, F. M.	Union College, N. Y.	<i>Privately.</i>	Philadelphia.	New York.	1856	New York.	Beairn, Syria.
4 Beattie, J. M., P.	Union College, N. Y.	Divinity Hall, Paisley, Scot.	Paisley, Scot.	New York.	1844	New York.	Ryegate, Vermont.
5 Boggs, J. H., L.	Allegheny College, Pa.	Allegheny City Sem'y, Pa.	Pittsburgh.	<i>Not Ordained.</i>	.....	<i>The Synod.</i>	.....
6 Bowden, Samuel, P.	Columbia College, N. Y.	Allegheny City Sem'y, Pa.	New York.	Rochester.	1846	Rochester.	Utica, New York.
7 Boyd, J. C., P.	.....	Allegheny City Sem'y, Pa.	Lakes.	Lakes.	1847	Ohio.	.....
8 Buck, J. S., L.	Jefferson College, Pa.	Cincinnati Seminary, Ohio.	Lakes.	<i>Not Ordained.</i>	.....	<i>The Synod.</i>	.....
9 Cannon, Robert B., P.	Western University, Pa.	Allegheny City Sem'y, Pa.	Pittsburgh.	Pittsburgh.	1847	Iowa.	Columbus City, Iowa.
10 Carlisle, Samuel, P.	Belvidere College, Ireland.	Allegheny City Sem'y, Pa.	Northern, Ire'd.	New York.	1849	New York.	Newburgh, N. Y.
11 Carlisle, Samuel, P.	Western University, Pa.	Divinity Hall, Paisley, Scot.	Pittsburgh.	Pittsburgh.	1853	Pittsburgh.	Elizabeth, Pa.
12 Crozier, John, P.	Western University, Pa.	<i>Privately.</i>	Pittsburgh.	Lakes.	1847	Lakes.	Orange, Indiana.
13 Dodds, Josiah, P.	.....	Cincinnati Seminary, Ohio.	Pittsburgh.	Pittsburgh.	1846	Pittsburgh.	Beairn, Syria.
14 Dollis, R. J., F. M.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Pittsburgh.	Pittsburgh.	1859	Pittsburgh.	Dayton, Pa.
15 Elder, Thomas McConnell, P.	Indiana University, Indiana	Allegheny City Sem'y, Pa.	Illinois.	Illinois.	1857	Illinois.	Sparta, Illinois.
16 Farris, David S., P.	Indiana University, Indiana	Allegheny City Sem'y, Pa.	Pittsburgh.	<i>Not Ordained.</i>	.....	<i>The Synod.</i>	.....
17 French, John, P.	.....	Cincinnati Seminary, Ohio.	Lakes.	Lakes.	1850	Lakes.	California, Michigan.
18 Galbraith, John, P.	Western University, Pa.	Allegheny City Sem'y, Pa.	Pittsburgh.	Pittsburgh.	1843	Pittsburgh.	Glade Mills, Pa.
19 George, Henry H., P.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Lakes.	Lakes.	1858	Lakes.	Cincinnati, Ohio.
20 Graham, William, P.	.....	Allegheny City Sem'y, Pa.	Lakes.	Lakes.	1853	Illinois.	Conferstville, Illinois.
21 Hannay, Thomas, W. C.	New York University, N. Y.	Allegheny City Sem'y, Pa.	New York.	New York.	1860	New York.	East Cambridge, Mass.
22 Hunter, Joseph, P.	Western University, Pa.	Allegheny City Sem'y, Pa.	.....	Pittsburgh.	1842	Pittsburgh.	Allegheny City, Pa.
23 Hutchinson, Robert, P.	Belfast College, Ireland.	Allegheny City Sem'y, Pa.	Pittsburgh.	Pittsburgh.	1841	Iowa.	Grove Hill, Iowa.
24 Johnston, Josiah M., P.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Eastern, Ireland.	Rochester.	1842	Iowa.	Waukesha, Wisconsin.
25 Johnston, Nathan M., P.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Pittsburgh.	Rochester.	1859	Rochester.	Syracuse, New York.
26 Johnston, Nathan M., P.	Franklin College, Ohio.	Allegheny City Sem'y, Pa.	Pittsburgh.	Pittsburgh.	1864	Pittsburgh.	New Galilee, Pa.
27 Johnson, William P., P.	Union College, N. Y.	Cincinnati Seminary, Ohio.	Lakes.	New York.	1852	New York.	Topsboro, Vermont.
28 Kennedy, Joshuah, W. C.	Union College, N. Y.	Allegheny City Sem'y, Pa.	Philadelphia.	Philadelphia.	1861	Philadelphia.	Baltimore, Maryland.
29 Love, James, P.	Jefferson College, Pa.	Allegheny City Sem'y, Pa.	Illinois.	New York.	1841	Philadelphia.	Ray'sville, Penna.
30 Middleton, John, P.	Western University, Pa.	<i>Privately.</i>	Pittsburgh.	Pittsburgh.	1839	Ohio.	Landonberry, Ohio.
31 Milligan, Alexander M., P.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Rochester.	Rochester.	1844	Illinois.	Stanton, Illinois.
32 Milligan, James S. T., P.	Western University, Pa.	Allegheny City Sem'y, Pa.	Pittsburgh.	Pittsburgh.	1848	Pittsburgh.	New Alexandria, Pa.
33 Milligan, John C. K., P.	Union College, N. Y.	Allegheny City Sem'y, Pa.	Lakes.	Lakes.	1853	Lakes.	Birmingham, Michigan.
34 Milroy, William, P.	Union College, N. Y.	Allegheny City Sem'y, Pa.	Lakes.	Lakes.	1853	Lakes.	New York, N. Y.
35 McAllister, David, P.	Jefferson College, Pa.	Allegheny City Sem'y, Pa.	Rochester.	Lakes.	1854	Lakes.	Belle Centre, Ohio.
36 McCartney, J. L., P.	Jefferson College, Pa.	Allegheny City Sem'y, Pa.	New York.	New York.	1804	New York.	Watou, New York.
37			Pittsburgh.	Lakes.	1862	Lakes.	Belle Centre, Ohio.
38							

TABLE CONTINUED.

NAME.	WHERE EDUCATED.	WHERE STUDIED THEOLOGY.	LICENSED BY THE PRESBYTERY OF	ORDAINED BY THE PRESBYTERY OF	YEAR OF ORDINATION.	MEMBER OF THE PRESBYTERY OF	POST-OFFICE ADDRESS.
1 McClurkin, H. P., P.	Duquesne College, Pa.	Cincinnati Seminary, Ohio.	Lakes.	Pittsburgh.	1850	Ohio.	New Concord, Ohio.
2 McClurkin, John J., P.	Indiana University, Ind.	Allegheny City Sem'y, Pa.	Illinois.	Illinois.	1843	Pittsburgh.	Morcer, Pa.
3 McCracken, Joseph, P.	Union College, N. Y.	Divinity Hall, Paisley, Scot.	Rochester.	Lakes.	1856	Illinois.	St. Louis, Mo.
4 McCullough, Boyd, P.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Lakes.	Lakes.	1855	Lakes.	Walied Lake, Michigan.
5 McDonald, J. M., P.	<i>Privately.</i>	Cincinnati Seminary, Ohio.	Western.	Lakes.	1857	Ohio.	Morning Sun, Iowa.
6 McFarland, Armour, P.	Glasgow College, Scotland.	Divinity Hall, Paisley, Scot.	Pittsburgh.	Lakes.	1851	Pittsburgh.	Putnam, Ohio.
7 McFarland, A. J., P.	Miami University, Ohio.	Allegheny City Sem'y, Pa.	Pittsburgh.	Philadelphia.	1862	Iowa.	Brookville, Pa.
8 McKee, David	Jefferson College, Pa.	Cincinnati Seminary, Ohio.	.....	.....	1854	Rochester.	Clarinda, Iowa.
9 McLachlan, J.	Glasgow College, Scotland.	Allegheny City Sem'y, Pa.	Pittsburgh.	Lakes.	1849	Philadelphia.	Blackville, New York.
10 McMillan, William W., W. C.	.....	Allegheny City Sem'y, Pa.	Pittsburgh.	Lakes.	1843	Iowa.	Leavenworth, Kansas.
11 Meil, James, W. C.	.....	Allegheny City Sem'y, Pa.	Lakes.	Pittsburgh.	1849	Iowa.	Grove Hill, Iowa.
12 Reed, Robert, P.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Lakes.	Pittsburgh.	1864	Pittsburgh.	Freepot, Pa.
13 Reid, Daniel, W. I., P.	Jefferson College, Pa.	<i>Privately.</i>	Northern.	New York.	1861	Iowa.	Pittsville, Pa.
14 Roberts, D. W., I., P.	Glasgow College, Scotland.	Allegheny City Sem'y, Pa.	.....	New York.	1823	Rochester.	Hopkinton, Iowa.
15 Shaw, David J., P.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Lakes.	Illinois.	.....	Illinois.	Rochester, N. Y.
16 Shaw, James W., P.	<i>Privately.</i>	Allegheny City Sem'y, Pa.	Lakes.	New York.	1844	New York.	Bloomington, Indiana.
17 Shields, Robert, L.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Lakes.	<i>Not Ordained.</i>	.....	<i>The Synod.</i>	Goldensham, N. Y.
18 Slater, William, P.	Western University, Pa.	<i>Privately.</i>	Pittsburgh.	Lakes.	1843	Pittsburgh.	Venice, Pa.
19 Sloane, James R. W., P.	Indiana University, Ind.	Allegheny City Sem'y, Pa.	Lakes.	Pittsburgh.	1864	New York.	New York, N. Y.
20 Smith, John Calvin, P.	Western University, Pa.	<i>Privately.</i>	Lakes.	Pittsburgh.	1863	Pittsburgh.	Rose Point, Pa.
21 Spruill, J. B., Thomas, PRE.	Jefferson College, Pa.	Allegheny City Sem'y, Pa.	Pittsburgh.	<i>Not Ordained.</i>	.....	Pittsburgh.	Allegheny City, Pa.
22 Spruill, John W., L.	Jefferson College, Pa.	Allegheny City Sem'y, Pa.	New York.	Rochester.	1863	Rochester.	Rochester, N. Y.
23 Starnett, Samuel, P.	Franklin College, Ohio.	Allegheny City Sem'y, Pa.	Pittsburgh.	Pittsburgh.	1843	New York.	North Jackson, Ohio.
24 Stevenson, Andrew, P.	Muskingum College, Ohio.	Allegheny City Sem'y, Pa.	Southern, Ireld.	Philadelphia.	1863	Philadelphia.	New York, N. Y.
25 Stevenson, Thomas F., P.	.....	Allegheny City Sem'y, Pa.	.....	.....	.....	Illinois.	Philadelphia, Pa.
26 Stoft, J., P.	.....	Allegheny City Sem'y, Pa.	.....	<i>Not Ordained.</i>	.....	<i>The Synod.</i>	Princeton, Indiana.
27 Stevenson, S. M.	Muskingum College, Ohio.	Allegheny City Sem'y, Pa.	Pittsburgh.	Ohio, York.	.....	Pittsburgh.	Janesville, Wisconsin.
28 Thompson, James A., P.	New York University, N. Y.	Cincinnati Seminary, Ohio.	Lakes.	New York.	.....	Pittsburgh.	Jolly, Ohio.
29 Thompson, James R., P.	Allegheny College, Pa.	Allegheny City Sem'y, Pa.	Pittsburgh.	<i>Not Ordained.</i>	1856	New York.	Newburgh, N. Y.
30 Thompson, R. M. C., L.	Jefferson College, Pa.	Cincinnati Seminary, Ohio.	Illinois.	Illinois.	1852	<i>The Synod.</i>	.....
31 Todd, Andrew C., P.	Jefferson College, Pa.	Allegheny City Sem'y, Pa.	Lakes.	Iowa.	1864	Iowa.	Elkhorn, Illinois.
32 Trumbull, Charles D., P.	Franklin College, Ohio.	Coldenham Seminary, N. Y.	New York.	Illinois.	1868	Illinois.	Dodgeville, Iowa.
33 Wallace, James, P.	Geneva Hall, Ohio.	Allegheny City Sem'y, Pa.	Lakes.	Rochester.	1850	Rochester.	Sparta, Illinois.
34 Wilkin, M. P.	Western University, Pa.	Allegheny City Sem'y, Pa.	Southern.	New York.	1856	New York.	Stirling, N. Y.
35 Williams, John B., P.	Union College, N. Y.	Allegheny City Sem'y, Pa.	Pittsburgh.	Rochester.	1850	New York.	Whitlake, N. Y.
36 Williams, James M., PRE.	Geneva Hall, Ohio.	<i>Privately.</i>	Lakes.	Southern.	1846	Philadelphia.	Allegheny City, Pa.
37 Wilson, R. A., W. C.	Union College, N. Y.	Allegheny City Sem'y, Pa.	New York.	New York.	1846	New York.	New York, N. Y.
38 Wyle, Preston H., P.	Geneva Hall, Ohio.	<i>Privately.</i>	Lakes.	Lakes.	1855	Lakes.	Rushsylvania, Ohio.
39 Wyle, Samuel O., P.	Western University, Pa.	Allegheny City Sem'y, Pa.	Pittsburgh.	Pittsburgh.	1843	Philadelphia.	Philadelphia, Pa.

Statistical Sketch of the Reformed Presbyterian Church.

THE preceding tables show that at the present time (May, 1864) the *ministers* and *licentiates* of the Synod of the Reformed Presbyterian Church of North America number seventy-nine—ministers 71, licentiates 8. They were educated in the following institutions of learning :

INSTITUTIONS OF LEARNING WITH LOCATION.	No.	INSTITUTIONS OF LEARNING WITH LOCATION.	No.
Alleghany College, Meadville, Pa.....	2	Jefferson College, Canonsburgh, Pa.....	11
Belfast College, Belfast, Ireland.....	2	Miami University, Oxford, Ohio.....	1
Columbia College, New York, N. Y.....	1	Muskingum College, New Concord, Ohio....	3
Duquesne College, Pittsburg, Pa.....	1	New York University, New York, N. Y.....	2
Franklin College, New Athens, Ohio.....	3	Union College, Schenectady, N. Y.....	8
Geneva Hall, Northwood, Ohio.....	13	Western University, Pittsburg, Pa.....	11
Glasgow College (or University) Glasgow, Sco.	3	Not given.....	5
Indiana University, Bloomington, Indiana...	5	Not graduates.....	8

They studied theology in the following *Reformed Presbyterian Theological Seminaries*. The titles given to said Seminaries indicate their locations.

Allegheny City Seminary, Pa.....	42	Divinity Hall, Paisley, Scotland.....	7
Cincinnati Seminary, Ohio.....	12	Not given.....	1
Coldenham Seminary, New York.....	2	Not graduates—Studied privately.....	10
Northwood Seminary, Ohio.....	5		

They were licensed by the following Presbyteries all in connection with this SYNOD, except the *Northern, Western, Southern, Eastern Ireland and Northern Ireland* Presbyteries.

Eastern (Ireland).....	1	Northern (Ireland).....	1	Southern.....	1
Illinois.....	4	Paisley (Scotland).....	1	Southern (Ireland).....	1
Lakes.....	23	Philadelphia.....	1	Western.....	1
New York.....	7	Pittsburg.....	31	Not given.....	3
Northern.....	1	Rochester.....	3		

They were ordained by the following Presbyteries, all in connection with the Synod except the *Northern, Southern and Eastern Ireland* Presbyteries.

Eastern (Ireland).....	1	Northern.....	1	Southern.....	1
Illinois.....	7	Ohio.....	1	Not given.....	2
Iowa.....	1	Philadelphia.....	4	Not ordained.....	8
Lakes.....	14	Pittsburg.....	19		
New York.....	15	Rochester.....	5		

They were ordained in the following years :

In 1823.....	1	In 1841.....	1	In 1848.....	2	In 1854.....	5	In 1860.....	1
" 1833.....	2	" 1842.....	2	" 1849.....	1	" 1855.....	4	" 1861.....	1
" 1834.....	1	" 1843.....	5	" 1850.....	3	" 1856.....	3	" 1862.....	2
" 1837.....	1	" 1844.....	4	" 1851.....	1	" 1857.....	2	" 1863.....	3
" 1838.....	1	" 1846.....	3	" 1852.....	3	" 1858.....	1	" 1864.....	4
" 1839.....	2	" 1847.....	3	" 1853.....	3	" 1859.....	3	Not given or ord....	11

They are members of the following Presbyteries :

Illinois Presbytery.....	8	New York Presbytery.....	14	Pittsburg Presbytery.....	17
Iowa Presbytery.....	8	Ohio Presbytery.....	4	Rochester Presbytery.....	6
Lakes Presbytery.....	8	Philadelphia Presbytery.....	6	Not ordained.....	8

They reside in the following States :

Illinois.....	5	Massachusetts.....	1	Pennsylvania.....	18
Indiana.....	3	Michigan.....	3	Syria, Asia.....	2
Iowa.....	7	Missouri.....	1	Vermont.....	3
Kansas.....	1	New York.....	15	Wisconsin.....	2
Maryland.....	1	Ohio.....	10	Not given.....	7

THE CUMBERLAND PRESBYTERIAN CHURCH.

THE THIRTY-THIRD GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH met, according to appointment, in the First Cumberland Presbyterian Church, Alton, Illinois, on Thursday, May 21, 1863, at 11 o'clock, A. M.

REV. P. G. REA, the retiring Moderator, opened the sessions with a discourse from Mark xiii. 34: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

After the discourse Assembly was constituted with prayer. [The list of members was not published.]

MILTON BIRD, D.D., of Morgan Presbytery, was elected Moderator; REV. A. FREEMAN, of McGee Presbytery, Clerk; and Rev. H. W. EAGAN, of McLinn Presbytery, Assistant Clerk.

JUDICIAL COMMITTEE.—Rev. Wm. M. Hamilton, Chairman of this committee, reported as follows which was adopted, a memorial from members of *Oregon* Presbytery, asking decisions to the following questions:

1. "We ask you to declare judicially that a Synod has no constitutional right to take the case of a member under censure out of the hands of a Presbytery that passed that censure, especially while the member under censure lived in the bounds of the Presbytery that censured him."

We answer the Synod has no such power.

2. "We ask you to declare that it is the constitutional right of the Presbytery that censures a member to remove said censure; and that it cannot be done by any other body, and especially while the censured person resides out of their bounds."

We answer such right is vested alone in the Presbytery passing censure.

3. "We ask you to declare that a minister under censure cannot be constitutionally restored without confession, repentance, and exemplary, humble, and edifying conversation to heal the wound made by his scandal."

We answer he cannot.

MEMORIAL COMMITTEE.—Rev. J. W. Campbell, Chairman of this committee, replied as follows:

Your committee to whom was referred the memorial of Illinois Synod, praying this Assembly to unite Illinois Synod and Central Illinois Synod into one, would recommend that, as said memorial asks this upon the condition that Central Illinois agrees thereto, and as we are not advised of any such agreement, the request of the memorialists be not granted.

Adopted.

AMERICAN COLONIZATION SOCIETY.—On motion, the preambles and resolutions sent to this Assembly by Rev. Cyrus Haynes, of Iowa, and offered by Rev. A. Freeman, were taken from the table and on motion, the preamble and first resolution were adopted, viz.:

Whereas, The object and aims of the American Colonization Society are not only grand and noble, originating in the hearts and heads of some of the most devotedly pious men and true patriots of the nation, but its workings and results have shown most freely that it is designed by the Almighty to be the richest blessing to those colonized that has ever been conferred on their race, and likely to be the most effectual means of civilizing and Christianizing Africa, as well as the most appropriate and successful way of disposing of the free colored population of the United States; Therefore,

Resolved, That we recommend this Colonization Society to the liberal and hearty co-operation of all our members.

ACKNOWLEDGMENT OF GOD IN THE CONSTITUTION OF THE UNITED STATES OF AMERICA.—A memorial to the Evangelical Denominations of Christians throughout the United States in reference to holding a convention for proposing an amendment acknowledging God to the preamble of the Constitution of the United States being addressed to this General Assembly, was, on motion, referred to the committee on memorials.

This committee reported in favor of a council to attend the convention proposed to be held for the purpose of having said amendment introduced into the Constitution, the report was on motion laid upon the table indefinitely.

AMERICAN TRACT SOCIETY.—On motion of Rev. H. W. Eagan, the following preamble and resolution were adopted, viz.:

Whereas, Rev. Mr. Wells, agent of the American Tract Society, is engaged in the praiseworthy enterprise of supplying our soldiers in the field of battle, and the sick in the hospitals, and the destitute in our armies generally, with the Scriptures of Divine Truth, together with other religious books and periodicals, suited to their wants and necessities; Therefore,

Resolved, That the General Assembly take great pleasure in recommending said brother to the favorable notice of all our people, and ask that he may receive their hearty co-operation in his work and labor of love.

DELEGATES FROM CORRESPONDING BODIES.—Rev. Charles H. Foote presented his commission as delegate from the General Assembly of the Presbyterian Church, (N. S.) now sitting in Philadelphia, Pa., and on invitation addressed the Assembly, expressing the Christian greetings of that body he represents to this Assembly; and a cordial response was made by the Moderator.

The following letter from Robert J. Breekinridge, D.D., was read, and ordered to be spread upon the minutes, and responded to by the Moderator.

To the Moderator of the General Assembly of the Cumberland Presbyterian Church:

BRADLBANE, NEAR LEXINGTON, KY., May 20, 1863.

Sir and Brother:—If Providence had permitted, it would have been my duty to have to attend the General Assembly of the Cumberland Presbyterian Church at Alton, Illinois, as a delegate from the General Assembly of the Presbyterian Church in the United States of America.

Deprived of the great pleasure I had anticipated in the discharge of this duty, I trouble you in this manner, in order to express the sincere interest which the church of which I am minister feels in the prosperity of the sister church of which I had the honor of being commissioned.

I will add that I have no doubt some other minister of our church, will be immediately commissioned to attend your present session; to which end I have already notified our General Assembly, and requested that another appointment should be made.

With best wishes and the highest respect,

I am faithfully, your brother in Christ,

ROBERT J. BRECKINRIDGE.

J. G. Bergen, D.D., appointed as delegate from the General Assembly of the Presbyterian Church, (o. s.) and on the reception of his credentials as the alternate of Dr. Breckinridge, from the Assembly now sitting in Peoria, Illinois, on invitation addressed this Assembly expressing the Christian greetings of the body he represents in this Assembly; and the Moderator replied.

DELEGATES TO CORRESPONDING BODIES.—Rev. J. B. Logan to the General Assembly of the Presbyterian Church, to meet at Newark, New Jersey, in May, 1864.

Rev. J. B. Lawrance to the General Assembly of the Presbyterian Church, to meet at Dayton, Ohio, in May, 1864.

MINUTES OF THE GENERAL ASSEMBLY.—It was

Resolved, That the Stated Clerk be directed to publish the minutes of this Assembly and the last two General Assemblies in pamphlet form so soon as there is money enough in the treasury to justify said publication; and that he charge fifty cents per copy for said minutes.

CHURCH ERECTION.—The Board of Church Erection would respectfully ask leave to state that during the past year, they have received no additional funds, nor have they distributed any.

They have not been able to obtain a charter from the State of Illinois, on account of the adjournment of the legislature, at its last session, without attending too much business of a private nature. But at the adjourned session which will convene in June next, the Board intends to renew its application for a charter, and hopes to succeed. The Board has made no special effort to obtain additional funds, for the reason that other objects seemed to demand more attention at the hands of the church; and the Board of Church Erection thought it best to waive their claims for the present, and let the church turn its attention for the time being to aid those enterprises which seemed to demand immediate and prompt attention, and whose success the interests of the church imperiously demand.

Respectfully submitted,

J. B. LOGAN, President.

THANKS OF THE ASSEMBLY were voted to the several Railroad and Packet companies for reducing the fare, to the ministers of the churches and the people of Alton, for Christian courtesy and hospitality.

On motion the Assembly was dissolved and another chosen in like manner, to meet in the Presbyterian Church, Lebanon, Ohio, (Rev. ———, Pastor) on Thursday, May, 1864, at 11 o'clock, A. M.

Rev. AZEL FREEMAN.

Rev. H. W. EAGAN.

M. BIRD, D.D.

Clerk.

Assist. Clerk.

Moderator.

Historical Sketch of the First Cumberland Presbyterian Church, Alton, Illinois.

SOME time in the year 1853 or 1854, Rev. T. H. Hardwick was appointed missionary to the city of Alton by Vandalia Presbytery. He arrived at the place and found no suitable room for holding service in the city proper, and retired to Upper Alton, where he preached regularly in a hall for about twelve months. Here he collected several names who wished to become organized into a congregation, but resigning his position when the year closed, they were not formally organized. The Presbytery failed to procure a minister to fill the place until the spring of 1855, when the Rev. J. B. Logan was employed as missionary at Alton. After consulting with friends and what few members of the church were there, it was determined to make an effort in the city proper. Accordingly the German church on Henry and Ninth streets was rented for service each Sabbath afternoon.

In June, 1855, a small congregation of seventeen members was organized, with the following elders. Benjamin Rose and Wm. Blair.

It was soon found that they could do but little without a house of worship. Accordingly trustees were appointed, a lot bought, and the house began. By the first Sabbath in January, 1856, they had the church enclosed and the basement so far finished that it could be used for service. Here the missionary met a small congregation and preached to them from the text, "God forbid that I should glory save in the cross of our Lord Jesus Christ," &c. A Sunday-school was organized the second Sunday in January with about thirty persons including teachers. Stephen Lufkin was chosen superintendent, which office he held for over three years, when he removed from the city, and consequently resigned his charge.

In June following the audience-room was completed and dedicated, the sermon on the occasion being preached by Rev. Jacob Clark, of Sullivan, Mo. The house is fifty by thirty-eight feet, with a porch in front of eight feet. It is of brick, with a stone basement.

The congregation remained a mission under the care of Vandalia Presbyterial Missionary Society, until the year 1859, when it was taken under the care of the Board of Foreign and Domestic Missions appointed by the General Assembly. It remained under the care of this board until 1861, when it was reported self-sustaining.

The congregation has been greatly prospered by the great Head of the church. Has enjoyed several revival seasons. At one of these in the winter of 1862 and 1863, there were about one hundred persons professed to obtain a hope in Jesus. The influence of the meeting was felt in the other churches in the city, resulting in a number of additions to each. Rev. J. B. Logan has remained the pastor until the present. The congregation now numbers about one hundred and thirty-four, with four elders, five trustees, and two deacons. The following persons have been elected elders since the formation of the congregation: William Blair, deceased; Benjamin Rose, Stephen Lufkin, removed; Robert Staples, removed; William McDowell, deceased; William McNama, John Ellis, and J. H. Murphy. The present session is,

James B. Logan, Pastor.

Benjamin Rose, William McNama, John Ellis, and J. H. Murphy, Elders.

The Sabbath-school numbers about eighty-nine, teachers and pupils. The congregation also has two weekly prayer-meetings, one for the whole church, and one for the younger Christians. The membership has been greatly depleted several times by removals and deaths, but is now larger and stronger than at any previous period. During the past year the congregation have made an extraordinary effort to pay off a debt of about two thousand dollars, which was hanging over their house of worship, and have succeeded. Their house is beautifully located on Henry street and Twelfth, in a most beautiful and thriving part of the city. The pastor finds warm co-operators in his eldership and most of his members.

THE ASSOCIATE SYNOD OF NORTH AMERICA.

THIS organization, composed of those who did not enter into the United Presbyterian Church of North America, numbers 14 ministers, 47 congregations, and 1,000 members.

THE ASSOCIATE REFORMED SYNOD OF NEW YORK.

THIS organization, composed of those who did not enter into the United Presbyterian Church of North America, numbers 16 ministers, 14 congregations, and 1,631 members.

The organizations formerly known as *The United Synod*, and *The Associate Reformed Synod of the South*, *The Independent Presbyterian Church*, and *The General Assembly of the Confederate Presbyterian Church*, formed by the Presbyterian ministers residing in those states, under the influence of the slave-holders rebellion, may have met during the year, but no *official records* have been received.

THE CANADA PRESBYTERIAN CHURCH.

THE THIRD SYNOD of the Canada Presbyterian Church was held in the Central Presbyterian Church, Hamilton, C. W., June 2, 1863, and was opened with a discourse by Rev. Robert Ure, the retiring Moderator, from Psalm cx. 1, 2: "The Lord did say unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."

The Roll of Synod was called. The Clerk stated that the names of three ministers appeared on the Roll of Montreal Presbytery under the title of "ordained missionaries;" he inquired whether or not these ministers were to be regarded as members of Synod. The Synod appointed a committee to whom the names of these "ordained missionaries" were referred with instructions to inquire into the facts of the cases, and report as to the status which should be accorded to the parties in question. Rev. George Smettie, Chairman of said committee.

The following nominations for Moderator were made by Presbyteries, viz: Revs. William Aitken, James Dick, John Baird, William Barrie, William Caven, John J. A. Proudfoot, James Skinner, and Alexander Topp. Votes were taken among the ministers thus nominated, and Mr. Dick preferred. The Ayes and Nays were then called, and the Synod elected Rev. JAMES DICK, of Toronto Presbytery, Moderator.

A GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH.—The returns from the Overture on this subject sent down to the Presbyteries, show five Presbyteries in favor of the principle, seven Presbyteries disapprove of it as being premature, and two Presbyteries failed to report.

On motion of Rev. A. Kemp, a committee was appointed to draft a scheme for constituting a General Assembly and District Synods, to be sent down to Presbyteries and Sessions. Said Committee reported the following Draft of an act constituting a General Assembly, &c.

Whereas it is of importance for the welfare and good government of the Church, that a General Assembly and certain District Synods should forthwith be instituted in the Canada Presbyterian Church:

Be it therefore resolved and enacted, by and with the consent of Presbyteries, in terms of the Barrier Act, viz.:

I.—That, in the year —, there shall be constituted a Supreme Court of this Church, instead of the present Synod, which shall be styled and

entitled the General Assembly of the Canada Presbyterian Church, and which shall possess and enjoy all the powers, privileges, and immunities which at present belong to the Synod of the said Church.

II.—The General Assembly shall consist of one-half of the whole number of the Ministers on the Roll of the several Presbyteries, with an equal number of representative Elders, or of such other proportion as may at any time be lawfully determined on; and said members shall be appointed in the manner following, viz.:

1. At an ordinary meeting of Presbytery, held at least sixty days before the meeting of the General Assembly, one half of the proportional number of Ministers which any Presbytery may have to send shall be appointed by election; the other half by rotation, beginning at the top of the Presbytery Roll, and so on in succession from year to year. The Elders shall be appointed by election from the Roll of the Presbytery, provided always that it shall be lawful to appoint one-fifth part of the number from the acting Elders of any of the congregations of the Church.

2. The Presbytery shall forthwith grant to the Ministers and Elders thus elected and appointed, Commissions in due form, attested by their Clerk, which Commissions said members shall forward to the Clerk of the General Assembly at least eight days before its meeting; and said Clerk shall from such Commissions prepare an interim Roll, to be called at the opening of said Assembly, and which, being amended and corrected if necessary, shall be confirmed as 'the Roll of the General Assembly.

3. If uneven numbers should occur in the Rolls of Presbyteries, then they shall in every such case make an equitable adjustment of the representation thereto, subject always to the review of the Assembly.

III.—The General Assembly shall meet at Toronto, C. W., on such day and in such place as may on adjournment be determined by the present Synod; and the Moderator shall be nominated and appointed in the same manner as the Moderator of the Synod has heretofore been, or as may otherwise be hereafter determined.

IV.—There shall be constituted three District Synods, immediately subordinate to the General Assembly, but having superior and appellate jurisdiction over the Presbyteries, Sessions, and Congregations within their respective bounds; and which shall possess and enjoy all such other subordinate powers and privileges as may from time to time be granted them by the General Assembly. There shall also be the right of appeal, reference, petition, and overture from and to said Synods; and they shall be styled and constituted as follows, viz.:

1. THE SYNOD OF TORONTO, which shall comprise all the Ministers and Elders on the Rolls of the Presbyteries of Toronto, Hamilton, Guelph, Grey, Ontario, and Cobourg. This Synod shall meet at Toronto, within Knox Church, on the — day of —, one thousand eight hundred and sixty—, at — o'clock, —, and thereafter by regular adjournment at such time and place as the Synod itself may determine and appoint. The first Moderator shall be the Rev. —.

2. THE SYNOD OF LONDON, which shall comprise all the Ministers and Elders on the Rolls of the Presbyteries of London, Huron, Stratford, and Paris, and shall meet at London, within — Church, on the — day of —, one thousand eight hundred and sixty—, at — o'clock, and thereafter by regular adjournment at such time and place as the Synod itself may determine and appoint. The first Moderator shall be the Rev. —.

3. THE SYNOD OF MONTREAL, which shall comprise all the Ministers and Elders on the Rolls of the Presbyteries of Montreal, Ottawa, Brockville, and Kingston, and shall meet at Montreal within Lagauchetiere-street Church, on the — day of —, one thousand eight hundred and sixty—, at — o'clock, and thereafter by regular adjournment at such time and place as the Synod itself may determine and appoint. The first Moderator shall be the Rev. —.

4. The Clerks of the several Presbyteries shall send certified Rolls of their Presbyteries to the Clerks of their respective Synods, at least eight days before the meetings of said Synods; and such Rolls shall be the Rolls respectively of the several Synods.

5. The Moderators of said Synods shall, in all meetings after the first, be nominated and appointed by open vote, or in such other manner as the Synod itself may from time to time determine. The business shall be conducted in the same manner, *mutatis mutandis*, as is the business of the General Assembly; provided, nevertheless, that the Synods shall have power from time to time to frame, alter, and amend such other and additional standing orders as they may deem necessary for their own orderly procedure.

6. The powers and functions of said Synods shall be purely administrative of the existing Constitution and Laws of the Church, and exercised in harmony with the government of the Church by Church Sessions, Presbyteries, Synods, and a General Assembly,

7. Said Synods shall not meet oftener than twice during the ecclesiastical year, and shall annually send up their Minute Books for examination by the General Assembly.

THANKSGIVING DAY.—An overture from M. Willis, D.D.LL.D., and others, asking Synod to appoint a thanksgiving day, it was

Resolved, That the Synod, impressed with the duty of recognizing the God of Providence, appoint, prospectively, exercises of Thanksgiving to the bountiful Giver of all good, for the fruits of the field; empower the Moderator, when it shall appear seasonable, to call on the congregations of this Church to engage in such exercises, or to aid, by correspondence with others concerned, in securing a general recognition, by the community of the good hand of God.

RECEPTION OF MINISTERS FROM OTHER CHURCHES.—The Committee, appointed to examine the testimonials of Ministers applying to be received into this Church, handed in a Report, which was read. The Report was received, and its recommendations were adopted; and the Synod ordered, in accordance therewith, as follows: That the respective Presbyteries making application be authorized to receive the Rev. E. W. Garner and Mr. Robert Ewing; that the Presbytery of Montreal be authorized to receive the Rev. J. Donaldson, on his producing to them a regular dismission from the Presbytery of North River, United States; and that, as Mr. Caruthers is already a licentiate of this Church, his case be remitted to the Presbytery of Hamilton, with instructions to deal with it as the state of his health may warrant. The Synod agreed also that ministers from other Churches, making application to be received as ministers of this Church, be required to appear personally at the meeting of Synod at which such application is made.

LOYAL ADDRESSES.—On motion it was resolved. That the Synod present a dutiful and loyal address to Her Majesty, the Queen, and a Congratulatory Address to their Royal Highnesses, the Prince and Princess of Wales, on the occasion of their recent marriage; and tender at the

same time the earnest wishes and prayers of the Synod for the future domestic happiness and comfort of their Royal Highnesses.

THE CHINIQUY CASE.—The Synod adopted the following paper :

The Synod, finding from the report of their Committee, that in the year 1861 the Synod of Chicago, (o. s.,) had vindicated Mr. Chiniquy from accusations then brought against him, and that nothing had emerged in subsequent proceedings that might not be accounted for by the feelings of parties in the case, and nothing on account of which they should withhold their fraternal recognition of Mr. Chiniquy, agree that, considering the interests of religion involved, they receive Mr. Chiniquy as a minister, he disclaiming that in any of his proceedings he designed any disrespect to the Presbytery of Chicago ; place him and his congregation as a Mission Station of the Church, under the spiritual care of the Presbytery of London : appoint also a committee to advise Mr. Chiniquy in all matters which may be of general interest to the cause of religion among the people associated with him in Illinois, and that this Committee be instructed respectfully to inform the Presbytery of Chicago of this decision, and explain to them that the interests of religion seemed to warrant this step on the part of the Synod.

RIGHT OF VOTING FOR MINISTERS.—The Committee on this subject reported the following paper to be sent down to Presbyteries and Sessions, and to be returned at next Synod :

That it is of importance, for the guidance of all parties concerned, that the Synod should give forth an authoritative statement on the subject ; and, believing that doubts exist in many quarters as to what are the law and practice of the Presbyterian Churches in general ; therefore the Committee recommend to the Synod, that it declare the general law and practice of the Presbyterian Church to be, that none but members in full communion with the Church have the right to vote in the election of Ministers and office-bearers, and at congregational meetings ; but that adherents of the Church may sign a Call, and take part at congregational meetings.

THE STATISTICS OF THE CHURCH.—The Committee on the subject reports the membership at 38,000 ; elders, 1,400 ; ministers, 232 ; churches and preaching stations, 550. There is *no* return concerning MANSES.

The business being finished the Moderator addressed the Synod, and announced that the next meeting would be held in Cooke's Church, (Rev. Wm. Gregg, Pastor,) Toronto, C. W., June 14, 1864.

WILLIAM REID,
WILLIAM FRASER, } *Clerks of Synod.*

JAMES DICK,
Moderator.

THE PRESBYTERIAN CHURCH OF CANADA
 IN CONNECTION
 WITH THE CHURCH OF SCOTLAND.

THE Synod met in St. Andrew's Presbyterian Church, Montreal, C. E., on Wednesday, June 3, 1863, and opened with a discourse by the very Rev. William Leitch, D.D., the retiring Moderator, from Psalm lxxxv. 6: "Wilt thou not revive us again?"

After the sermon the Roll of Synod was made up, and Rev. JOHN CAMPBELL, M.A., of Toronto Presbytery, was elected Moderator.

THE THANKS OF SYNOD were voted Principal Leitch for his whole conduct as Moderator, and for his discourse at the opening of Synod, and requested him to print his discourse in such a way as he may think best.

REPLIES TO ADDRESSES.—A letter was read from the Secretary of the Governor General, intimating that the Secretary of State for the Colonies laid before the Queen the Synod's Address of last year, and that Her Majesty received, with much satisfaction, the expression of loyal attachment it contains. There was also read the reply of His Excellency, the Governor General, to the Synod's Address of last session.

OBSERVANCE OF THE SABBATH.—The Committee reported and recommend that each minister should preach to his congregation on the subject of Sabbath observance on the first Sabbath of August, or on such other Sabbath as may be deemed suitable.

MANSE PROPERTY.—A memorial was read from the Trustees of the Manse property belonging to the St. Andrew's Church, Hamilton, C. W., soliciting the sanction of Synod to a mortgage on the property as security for debt.

The prayer of the memorial was granted on the following terms, namely, that the Trustees provide that the sum of two hundred pounds, being the amount of the original Manse fund, be a first claim to be secured as payable to the Temporalities Board in case the property should ever be alienated from the Church.

THE COLLECTION OF HYMNS published by authority of the Committee of the General Assembly of the Church of Scotland, was declared to be unsuitable to supply the want of the Synod, and a Committee was appointed to take such steps as they may consider meet in the preparation of a Hymn Book, and report to the next meeting of Synod.

SONS OF TEMPERANCE.—A memorial was read from the Grand Division of the Order of Sons of Temperance, when it was resolved that Synod

have heard with satisfaction said memorial, and earnestly concur with them in the necessity of employing every Christian and proper effort to remedy the evils of intemperance.

THANKSGIVING DAY.—An overture from several members on the appointment of an annual day of thanksgiving for the bounty of God in the harvest, was lost.

ADDRESSES TO THE QUEEN and the Governor were read and ordered to be transmitted in the usual manner.

Thanks were voted to the friends of the Church in Montreal, for their great kindness and hospitality to the members of Synod.

The Synod adjourned to meet on Wednesday, June —, 1864, in St. Andrew's Church, Kingston, C. W., at 11 o'clock, A.M.

Rev. WILLIAM SNODGRASS, <i>Synod Clerk.</i>	Rev. JOHN CAMPBELL, A.M., <i>Moderator.</i>
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In Memoriam.

"I AM THE RESURRECTION AND THE LIFE; HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE. AND WHOSOEVER LIVETH AND BELIEVETH IN ME, SHALL NEVER DIE."—*John xi. 25, 26.*

MACHAR, D.D., JOHN.—Was born at Brechin, Scotland, in 1798. He studied at King's College, Aberdeen, where he took his degree of M. A., and afterwards at the University of Edinburgh, where, at that time, Rev. Dr. Thomas Brown held the chair of Moral Philosophy, and Dr. Chalmers that of Theology. On receiving license to preach he became assistant to the Parish Minister of Logie, and remained there until he emigrated to Canada, and took charge of the church in Kingston, C. W., where he remained until his death, February 7, 1863.

When Dr. Machar arrived in Canada, in 1828, there was only one minister of the Church of Scotland residing in Kingston, and his arrival therefore was hailed with joy and thankfulness, not only by those whose spiritual oversight was more immediately committed to him, but also by their co-religionists throughout the Province. The favorable opinion of Dr. Machar which his people had been led to form from his being the nominee of the Presbytery of Edinburgh, was confirmed after he had taken up his abode among them, by the earnest and scriptural style of his preaching, his fidelity as a pastor, and his pure and consistent life; and the hearty welcome with which he was at first greeted, was followed up during the course of his ministry by several substantial proofs of their regard. They built for him a commodious house; when his failing health seemed to render it expedient that his labors should be lightened, they provided him with an assistant; and three years ago they presented him with a valuable service of plate. These testimonies of regard from his beloved flock he highly valued, but they felt that they were a very inadequate return for his persevering faithfulness in the fulfillment of all his duties, in spite of often recurring illness, and much bodily infirmity. Dr. Machar's first charge was his last. About ten years ago he received the offer of a presentation to a very eligible country parish in Scotland, where he might have passed the rest of his days free from the anxieties and harassments incident to a city pastorate, but few men were less given to change; and

though he continued, to the last, thoroughly Scotch in his tastes and habits, he preferred remaining in the distant colony where he had spent the vigor of his years. The great and general esteem entertained for Dr. Machar even beyond the limits of his own congregation, was shown by the many honours and offices of trust conferred upon him. He was Moderator of the Synod in 1833. At a meeting of Lay Delegates assembled from all parts of the Province he was nominated Commissioner to proceed to Britain, and attend to the interests of the Canadian Branch of the Church of Scotland in one of the crises of her history. He received the degree of Doctor of Divinity from the University of Glasgow. He was acting Principal of Queen's College from 1846 to 1853. At the late meeting of the Kingston Bible Society he was re-elected President for the eighth time.

Dr. Machar's attainments both in sacred and secular learning were exact and varied. He was familiar with English literature, and could read with ease, Hebrew, Greek, and Latin, and one or two modern languages. He taught the Hebrew classes at Queen's College, Kingston, during several sessions, and was always selected by the Synod at its annual meeting to examine the candidates for license, in the Oriental tongues. His facility in speaking Latin often did him good service both in Europe and Canada, when he happened to meet foreigners in whose vernacular he could not converse freely. He was always a close student, and had one of the largest printed libraries in the Provinces. His funeral took place on Wednesday afternoon, February 11. St. Andrew's Church, of which he was so long pastor, was appropriately draped in mourning, and was crowded with an auditory desirous of taking part in the services over his remains. The Rev. Dr. Williamson read a part of the fifth chapter of St. Paul's Second Epistle to Corinthians, and also from the fifteenth chapter of the First Epistle to Corinthians. After reading these beautiful passages of Scripture relating to the dead and the resurrection in the life to come, Dr. Williamson pronounced an eloquent eulogy upon his deceased brother clergyman. After this, and a prayer for the bereaved family, the remains were taken out of the Church, and were followed to the grave at Waterloo Cemetery, by a vast concourse of persons. The procession was made up of the hearse, followed by the family mourners, next the Rev. Principal Leitch and the Professors and Students in all the Faculties of Queen's College in academic costume. The Collegians attended in a body out of respect to their ex-Principal and Professor. Following on foot were a number of gentlemen and clergymen, and a long cavalcade of vehicles followed behind. The funeral attendance was very large, and evinced in a most marked manner the respect and esteem in which the deceased minister was held. Many of the shops in the city were closed.

THE PRESBYTERIAN CHURCH
OF THE
LOWER PROVINCES OF BRITISH NORTH AMERICA.

THE Synod met in the Presbyterian Church, Prince Street, Charlottetown, Prince Edward Island, on Wednesday, June 24, 1863, and was opened with a discourse by Hugh McLeod, D.D., the retiring Moderator, from Ephesians iv. 12, middle clause—"for the work of the ministry."

A letter was read from Rev. P. G. McGregor, the Clerk of Synod, stating that in consequence of ill health he had been advised to relinquish his labours for a time, and that his congregation having generously provided the means, and his session and the Presbytery concurring, he had resolved to visit Great Britain, and would therefore be absent from Synod. On motion, it was agreed that the Synod express their sympathy with him in his present affliction, cordially sustain his reason for absence, and approve his diligence in preparing for the business of the present meeting of Synod.

Rev. GEORGE PATTERSON, of Pictou Presbytery, was elected Clerk, *pro tempore*.

Rev. ROBERT S. PATTERSON, of Prince Edward Island Presbytery, was elected Moderator.

THE THANKS OF THE SYNOD were tendered to Rev. Dr. McLeod, the retiring Moderator, for the highly satisfactory and efficient manner in which he presided over this Synod, and for his appropriate discourse with which he opened this session, and that he be requested to furnish Synod with a copy for publication.

ADDRESS TO THE QUEEN, &C.—The Synod resolved to present a Loyal Address to the Queen, also to the Prince of Wales, on the auspicious occasion of his marriage, and to the Governor of Prince Edward Island.

DELEGATE FROM THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK presented his commission, and Rev. Mr. McKay addressed the Synod. He was replied to by the Moderator, and it was agreed that Synod express to Mr. McKay the gratification which his presence among us has given us.

Rev. Professor King and J. L. Murdoch were appointed delegates to wait upon the Synod of the Presbyterian Church of New Brunswick at their next meeting.

UNION WITH OTHER BODIES.—The Committee on this subject reported that they have had the subject under consideration, but they have not seen an opportunity for taking any decided action on the subject.

WESLEYAN CONFERENCE.—A delegation from this Conference now in session at Charlottetown, were introduced, and addressed the Synod, and they were responded to by the Moderator.

STATISTICS OF THE CHURCH.—The Committee on this subject reported, submitting a table of returns, but there were thirty blanks, and it was resolved not to publish them until it was more complete.

THE THANKS OF THE SYNOD were voted to the proprietors of the Steamer Westmoreland and to the Nova Scotia Railway for accommodation afforded to members attending Synod; also to the churches and friends in Charlottetown and vicinity for their very great hospitality towards members of Synod.

On motion, the Synod adjourned to meet in Prince Street Church, Pictou, Nova Scotia, (Rev. James Bayne, Pastor,) on Tuesday, June 28, 1864.

Rev. GEORGE PATTERSON,
Synod Clerk, pro tem.

Rev. R. S. PATTERSON,
Moderator.

THE SYNOD OF NOVA SCOTIA AND PRINCE EDWARD ISLAND
IN CONNECTION WITH
THE CHURCH OF SCOTLAND.

THIS Synod is composed of 20 ministers, 26 churches, and 2,100 members. There are 8 Manses, having 141 acres for Glebe lands.

THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

THIS Synod is composed of 21 ministers, 27 churches, 79 elders, and 1,600 members.

THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK
IN CONNECTION WITH
THE CHURCH OF SCOTLAND.

THIS Synod is composed of 14 ministers, 16 churches, and 1,500 members.

THE CHURCH OF SCOTLAND.

THE National Church of Scotland met in Edinburgh, May 21, 1863, and was opened with a discourse by Rev. Dr. Bissett, Moderator, from Rom. vii. 16. Rev. Dr. Craik was chosen Moderator.

Lord Belhaven's commission, as representative of the Queen, was read. A letter from Her Majesty, acknowledging the address of the commission on the marriage of the Prince of Wales, was also read. Lord Belhaven then addressed the Assembly, and presented the royal donation of £2,000 for promoting religion in the Highlands. The reports of various committees were handed in and disposed of. The statistics of the Church are as follows: ministers, 1,189; churches, 1,215. The number of members are not given.

THE FREE CHURCH OF SCOTLAND.

THE Assembly met in Edinburgh, Scotland, May 21, 1863, and was opened with a discourse by Rev. Dr. Guthrie, from Mark xvi. 15. Rev. Roderick McLeod was chosen Moderator, and delivered a speech.

It was resolved to present an address to the Queen on the anniversary of her birth-day, including congratulations on the marriage of the Prince of Wales. The reports of various committees were handed in and disposed of, and the subject of union with the United Presbyterian Church was fully discussed.

THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND.

THE Synod met in Edinburgh, May 11, 1863, and was opened with a discourse by Rev. David Smith, Moderator, from Matt. xvii. 19, 20.

It was agreed to present an address of congratulation to the Prince of Wales on the occasion of his marriage with the Princess Alexandra of Denmark. Various reports were handed in and disposed of. The subject of *Union* with The Free Church and other unendowed Churches, was fully discussed. The statistics are as follows: ministers, 577; churches, 557; elders, 4,236; members, 168,245.

REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

THIS Synod met in Glasgow, in May, 1863, and on the question of exercising the elective franchise, the Synod adopted the following: "That while recommending to the members of the Church to abstain from the use of the franchise and from taking the oath of allegiance, discipline to the effect of suspension and expulsion from the privileges of the Church shall cease, and earnestly enjoin upon all under their care to have respect to this decision, and to follow after things which make for peace, and things wherewith one may edify another. This was adopted by a vote of 28 ministers, 18 elders, total, 46. In the negative, 3 ministers, and 8 elders, total, 11. *Non liquet*, 4 ministers and 3 elders.

On the vote being announced, those voting in the negative withdrew, claiming all the rights, titles, &c., of the *real* Reformed Presbyterian Church of Scotland.

THE MANSE;

OR,

COMFORTABLE HOMES FOR PRESBYTERIAN MINISTERS.

THE necessity of erecting a MANSE for every Presbyterian Minister is becoming more and more imperative, and as the ability of the people to supply the means is undoubted, all that is required is mutual co-operation. This can only be obtained by diffusing information upon the subject. Preceding articles have set forth the condition of the Church *per Presbyteries* as found in *The Presbyterian Historical Almanac* for 1862, and the *numerical* condition of the Church *per Presbyteries* in *The Almanac* for 1863, and as the returns set forth in those articles are the result of direct inquiries, and the official returns of said Presbyteries, it is just such information as is needed to comprehend the importance of the subject, they are entitled to the careful consideration of all who wish to see THE MANSE the *rule* and not the *exception*, within the limits of the Presbyterian Church.

In order to bring the subject prominently before the various branches of the Church, I submitted the following paper to the General Assemblies of the Presbyterian Church, meeting in May, 1864, in Newark, New Jersey, and Dayton, Ohio. Also to the United Presbyterian General Assembly, meeting in Philadelphia, and the Synod of the Reformed Presbyterian Church, meeting also in Philadelphia in 1864.

Whereas, The importance of providing MANSES for the comfortable accommodation of Presbyterian ministers and their families is a duty, the performance of which cannot be longer delayed; but the magnitude of the operation demands a careful scrutiny of the state of the Church and a thorough knowledge of her conditions; therefore,

Resolved, I.—That the churches under the care of the General Assembly be requested to reply to the following questions:

1st. Please give the *name* of your church, the *year* of its organization, and the *Presbytery* under whose care it is.

2d. What has been (about) the annual rent paid by your minister for a house to live in? or,

3d. Have you a MANSE for your minister, thereby securing him a comfortable home?

4th. If you have a MANSE, how long has it been finished, and (about) what amount in rent does your minister annually save by living in THE MANSE?

5th. What was the plan you adopted to awaken the interest of the people, and thus secure the means to build your MANSE?

You will please let your answer to this question be as full as possible, (as these replies will be published,) and you thereby aid your brethren who have not yet erected a MANSE, but who will do so, as soon as they see how it can be done, by thus showing them how it has been done.

6th. Have you a *Glebe* attached to your MANSE? what is its extent and value? and (about) what is saved to a minister's family by tilling a few acres?

7th. Please give a description of your MANSE, its size and accommodations, with specification of its cost, as far as possible, with diagrams of the arrangement of the rooms, the attention paid to ventilation, the capacity of the library or study, together with such other suggestions as may tend to increase the value of these returns.

Resolved, II.—That the Ministers, Ruling Elders, Deacons, Trustees, or members of the churches under the care of the General Assembly, be earnestly requested to make early and full replies to these questions, adding any information or suggestions that may awaken an interest in behalf of MANSES, or comfortable homes for Presbyterian Ministers.

Resolved, III.—That said replies, suggestions and informations be sent to Joseph M. Wilson, Philadelphia, Pa., to be by him arranged and classified in time to be presented to the next General Assembly of the Church, which meets in May, 1865.

Resolved, IV.—That Joseph M. Wilson be authorized to supply the churches or stated clerks of the Presbyteries in connection with this General Assembly with a sufficient number of copies of this Overture as there are churches within the bounds of said Presbyteries, with the understanding that the Stated Clerk will aid in distributing them among the churches.

Resolved, V. That in order to the fulfillment of the object contemplated, the Presbyteries be enjoined to make inquiries from time to time, testing the diligence of the churches in replying to the questions contained in this Overture.

The Assembly meeting in Dayton, Ohio, referred the matter to a committee, in order more fully to awaken the interest of the members of the churches under their control.

The returns from these circulars will doubtless be of great use in shaping the plans of the Church in behalf of Manses, and it will also give such information that will enable single congregations to avail themselves of the privilege of providing their Pastors with a comfortable home.

The Assembly at Dayton, Ohio, pressed the necessity of providing Ministers with Libraries. This is a branch of the subject that might be wisely enlarged upon, and I have found publishers and booksellers, especially those of more than ordinary intelligence, a disposition to respond in the most hearty manner to the proposition that each MANSE should have a Library.

An examination of the overture will show that replies will give an abundance of the proper kind of information upon the subject, and it is earnestly desired that all ministers and elders of churches will cordially co-operate in the enterprise. In doing so they will be helping on a good cause, one upon which the aggressive power of the Presbyterian Church in these United States mainly depends. It is vain to expect ministers to press upon their people the necessity of enlarged liberality to the various benevolent schemes of the Church, when they are suffering from the want of a *Home*, and as the people have formed such a bad habit of giving unremunerative salaries to their ministers, let them be prompted by the facts this Overture is intended to reveal, to do the best they can, and secure a *Home* for the family of the Pastor whom they have called to minister to their spiritual necessities.

These returns will form the basis of the next article on *THE MANSE*, which I trust will appear in *The Presbyterian Historical Almanac* for 1865.

In the meantime let us profit by the interest manifested in *LIBRARIES* for *THE MANSE* which has been deemed of sufficient importance to induce our branch of the Presbyterian Church to add a separate Resolution to the Overture already given.

Having had occasion during the year to commend a number of works to the attention of parties, wishing volumes for their minister's libraries, I have from their intrinsic excellence selected among others the following from HARPER & BROTHERS of New York. This firm stand pre-eminently at the head of the publishing Trade of the United States; their publications embrace a wide range of Literature, not confining their efforts to one department of knowledge, but with a whole-hearted and intelligent comprehension of their duty, they take up every subject worthy of the attention of earnest, thoughtful men. The older members of the firm still retain their vigor, whilst the junior members by their activity and enterprize, enable the House to retain its eminent position. Let any minister, elder, or member of the church desiring to secure a Library for a Manse, or to make a selection of useful works, send to them for a Catalogue, or call in person at their spacious establishment on Franklin Square, New York, and examine the wonderful arrangements they have for printing and publishing. I would expressly commend an illustrated octavo volume on *VILLAS AND COTTAGES*, being a series of Designs for those who intend erecting dwellings, combining elegance with comfort and economy. This is a new and enlarged edition of *DOWNING'S* celebrated work, by CALVERT VAUX, Architect. It contains nearly 400 drawings and engravings, and gives a large amount of information on the subject of architecture, from the simplest room to the most elaborate Villa. The price \$3 00 will enable many to secure a copy.

PULPIT MINISTRATIONS; OR, SABBATH READINGS. A Series of Discourses on Christian Doctrine and Duty. By Gardiner Spring, D. D., Pastor of the Brick Presbyterian Church in the City of New York. Portrait. 2 vols. 8vo. Cloth, \$6 00.

Here you have the choicest sermons of the best pulpit orator of New York. Those who have heard the sublime utterances of the Pastor of the "Old Brick Church," can readily understand the "Power of the Pulpit," and for those who have not been so favored, this Edition of his "Sabbath Readings" will be exceedingly valuable;—also to families, to churches whose pulpits are "vacant," or to those who are only reached occasionally by their "stated supply." The Portrait is an excellent likeness, and the "old man eloquent" almost speaks to us as we open the volumes.

DAILY WALK WITH WISE MEN; OR, RELIGIOUS EXERCISES FOR EVERY DAY IN THE YEAR. Selected, Arranged, and especially Adapted, by Rev. Nelson Head. Large 12mo. Cloth, \$1 75.

To the Christian this daily companion will be a pleasant friend. The author has profited by the experience of "the saints in all ages," and hence these "apples of wisdom," are "set in pictures of silver" free from any alloy whatever, the "exercises" have a freshness that will commend them to the earnest Christian, and a perusal of them will tend to quicken the faith, and stir up the energies of the drifting Christian.

LYMAN BEECHER'S AUTOBIOGRAPHY AND CORRESPONDENCE. Autobiography, Correspondence, &c., of Lyman Beecher, D. D. Edited by his Son, Charles Beecher. With Two Steel Portraits and many Engravings on Wood. In 2 volumes. 12mo. Cloth. Price, 4 00.

A Biography of this wonderful man is published in this volume of the *Almanac*, but in these two copiously illustrated volumes, we have a most charming memoir of Dr. Beecher: it stands at the head of this department of literature.

NINETEEN BEAUTIFUL YEARS; OR, SKETCHES OF A GIRL'S LIFE. Written by her Sister. With an Introduction by R. S. Foster, D. D. 16mo. Cloth, 90 cents.

As a work to place in the hands of the younger members of a congregation, this record of "Nineteen Beautiful Years," cannot be excelled, and many a tear has been shed as the reader follows the opening, the passing, and the closing career of one so gifted, a child of genius and of faith, and though we know not her name, or where she lived, or where she is buried, still the reader's heart yearns in sympathy with the stricken ones who knew and loved her.

SPEKE'S AFRICA. JOURNAL OF THE DISCOVERY OF THE SOURCE OF THE NILE. By Captain John Hanning Speke. With Maps

and Portraits, and numerous Illustrations, chiefly from Drawings by Captain Grant. 8vo. Cloth, uniform with Livingstone, Barth, Burton, &c. Price \$4 00.

When Livingstone returned and gave to the world his astonishing volumes on Africa, his readers were fascinated with his adventures, his intelligence, and philanthropy, and here is another volume equally attractive, equally fresh and inviting. Africa and all that pertains to it and to her people at this time, demands the attention of us all, and hence such a volume as this, is entitled, as it will receive, the careful consideration of the statesman, the patriot, and the scholar—the illustrations are very good and lend an additional charm to the text. Those who are so unfortunate as to think the African is not “a fellow man,” will find evidence in this volume to restore him to a better judgment, and will prompt him to send to him the gospel which is the only hope of salvation for us all.

READE'S SAVAGE AFRICA. WESTERN AFRICA: being the Narrative of a Tour in Equatorial, Southwestern, and Northwestern Africa: with Notes on the Habits of the Gorilla: on the Existence of Unicorns and Tailed Men; on the Slave Trade; on the Origin, Character, and Capabilities of the Negro, and of the future Civilization of Western Africa. By W. Winwood Reade. With Illustrations and Map. 8vo. Cloth, \$3 50.

Without the sustaining power of the gospel, the “savage era” of many nations would return. When reading the condition of Africa, as given by Mr. Reade whose descriptive power is very graphic, we feel that possibly for Africa, the lowest depth of degradation has been reached, and as the adventurer returns from the scenes of his exploits, the missionary may go on with the word of God and teach the poor heathen the way of life. The illustrations of the volume are excellent, and show the great skill of the artist.

DRAPER'S HISTORY of the Intellectual Developement of Europe, an Octavo. Price, \$4 00. The *Standard Histories* are noticed in another part of this work, see page (410).

I would add a volume of travels different from Speke or Reade, is by J. Ross Browne, entitled,

CRUSOE'S ISLAND; A RAMBLE IN THE FOOTSTEPS OF ALEXANDER SELKIRK. With Sketches of Adventures in California and Washoe. By J. Ross Brown, Author of “Etchings of a Whaling Cruise,” “Yusef,” &c. 1 volume. 12mo. Price, \$1 75.

The author has not his equal as an instructive and entertaining writer; his humor is overflowing with wit, and his stories are never-failing fountains of healthful merriment, and at times, with the true power of genius, his pathos melts you in tears.

The Presbyterian Church has just cause for pride and thank-

fulness, that she has such friends to her polity, her orthodoxy, and her faith, as the firm of ROBERT CARTER & BROTHERS, New, York. Enter their publication rooms, 530 Broadway, and an atmosphere of Presbyterianism is felt; it is the good old sort mellowed by time and ripened by experience, the elder brother still retaining the vigor of early manhood, whilst the junior brothers manifest a zeal and steadfastness of purpose in supplying the church and the Sabbath-school with a literature, religious, instructive, and entertaining, meeting with a success that indicates the intelligence which characterizes the true man of business. A number of their late publications are referred to in another portion of this work. (See page 409). But I will make special mention of a few—a new work entitled EGYPT'S PRINCES, a narrative of Missionary Labor in the Valley of the Nile. By Rev. Gulian Lansing, American Missionary to Cairo. 1 vol. 12mo. Price, \$1 50.

Mr. Lansing belongs to the United Presbyterians of North America, and no one could be more devoted to the cause of truth. This narrative is written in a sprightly vein, and makes a very readable volume, and it is an important contribution to the cause in which he has for so many years laboured.

THE DAWN OF HEAVEN. By the late Rev. Joseph A. Collier, with a brief Biographical Sketch, and a Portrait by Ritchie. 1 vol. 12mo. Price, \$1 50.

This book is the ripened experience of an eminent Christian—celestial communings granted to the author as he approached the confines of eternity. Nothing can excel its tenderness and spirituality.

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Everything relating to St. Paul is deeply interesting and valuable. His life is a study for the patriot and statesman, as well as the Christian. In the portraiture here set forth, Dr. Besser has shown a wonderful degree of power, and the reader rises from a perusal of the work charmed and instructed.

HUMAN SADNESS. By the Countess de Gasparin, Author of the "Near and Heavenly Horizons." Price, 90 cents.

The chastened fervor, the rich, full, sympathizing nature, the exquisite charm of language possessed by the writer are known, doubtless, to many of our readers. In the topics of this volume, the versatility of her powers finds full scope. She touches upon the daily burdens, as well as the overwhelming griefs of men.

TALES AND SKETCHES OF CHRISTIAN LIFE IN MANY LANDS AND AGES. By the Author of "The Schonberg-Cotta Family." 16mo. Price, \$1 25.

The nameless authoress of "The Schonberg-Cotta Family" has

obtained a reputation which, in degree and kind is reached by few among even noble and familiar names. Anything from her pen is sure of a welcome, and, more important, is not less sure of deserving it. The present volume contains several sketches based upon chapters of Church history which deserve to be better known.

THE PROPHET OF FIRE (Elijah). By the Rev. J. R. Macduff, D.D. 12mo. \$1 50.

The theme is well suited to Dr. Macduff's bold style of discourse and to his warm-hearted Christian glow. Elijah was a hero as well as a righteous man, and his history is full of dramatic action and fire.

In the Athens of America will be found the publishing house of GOULD & LINCOLN, No. 59 Washington Square, Boston, Massachusetts. Among the many mutations of the book trade in that intellectual city, this firm has kept on in the even tenor of its way, publishing good books and spreading abroad rays of truth from the best of authors. No library can be complete without copious selections from their publications, and now whilst the church is so much interested in music, I would commend one of their late publications, viz:

MUSIC OF THE BIBLE; OR, EXPLANATORY NOTES UPON THOSE PASSAGES IN THE SACRED SCRIPTURES WHICH RELATE TO MUSIC. INCLUDING A BRIEF VIEW OF HEBREW POETRY. BY ENOCH HUTCHINSON.

This large volume is devoted to a single point of scriptural investigation, which is not treated at length in any accessible volume known to us. The author makes searching inquiry into the portions of Scripture that touch, even in the most casual way, upon music, or musical instruments. Many interesting pictorial illustrations of the rude musical instruments mentioned in Scripture are given. The poetry of the sacred writers is also made the subject of interesting and profitable discussion. The work, as a whole, is characterized by judgment, learning, and piety.

The following are also good books for the library, and are especially commended for that purpose.

CHRISTIANITY THE RELIGION OF NATURE. Lectures delivered before the Lowell Institute. By A. P. Peabody, D.D., LL.D., Preacher to the University, and Plummer Professor of Christian Morals in Harvard College, Massachusetts.

This work is an earnest defence of Christianity from the author's standpoint. This is considerably higher than has been common among the Unitarians or liberal Christians of Massachusetts. He is clear and strong in support of a supernatural, authoritative revelation attested by miracles. These are momen-

tous truths. They are supported by Dr. Peabody with eminent ability, great force of argument, affluence of illustration, exquisite and enchanting beauty of style. Undoubtedly the book will be useful to many minds that are perplexed and wavering on these subjects.

THE MERCY-SEAT; OR, THOUGHTS ON PRAYER. By Augustus C. Thompson, D.D., author of "The Holy Land," "Morning Hours at Patmos," etc.

A very thorough, evangelical, devout, and beautiful treatise on the great subject of communion with God. It is cast in a highly readable form. The author finds many of his best illustrations and examples in the great devotional compositions of the church. He abounds in sparkling imagery and choice anecdote, which lend to his successive chapters the charm of story, eloquence, and poetry.

THE LIFE AND TIMES OF JOHN HUSS; OR, THE BOHEMIAN REFORMATION OF THE FIFTEENTH CENTURY. By E. H. Gillett. In two volumes. Boston: Gould & Lincoln, 59 Washington Square.

These volumes constitute the first great effort of their author, E. H. Gillett, D.D., pastor of the Presbyterian Church at Harlem, New York, and Author of The History of The Presbyterian Church in the United States. No one can examine this life of John Huss but must be profoundly impressed with the truth of what Rev. Dr. Hodge of the Princeton Theological Seminary says in his Biblical Repertory.

"The Reformers before the Reformation; the men who comparatively alone, and without the support of princes and people, protested against the corruptions of the church, in doctrine, discipline, and morals, whose reward was the stake, have not had that place in history to which they are entitled. There is a debt of gratitude to them which remains unpaid. Dr. Gillett has done a good work in devoting so much talent and labor to one interesting field of historical research, with the view of diffusing a knowledge of one of the most remarkable men, and one of the most important movements in ecclesiastical history. There have been to our view few more valuable contributions to our religious literature than these two volumes during the present century. The author of this work takes rank with Sparks, Bancroft, Irving, Prescott, Hopkins, and others, who have done so much to exalt the reputation of our country in the world of letters by their historical productions. The work is printed in the elegant style for which the Boston publishers are distinguished."

THE WITNESS PAPERS. The Headship of Christ, and the Rights of the Christian People, a Collection of Essays, Historical and Descriptive Sketches, and Personal Portraits, with the author's

celebrated Letter to Lord Brougham. By Hugh Miller. Edited, with a Preface, by Peter Bayne, A. M. Boston: Gould & Lincoln.

The *Edinburgh Witness* was for many years under the editorial management of Hugh Miller. Those accustomed to peruse the weekly issues of that paper, probably derived a higher idea of the varied attainments and of the mental power of the editor, than that produced by even his most celebrated works. Theology, ecclesiastical law, finance, general literature, physical science, seemed equally familiar to him. On all these topics he wrote with a simplicity, clearness, power, and beauty, which was a constant source of amazement and admiration to his numerous readers. We are glad that some of his remarkable contributions to the *Witness* have been collected in this volume.

These selections could readily be prolonged, but they were introduced for the purpose of calling attention to the claims of this publishing house, to the cultivated and refined of our land.

The PRESBYTERIAN PUBLICATION COMMITTEE, No. 1334 Chestnut Street, Philadelphia, under the management (as Secretary) of J. W. Dulles, D.D., has entered the arena of publishing during the year with commendable zeal, and among other works, has given to the Church and the public A HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, by E. H. Gillett, D.D., pastor of the Harlem Presbyterian Church, New York, author of the *Life and Times of John Huss*.

This history is in two large 12mo. volumes, and a perusal of it shows its author to possess many qualifications requisite in the historian. He enters upon his subject with zeal, conscientious in the selection of his facts, faithful in his quotations, pains-taking and laborious in his research for the truth, a firm believer in his own statements, yet without prejudice, a lover of old books, pamphlets, newspapers, and an explorer into mines of "old forgotten lore," generally found in "cocklofts" and "garrets," and yet gentle withal, which enables him to give, (what to an ordinary reader might be deemed a dry and statistical work,) a charm which genius confers on all it touches. Let it be read and its influence will show itself in breaking down the barriers now existing between the branches of the Presbyterian Church; therefore let this history have a wide circulation.

There is another volume worthy of attention, viz: ZULU-LAND, or Life among the Zulu-Kafirs of Natal and Zulu-Land, South Africa, by Rev. Lewis Grout. This work is handsomely illustrated, and is deeply interesting, giving the history of a portion of Africa little known to Americans.

Other works issued by this Publication Committee are found upon page 412 of this volume.

This list could be extended, but for the present the foregoing

reference to publishers and their late publications show the interest felt in this branch of the subject. All that is required is mutual co-operation and earnest love for the object in view, and crowning all an intense Presbyterianism, that will enable us to love all bearing that honorable and worthy name, and with a slight reference to an eminent publisher of Philadelphia, I will close the article.

The publications of GEORGE W. CHILDS of Philadelphia belong to the first class. He publishes the celebrated *DICTIONARY OF AUTHORS*, by S. Austin Allibone, Esq., of Philadelphia, the second volume of which will soon be issued. Also,

THE NATIONAL ALMANAC, which is a yearly publication replete with every variety of information, requisite to men of all classes and stations. It is edited with extraordinary skill by Wm. V. M'Kean, Esq., of Philadelphia. Also,

THE AMERICAN PUBLISHERS' CIRCULAR, a Bi-monthly publication. No literary or educated man should be without it. It keeps the reader thoroughly conversant with intelligence from every department of the Republic of Letters.

For intelligence, far-reaching enterprise, liberality and earnestness, Mr. Childs is at the head of the book-trade of Philadelphia. Thoroughly identified with the Presbyterian Church, his publications have always been characterized with an elevation of purpose and a practical usefulness indicative of the man.

All these publishers are interested in my efforts to awaken the church to the necessity of building manses for the comfortable accommodation of Presbyterian ministers and their families—and hoping for a corresponding degree of interest to be manifested by Presbyterian ministers, I for the present leave the subject.

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Testimony of Mrs. Miller.

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No. 730 N. Ninth Street, Philadelphia.

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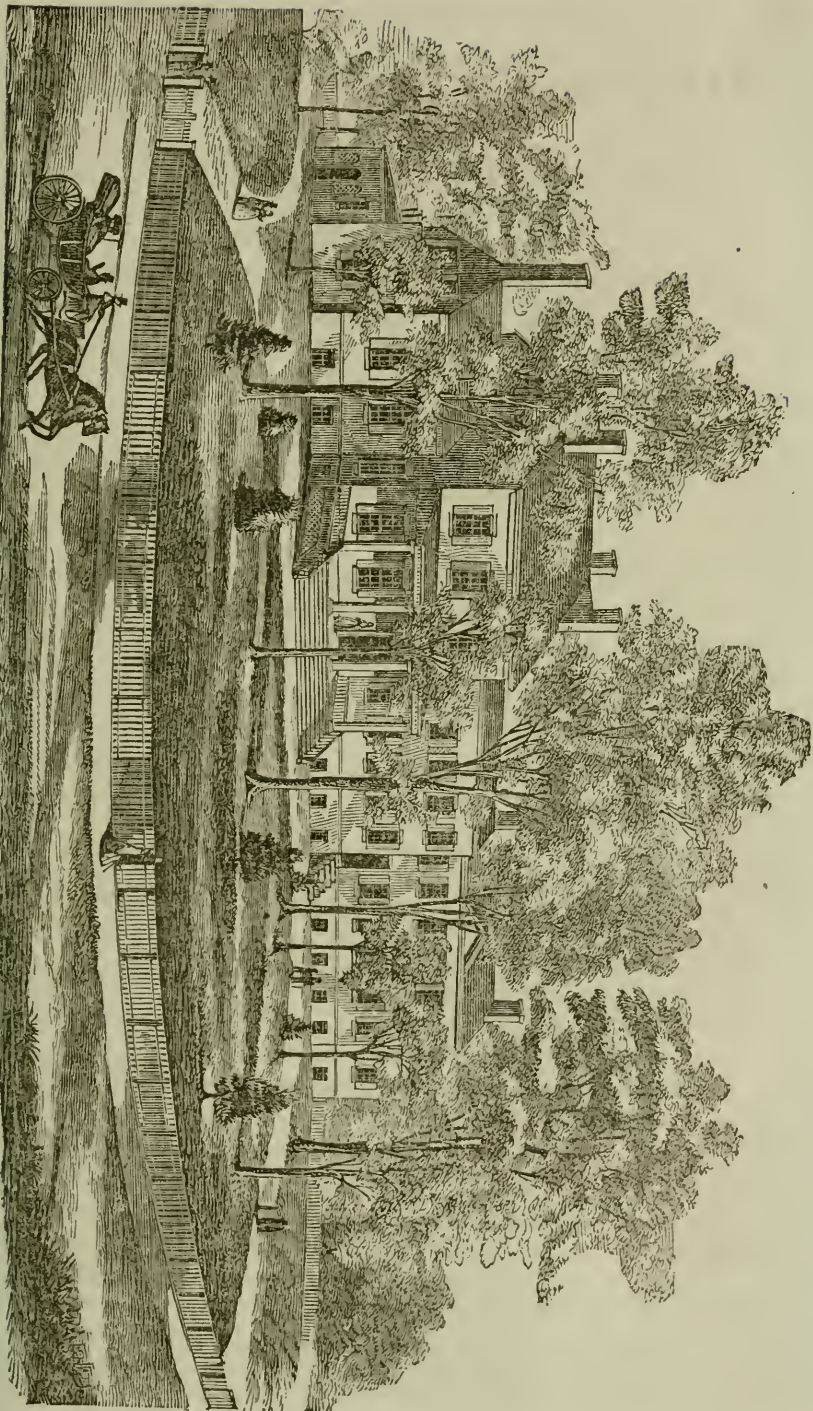
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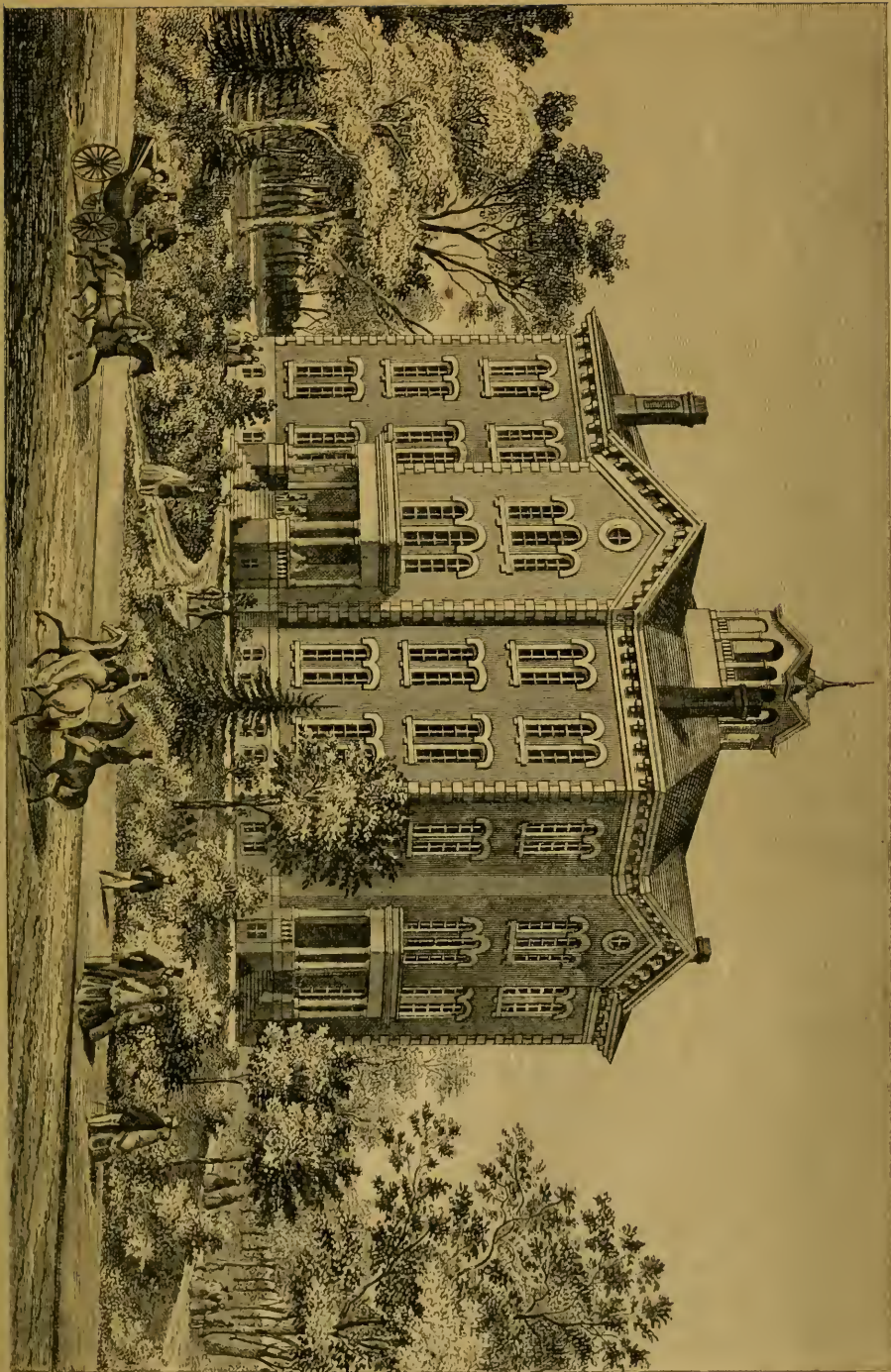
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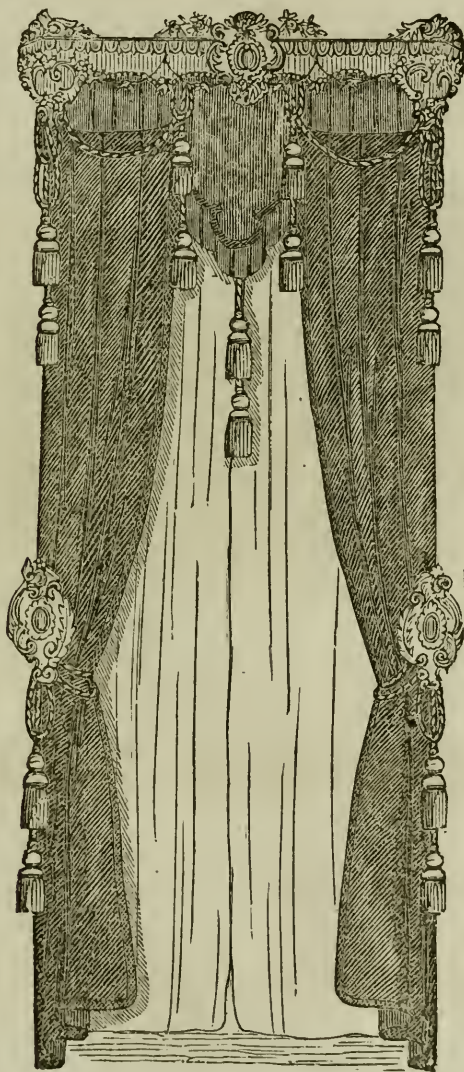
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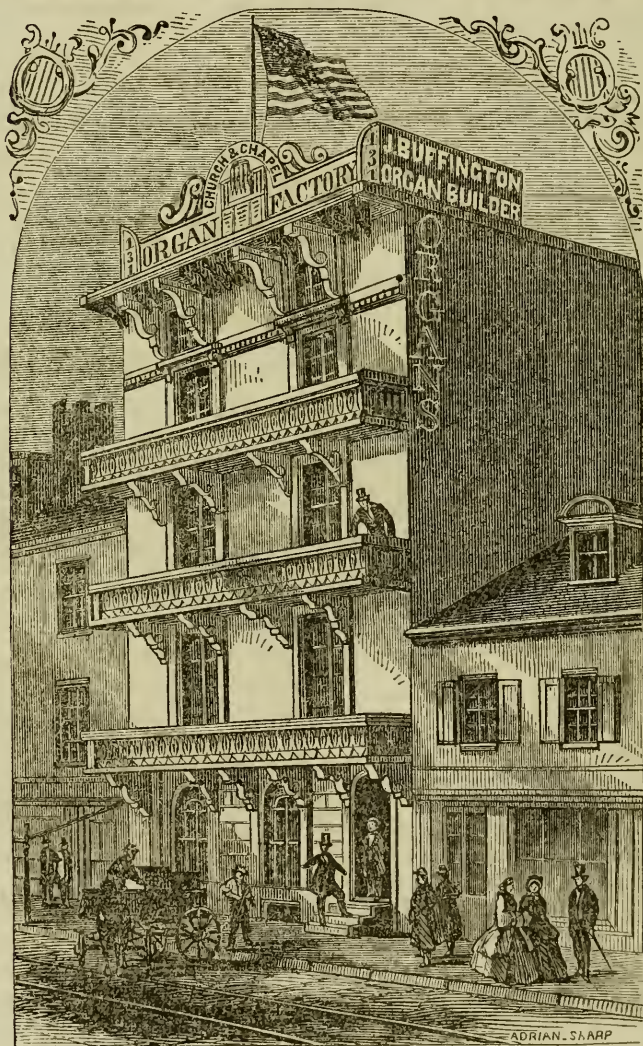
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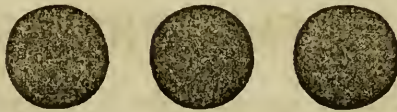
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